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THE MENNONITE

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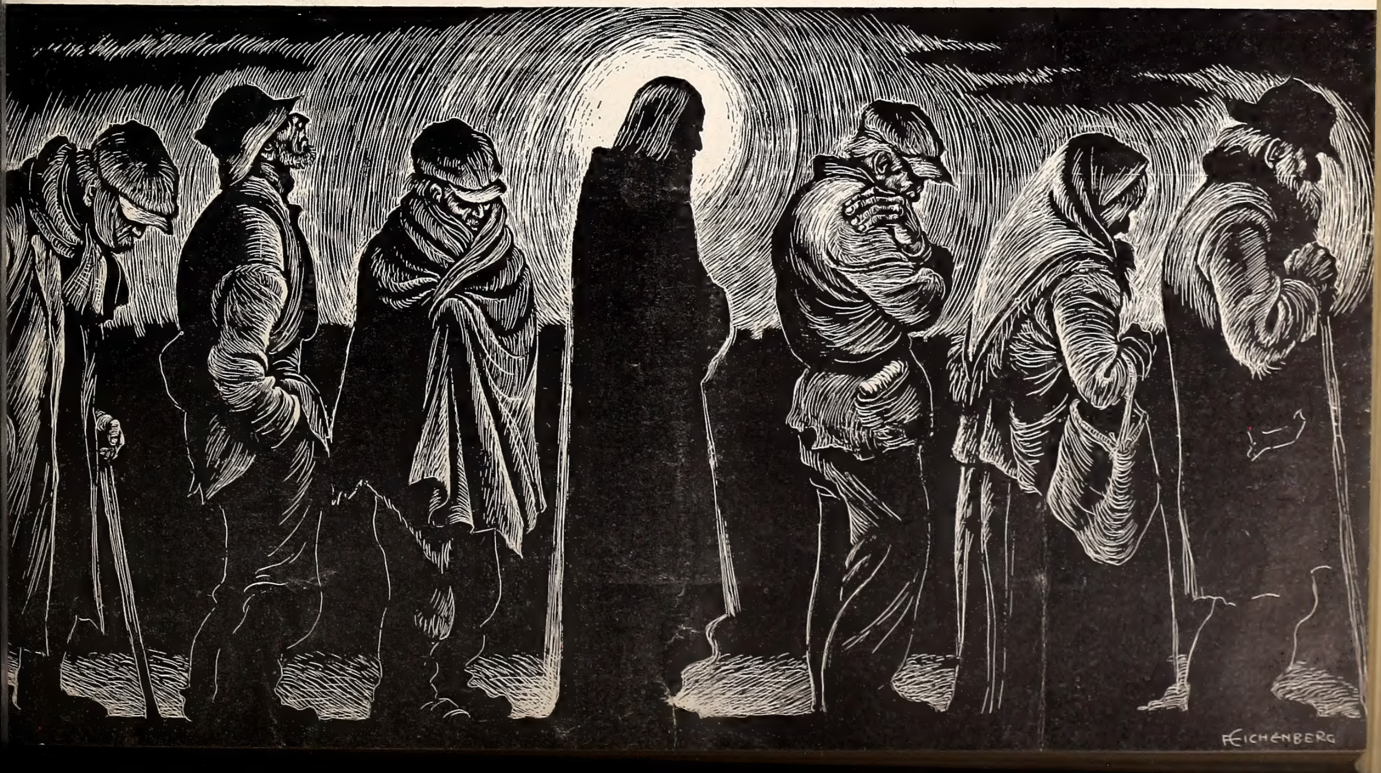

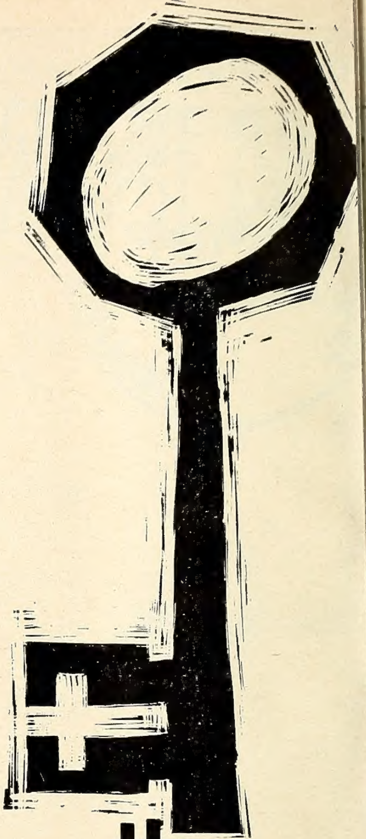

the key for witnessin

Albert H. Ep

In his inspiring book, *Even Unto Death,* John C. Wenger of Goshen College narrates the heroic witness of the sixteenth century Anabaptists. He says that four of the most outstanding bishops or elders of the Anabaptists of northern Europe were Menno Simons, Dirk Philips, Gillis of Aachen, and Leenaert Bouwens.

Leenaert Bouwens was born in 1515. At thirty years of age he was chosen as Anabaptist preacher and in 1551 Menno Simons ordained him to be an elder. Despite the danger of martyrdom, he died a natural death at Horn, Holland, in 1582. Leenaert Bouwens is best remembered as the elder who kept a list of all those he baptized in Holland. In a thirty year period he baptized no less than 10,252 persons. The witness of the Anabaptist movement was marked by fervor and dynamic courage.

Not long ago in the Los Angeles area seven Mennonite ministers representing four conferences gathered to organize a Mennonite Minister's Fellowship. Some months later, Nelson Kauffman spoke to the group regarding the danger of beginning city churches with the thought that the most important thing is a building, a place, or a program.

He said the first question we must always ask in starting a church is: "What kind of people do we want to be?" Reaching into the realm of sports, he asked, "When is a football team most a football team? When in a huddle? Or when out in the field playing?" Then turning to the purpose of the church he asked, "When is a church most a church? When in a huddle—in worship or committee? Or when out serving and witnessing for Jesus Christ?"

The early church was on fire for Christ. The Reformation church fifteen hundred years later returned to the zeal and purpose of apostolic days. Today in our twentieth century the church of Jesus Christ needs again to rise to the challenge.

Ezekiel said, "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days" (3:15). He was a captive in Babylon under King Nebuchadnezzar. God commissioned him to witness to the Jewish refugee settlement near the river Chebar. Ezekiel went, but in bitterness, and with a heavy heart.

The prophet later testified, "I sat where they sat and remained there astonished among them seven days." God spoke to Ezekiel in this context, "Son of man I have made thee a watchman unto the House of Israel. Therefore hear the word of my mouth and give them warning from me." God sternly told Ezekiel that if he did not warn the wicked of their doom, their blood would be required at this hand. But on the other hand if he warned them he had delivered his soul.

Jesus Christ came into this world to bring us redemption. In Philippians we have a wonderful passage that speaks to this. "Christ . . . took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (2:7, 8).

And so it was that Christ came to live with sinful men. Today through the blood of Jesus Christ and His empty tomb we know that our sins are washed away and that we can rise in newness of life through the power of the resurrection. Thus Jesus Christ purposefully left the glories of heaven that He might sit where we sit in darkness, in hope that we would open our hearts by faith to Him and sit with Him in heavenly places.

The key for witnessing is that the people of God must identify themselves with the lost, so that in turn, the lost people will want to identify themselves with the saved. The life of Ezekiel, the life of Jesus Christ, and the lives of the Apostles all furnish us case studies of the importance of identifying ourselves with the people who are lost. Let's consider some areas of identification.

Identity in Rural Areas

First of all, look at the rural areas. Jesus Christ is our choice example of how to identify ourselves in rural areas. John 4 affords an interesting study. One day Jesus said that He would travel through Samaria (John 4:4). The average Jew, deeply prejudiced, normally bypassed Samaria by going up to Galilee on the other side of the river. It says of Jesus, "Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there" (John 4:5, 6).

The scholar Alfred Edersheim says hat the well of Jacob was about a half mile from the city of Sychar n the country. As in our day many city people drive to the country to buy eggs and milk, so the people of Sychar went to the country to get water from the well. On this particular day Jesus sat on the well. When the woman came she was surprised that Jesus would sit there and talk to her. No other Jews did this. After talking with Him, she left her water pot and went into the city. In a few minutes she came back bringing friends. After talking with Jesus, they prevailed upon Him to stay two days with them. Later they said to the woman, "Now we believe . . . we have heard him ourselves and know that this is indeed the Christ the Savior of the world." Jesus sat where they sat and won them to himself!

The Epistle of James, however, points out that sometimes it is not so easy to sit together with other people. Into our church fellowship come persons who are not dressed well (James 2:2). Then men are tempted to say, "Sit in the corner," or "Sit on the side." But Jesus indicts people who require clothing or wealth for a place in the church. He says, "Hold not the faith of our Lord Jesus Christ . . . with respect of persons" (James 2:1).

I still remember when the Page family joined the Emmaus Mennonite Church, Whitewater, Kansas, some years ago. (They have since gone to be with the Lord.) They had been out of tune with the church of Christ for many years. Then one day evangelistic tent meetings began in the town of Whitewater. A concerned family invited the Pages to the meetings. The first night only he wife came; the husband stayed at their farm home to guard the chickens with his shotgun. On another night, the husband came while he wife stayed home. But the Lord spoke to them and they responded. The day came when they asked to become members of the fellowship of the Emmaus Church. Some eyebrows were raised because this amily was supposed to be queer and different, but praise God, the day came when those who had been Mennonites for years and years sat on the same pew with these newborn Christians. When rural Christians identify themselves with the estranged ones, souls are reached.

Identity in the City

Our second case study comes from Luke 19. This time we have a city setting. Jesus comes into Jericho followed by a large crowd. Zacchaeus, a short man wants to see, but can't. So he climbs a tree to look. Turning to Zacchaeus in the tree, Jesus said, "Make haste and come down for today I must abide at your house." So Jesus went with this swindler, the tax collector.

The modern counterpart of the tax collector, I suppose, is the appraiser who comes around annually to tell us how much tax to pay. Oh, I know you all love the appraiser! Maybe your appraiser is even a Mennonite! Anyhow, when Jesus went into Zacchaeus' house, the Pharisees murmured that He was the guest of a sinner! But Jesus came that He might be identified with the sinners (Luke 19:10). And before that day was over Zacchaeus promised to give half of his goods to feed the poor and to make restoration for wrongs fourfold. To this Jesus replied, "This day is salvation come to this house." Thus Jesus sat where Zacchaeus sat and won him to himself.

The mission fields of America today are the cities. In the General Conference Mennonite Church we today have about seventy-two churches in cities of ten thousand population or more. Recently Paul Peachey made a study of city church extension for several Mennonite conferences. His conclusion was that before we can become effective in the city we must be city people. What he meant by this was that too long Mennonites have gone into cities with an aloofness of mind pulling as it were, these poor benighted sinners out of the sink of sin—as though the rural area was superior to the city.

At a city church seminar held in Elkhart, Indiana, early in 1962, Peachey asserted, "We must come to the place where we feel at home in the city or we will never reach city people." He did not mean that we need to compromise our ethics in the city—not at all! But many Mennonites, with their rural background, need to see that Christians can live within the will of God, with a job in the city. I know this fact is difficult to face in rural areas, because so many of your young people flee to the city. I readily admit that if young people go to the city with nothing but a dollar sign before their faces, they are in the wrong. But when people go to the city because it is an opportunity to witness for Christ, it becomes right. Peachey believes that the city may be the best place for expressing the true nature of the believer's church. Where is there more human need? Where is there more opportunity to express love to the lost?

One of the highlights of the past seven years in our church came in the month of August 1960, when four adults were baptized. Interestingly enough, each had been won to Jesus Christ in a different way. One was a lady first contacted by a couple from our church in door to door calling. As they invited her to church and Sunday school she said, "I've been studying with the Jehovah's Witnesses for a year but I'm not satisfied." She began coming to Sunday school together with her children. One day she had such a yearning to become a Christian that she stopped a lady at church before Sunday school and asked, "Can you explain to me, how I can know for sure I'm a Christian?" During that Sunday school hour the two ladies sat together in the nursery to talk. There she accepted Jesus Christ as her Lord.

A second adult was one born and raised a Catholic. She lived next door to one of our deacons. One day in conversing with our deacon's wife she commented, "Well, if people go to hell, so what—that doesn't concern me." The other replied, "I don't see how you can feel that way." This started a thought. Two weeks later this Catholic lady invited the couple from our church to her house and said, "Tell me how I can become a Christian?" As they sat down together in the living room she was led to the Saviour.

The third person that came to be baptized that day was a man on parole. His boys had come to our Sunday school. Several made a profession of faith and were baptized, later also their mother and their grandmother. When this father, a former alcoholic was released from prison, some of our men befriended

The people of God must identify themselves with the lost, so that in turn, the lost people will want to identify themselves with the saved.

him. Then one day at a Christian businessmen's meeting as he sat together with other men he responded to the call of a message and gave his heart to Christ.

The fourth person was of Mennonite background. He had grown up in Canada, but had never made a profession of faith. He was already married and had several children. When his mother died, God spoke to him. I still remember the day he came to me for counsel, and there sitting together in the church study, he opened his heart to Christ.

Here were four people each led to Christ in a different way. Only one of these was led to Christ by the pastor; three were won by the congregation! We each need to identify ourselves with the unsaved in everyday life. This is the will of God—that every believer be a witness for Jesus Christ. God has open doors of opportunity in our cities.

Identity in Other Countries

Identification is a must in foreign areas, also. This study comes from Acts 8. Philip was preaching in Samaria when God called him away to a desert place. Notice: "And the angel of the Lord spake unto Philip, saying, 'Arise, and go.' " Philip went, and found an Ethiopian riding in a chariot reading Isaiah the Prophet. Philip ran to the chariot and the man said, "Come sit with me." Philip went up into the chariot and sat side by side with this foreigner, explaining to him the Word of God. The man opened his heart to the gospel and when they came to water he asked, "What doth hinder me to be baptized?" Philip approved, "If thou believest with all thine heart, thou mayest." Thus Philip sat with a foreigner in his chariot and won him to Christ.

When we witness to foreigners we must always work in a way that is understood. Therefore, a foreign missionary today seeks to learn the language, the culture, and the customs of the people. Only when a person identifies himself with the foreigner will the foreigner begin listening to our gospel.

When Jonathan Goforth and his wife came to China in 1888 the Chinese people noised a rumor that they were foreign devils who kidnapped children—scooping out their eyes and hearts to make medicine. Goforth decided to dispel these evil rumors by doing away with his own privacy and declaring openhouse to all the Chinese. The people began coming. They inspected every part of the house, and every object: the water pump, the sewing machine, the baby carriage; and in the basement people were allowed to take lids off the jars. But no hidden kidnapped children were found anywhere. After Goforth had taken the people through the house he told them the gospel on the veranda outside. On a certain day 1835 men were shown through the house by Goforth, and 500 women by Mrs. Goforth. They put their own lives on display. Later when Goforth went into the villages of China many peasants said, "We were at your place and you showed us through the house, even though we had treated you with suspicion." Because Jonathan Goforth identified himself with the Chinese people he won many of them to Jesus Christ.

The needs of the world today are great. Much needs to be done. C. Henry Smith said that the thing that will be remembered most of the Mennonites by historians is the clothing that has been given out in the name of Christ and the cup of cold water. Annually we identify ourselves with the needy in a most personal way when we prepare Christmas bundles. These are given out with a testament in the language of the receiver.

I was recently impressed with Mrs. Norman Wingert's article, "The House with a Heart." She with her husband is serving through the Mennonite Central Committee in Burundi, a small African country having twenty thousand refugees. Every day a large group of people flock by her house on the way to a grave where a famous prince is buried. Mrs. Wingert therefore instructed her servant to offer these people drinking water. Thus they learned that they could stop by her house and drink water out of the faucet. Soon African women started bringing chickens, eggs, and bananas in appreciation for the water. At this point Mrs. Wingert invited the women into her home for a Bible class. They came! Here is proof that she has become one with them!

"I sat there overwhelmed among them for seven days" (ASV). These words of Ezekiel are a summons to identification with our century. What is our response? Are we willing to befriend people? Are we willing to invite them into our churches and into our homes? At times the Lord may lay it upon our hearts to invite some family with a good number of children. But we may say to the Lord, "How can I invite that family into my house when they
have never been in church, wh
their children may soil my beauti
lace tablecloth, when my carpet
too precious for children's play?"
the things we have are too good
be used by God, we should give th
up! What we have we must sha
God only knows the people of t
community that should be reach
for Christ through the people
this church.

You and I will never reach peop
unless we are willing to sit whe
they sit, or stand where they star
or live where they live. As we ide
tify ourselves with them as frien
they will in turn lend an ear to o
gospel. When we think of all t
glories of heaven and the fact th
God is today redeeming unto hi
self through the blood of Christ
people from every tongue, tribe, a
nation, we can be assured that G
is also seeking to win to himse
people out of this community.
you identify yourselves with peop
talking with them, befriendi
them, inviting them to your hom
for a meal, showing them love a
kindness, you will find that the
hearts will slowly open, farther a
farther, until the day they also wa
your Christ, whom to know is li
eternal!

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CONGO'S BROKEN SOUL

lmer Neufeld

the first of four articles a mem- er of the Board of Missions gives e background needed to under- and the strains facing modern issionary endeavors.

FRICANS AND EUROPEANS in the Con- today bear heavy scars from any bitter past experiences. Af- ca today cannot be understood ithout a backward look.

It began with that fateful meet- g between black man and white an in 1482, ten years before Co- mbus discovered America, at the mouth of the Congo River.

atue of King Leopold in the former Belgian Congo: "Leopold's rule was thless. He had to borrow large sums of money at first but no one will ever ow how much he personally made out of Congo."

The resulting experience between the Kingdom of Congo and the Portuguese was one of mutual respect. Congo never became a colony of Portugal, as did Angola to the south. Yet certain seeds were sown. The Portuguese did not bear any general hate for the African. Intermarriage was common. At the same time the Portuguese assumed without question that the black man should be assimilated into the ways of the white man.

These early relations led to *trade* and *missions*, one clearly in the name of Portuguese self-interest, and the other in the name of Christian interest in the Congolese. Both carried European attitudes of cultural pride and superiority.

From 1482 to King Leopold

From 1482 until almost four centuries later (the Congo came under King Leopold's rule in 1885) the direct contacts between European and African in the Congo were largely in the coastal region. The Europeans included Portuguese, Dutch, English, French, and Spanish.

Christian missionary efforts during these first centuries of white occupation were carried on by a small group of Catholic priests—largely Portuguese and Italians. Their attitudes and practices tended toward the imperialism of the European traders, though they were zealous and ready to sacrifice, if need be even their lives. As a missionary movement without women it had limited influence on the family and home. But the church itself was not firmly established, and this first missionary movement in the Congo faced eventual death.

The men of commerce exercised a more profound and lasting influence than those of the cross. Though the direct contacts between white man and black man during these early centuries were restricted to the coastal area, the tentacles of European commerce stretched far into the interior. They reached ruthlessly into the huts of many Africans who would never live to see a white man personally. The Europeans brought cloth, trinkets, firearms, ammunition, and liquor. They took in return ivory, palm-oil, rubber, and human beings.

The primary fact of this historical period in the relation between African and European was the slave trade. Unfortunately — perhaps in part fortunately—we have few details of this early history and those records we have are from the hands of the obviously partisan Europeans.

What does it mean in human destiny that from t Congo alone some 13 million persons were exported bonds? And what does it mean for human relatio today that the armed merchants were white and t captive men and women always black—the merchan "Christian" and the slaves heathen? In human gener tions this cancerous blight is still too recent to have h its final effect.

The Chain, the Lash, and the Broken Soul

Surely, the enslavement of one created in the image of God, by his brother man, has been a deep and lasting curse upon mankind—a curse that may yet be seen to rest as heavily upon the oppressor as the oppressed.

Is the early history of the Congo best understood in terms of the slave trade or of missions? By the latter part of the nineteenth century both had largely run their course. The missionaries preached that the African was a child of God, and that he should believe and repent. The trade of nearly four centuries was dominated by the merchandising in men, women, and children—by the chain, the lash, and the broken soul. It assumed that one man had the right to enslave and use as a beast of burden a fellow creature in the image of God. Which movement was dominant?

For nearly a score of generations the bartering in human life did not yield, but the bearers of the gospel did. Many themselves kept slaves. Most yielded to the damning rationalization "that it was better for an African to be a slave and a Christian than to be a free man and an infidel."

What does it mean in human destiny that from the Congo alone some thirteen million persons were exported in bonds? And what does it mean for human relations today that the armed merchants who exported the slaves were white and the captive men and women always black—the merchants "Christian" and the slaves heathen? Many millions died in the raids and slave wars and en route to the hellish cargo ships. More millions were left behind robbed of brothers, sisters, fathers, mothers, husbands, or wives. In the seventeenth century, the Kingdom of Congo alone was sending 15,000 slaves to Lisbon every year.

Even these sobering statistics do not reflect the cruelties that accompanied this demonic business. In his recently published book, *Black Cargoes* (Viking, 1962), Daniel Mannix exposes the horrors of the traffic in human cargo. For example, in the nineteenth century when the slave trade was outlawed by Britain and eventually also by other European nations, slavers overtaken on the high seas would frequently kill and discard their human cargo rather than be caught with slaves aboard. Mannix also rightly observes that the slave trade has left a legacy of white guilt and black hatred.

If American Negroes had been able to retain their family names and communication with the homeland and been in a position to record their experiences, as did many Europeans coming to America, their accounts would be as dramatic—and more tragic—than those of the Pilgrims and others who came for religious freedom.

Africans Introduced Slave Trade

In justice to the Europeans it must be noted that their slave traders did not introduce slavery to Africa. In the strongly tribalistic society of early Africa, with its intertribal wars, enemies were often taken as slaves by the victors. By and large the European traders respected this existing master-slave distinction and bartered for slaves through the ruling groups, using the Africans in power as their middlemen. But by this very practice they greatly multiplied the slave raids and tribal wars. They contributed to the breakdown of social and political structures that had been in existence, for example, the Kingdom of Congo.

Furthermore, the Europeans were not the only foreigners engaged in slave trading in central Africa. For centuries the Arabs had maintained trading posts on the east coast of Africa. By the middle of the nineteenth century they had crossed Tanganyika and were establishing themselves in what was to become the Orientale Province of the Belgian Congo. From here they engaged in a vigorous and ruthless commerce in ivory and slaves, using their black merchandise to carry the elephant tusks to the east coa It was the nineteenth century an slavery movement in Europe co bined with King Leopold's territo al ambitions that served to cru Arab influence and slave trading the upper Congo during the 189

It is to the credit of the Europe nations that they were finally ab to throw off the slave trade, large part through prophetic d sent and aroused consciences. T early protests came especially fro Christian missionary sources, bo Catholic and Protestant (Livin stone, Cardinal Lavigerie, Bapti George Grenfell, and others). The eventually awakened many symp thetic consciences in Europe. Brita outlawed the slave trade in 180 Portugal officially abolished slave in 1878. And the Brussels Ant slavery Conference of 1889 ga King Leopold the backing to a against the Arabs.

But for nearly four centuries, th white man fostered the idea tha one man can hold his brother a private property. He learned to liv with most of the cruelties that a tend this demonic practice. This ca erous blight is still too recent t have had its final effects.

Early Missionary Practices

The secularism of the early e plorers and traders combined wi a state-church philosophy of mi sions resulted in imperialistic pra tices by early missionaries. Accor ing to their understanding of mi sions, Congo had already become Christian country before the yea 1500.

In the seventeenth and eighteen centuries, Italian monks followe the Portuguese missionaries. these early Capuchin monks Ru Slade writes in *King Leopold's Co go* (Oxford, 1962):

"In their dealings with the Co

olese the Capuchins were never to sk a service politely, but must give orupt orders, for fear that the ongolese would take advantage of entle treatment. They were not to eak of themselves as sinners, and ere was to be solidarity among e Europeans—a superior was nev- to rebuke his companion in the esence of Africans nor to allow m to kneel to receive his bless- g, but always to give him honour."

There is little winsomeness in the ristian appeal of a Jerome de ontesarchio, as indicated in his vn reports:

"On my way I found numbers of ols which I threw into the fire. e owner of these idols, a Nganga gombo or sorcerer, seemed very noyed. To calm him down by hu- iliating him, I let him know that he persisted in his anger, I should e that he himself was burned th his idols."

The dim view taken not only of rican culture but of the people emselves is dramatically depicted another Capuchin, Antonio de eta:

"Devils by the deformation of eir features, devils by the black- ss of their bodies, devils in their uls because their wills are always ed on evil; devils in their think- g, by continually having in mind perstition, witchcraft and sorcery; vils in their speaking, by the great s they utter; devils in their ac- ns, by so many grave sins which ey commit; and finally, devils and ore than devils, damned and more an damned, by that bestial pride, at inhuman and barbarous cruelty, ich they display all the time and every action."

Though such missionaries came th a kind of passion for souls, or rhaps rather a militant reason to tend the church, they like the ve traders denied the common nhood of the black creatures ey found in Africa. The image of d did not exist in the same way the black man of Africa as it in the European. Even the deci- n to become Christian could not lly be trusted to the black man's e choice.

The Christianity planted by the ly missionaries, some of whom fered heroic martyrs deaths, dually died out, and little was t by the late nineteenth century. th Slade attributes this lack of success to the failure in human relations. It remained for a new generation of missionaries, the pioneers of the modern missionary movement, to plant the church again toward the close of the nineteenth century.

The Modern Missionary Movement

The modern chapter of Congo history, to which we will give only the briefest attention, began in about 1885, both in terms of political developments and missions.

Forerunner of the modern missionary movement in the Congo was David Livingstone, that great pioneer into the interior (seeking an "open path for commerce and Christianity") and into the hearts of the African people. He was much dismayed by the devils of the slave trade, especially as practiced by the Arabs. His own attitude toward the African is reflected in his motto: "If one behaves as a gentleman he will be invariably treated as such."

Livingstone's last journey into the interior, which was to take him also into the eastern Congo, was begun in 1866. He was found by Stanley in 1871 at Ujiji on the east coast of Lake Tanganyika.

The first Protestant missionaries began work in the Congo in 1878 under the Livingstone Inland Mission. It was not long before various free-church groups in England, Scandinavia, and America were sending missionaries. The American Baptists took over the work of the Livingstone Inland Mission in 1884, and the American Presbyterians began work in the Kasai in 1891. By 1959, shortly before independence, there were some 2,600 Protestant missionaries (including doctors, dentists, and nurses) in the Congo under forty-five different societies. The church had an adult church membership of about 821,000.

The early Protestant missionary movement, like the anti-slavery movement that accompanied it, grew out of evangelical revival in the West. This renewal produced pioneers of strong protest against social evils (for example, slavery) and also strong concern for bringing civilization to the Africans. These early missionaries came as the champions of the African people.

Kenneth Kaunda, nationalist leader in Northern Rhodesia makes an observation on this point that has an application also in the Congo. "Whereas the early missionaries appeared before the African people as their champions, with the growth of large European communities and greater numbers of missionaries being involved in serving them, it seems to Africans that the missionary as the voice of protest has become more and more softened until now, with few exceptions, they are viewed as supporters of the European position."

In the very effort to bring social betterment or civilization there lay a tendency toward paternalism—a tendency to see the African as so vastly inferior, even when converted to Christianity. The African could not really be treated in mutuality. The station pattern of missions was simply a reflection of the vast cultural barriers that existed. As the early Capuchin monks tended to share the imperialist character of the early explorers and traders, so the later missionaries tended to share the paternalism of the colonial powers.

In fact, Ruth Slade observes that the sixteenth century monks were more ready to give responsibility to the Africans than were the nineteenth century missionaries: "As we have seen, the Portuguese missionaries of the sixteenth century accepted Africans as their equals and ordained African priests and consecrated an African bishop surprisingly soon. Yet at the same time they took for granted the fact that their countrymen were carrying on the slave-trade, buying and selling Africans as though they were cattle. By contrast, the missionaries of the nineteenth century were horrified by the idea of slave-trading, but they were not half so ready as the Portuguese to give Africans ecclesiastical positions of responsibility and authority. They thought of Africans as children who needed protection, guidance, and training in order that one day in the distant future they might be fit for a place of responsibility in the Church."

Tremendous changes were being effected. The ruthless slave trade was abolished. Schools and hospitals were being established. Most important, the church was being firmly established. But, as we shall see again later, a vast legacy of barriers remained to be broken down by a later generation.

NEWS

Racial Problems Grip National Council

THE CRITICAL URGENCY of the racial question in American life underlay all actions, debate, addresses, depth studies, and prayers at the Sixth General Assembly of the National Council of Churches. The group held its triennial meeting in Philadelphia, Dec. 1 to 7.

It was the history-making thread that ran through the entire meeting. The race issue was epitomized in the resolutions, the pronouncement, the message, the report of the section discussions and in the sending of bus-loads of eighty Assembly visitors to Washington, D. C., to urge their own representatives to speed the civil rights bill of 1963.

The shadow of President Kennedy's death lay over the assembly. Church leaders called again and again for a new dedication to the principles and objectives of the slain president, especially for immediate action on his and President Lyndon B. Johnson's top priority measure—civil rights.

The memorial service for the late President was the emotional highlight of the assembly. He was to have been the principal speaker, had an assassin's bullet not cut him down eleven days before.

Instead, the United Presbyterian Church's ranking churchman, Eugene Carson Blake of Philadelphia, stated clerk, delivered a moving eulogy. He reminded his audience that the first member of the Roman Catholic Church to serve as president had made abundantly clear, during his short time in office, that those who had feared a Roman Catholic president for any reason had misunderstood both the man and his church.

The council adopted the broadest racial program in its history. It laid down ten specific courses of action, urging all churches, among other things, to: open membership and worship to all regardless of race; develop integrated programs whereby Negro and white Christians can meet; employ an open policy of recruitment, employment and promotion of staffs and integrate staffs from governing boards to health, education, and welfare institutions operated by churches; require fair employment practices in church construction contracts; remove investments from enterprises that discriminate; support civil rights legislation and organizations.

In its message to the churches, highlighting four major emphases (race, technology, peace, and church unity), the assembly stressed the urgency of assuring justice for Negroes and other racial minorities. It paid tribute to the late President Kennedy, asserting "With his loss we suddenly look into the full depths of our crisis . . . the disclosure of the hatreds in our nation which threaten our very structure as a democracy."

It urged the churches to aid th
hurt by today's swift technologi
changes, notably minority grou
young and older displaced worke
It hailed recent developments in t
search for world peace, and cou
seled church people to continue
press for disarmament and for t
diversion of armament expenditur
to a frontal attack upon the unm
needs of mankind. As to Christi
unity, the message set out th
"Many new steps lie urgently b
fore us to remove the deep divisiv
ness and wide diversity that st
mark our several traditions."

The assembly further approv
overwhelmingly a resolution callin
upon Congress to "take every st
necessary to pass the administr
tion's civil rights bill," and appea
ing for all Christians to write, ca
or telegraph their representativ
to get the rights program out
committee and to the floor of Co
gress for a vote.

An eloquent spokesman on th
racial issue before the assembly wa
Robert W. Spike, executive direct
of the Council's recently establishe
Commission on Religion and Rac

Spike painted a moving picture
the courage and devotion with whic
both Negro and white people ar
each day facing danger, even deat
as they work for the freedom mov
ment. He told of a rally held i
Savannah where hundreds were i
jail, including most of the indig

nous leadership, where young men were bandaged and bruised and women had tear-gas burns. Still there was no hatred, nothing but hope, singing, preaching and witnessing and prayers for those caught in the struggle on both sides.

The retiring Council president, J. Irwin Miller, Columbus, Ind., industrialist, praised the "courage, boldness, and swift response of the National Council in setting up the new commission last June," which "has ignited comparable courage, boldness and action in an astonishing number of Christian bodies."

As to the critics of the Council, ts retiring president pointed out that they have made the Council and its goals a subject of nationwide debate, which is good. The noted church historian, Franklin H. Littell compared the attacks on the churches "from America's spiritual underworld" to those in the Communist newspapers of Eastern Europe and in the files of the capive press under the Nazis.

However, constructive criticism was voiced by several leaders of hought in the field of religion. Theoogian Joseph Sittler of the Univerity of Chicago Divinity School said hat the task of relating the Chrisian gospel to modern man "as he ees himself in the twentieth cenury" has been left undone. "Men uch as Karl Marx, Charles Darwin, and Sigmund Freud have so profoundly influenced contemporary man that now Christ must somehow e related to a 'thing-ly' world in which man has actual being," he ointed out.

On the same note, Jaroslav Jan Pelikan, Yale University professor f ecclesiastical history, emphasized t still remains the task of Christian ducation to relate Christianity to a ecularized culture lacking knowldge of the Bible or of creeds.

The urgency of Christian unity ecame the number two assembly opic. Archbishop Iakovos, patrirchal vicar of the Greek Archdioese of North and South America, aid "Unity begins within people ather than through parlays on oranic union. When people truly feel nity as part of their faith, then we ell have no trouble finding it."

Blake, who three years ago proosed denominational merger talks at now involve six communions, aid "The vertical pressure to be obedient to Jesus Christ" is far more important than is "unity as an accommodation between us and others."

GOD'S WORD FOR A NEW AGE
American Bible Societ

AT THE AMERICAN BIBLE SOCIETY'S recent advisory council, the General Conference Mennonite Church was represented by Grace Moyer and Walter H. Temple, both of Allentown, Pa., seen here with Mrs. Paul Moser (right) the society's director of women's activities. Representatives of fifty-one denominations took part in the New York City meeting. The society is working with twenty-one national Bible societies in a "God's Word for a New Age" campaign to triple Bible distribution by 1966.

James A. Pike, Bishop of the Protestant Episcopal Diocese of California, who co-authored unity proposals with Blake, held the direction of present unity movements is "toward sharing, but we don't have to have a blueprint of all the machinery."

Blake and Pike were encouraged by developments in the Second Vatican Council, and Bishop Pike noted that "The direction of the movement, though slow, is responsible."

Churches were challenged to internationalize their missionary activities by the executive head of the World Council of Churches, W. A. Visser 't Hooft, Geneva, Switzerland. He suggested the sending of international teams. Thus missions can avoid the misunderstanding that they are agents of particular cultures or ideologies.

The new executive secretary of the Council's Division of Foreign Missions, David M. Stowe, called for a reuniting process in the new approaches to the world-wide overseas mission of the major Protestant churches.

The Assembly, attended by 3,500 voting delegates, consultants, and accredited visitors, adopted a revised constitution, effective January 1, 1965, and authorized the General Board to draft and implement new bylaws which will streamline the Council's administrative operations.

Among other items of business, the National Council adopted a broad program of human rights, called upon President Johnson and Congress to expedite the resettlement of Cuban refugees, and adopted resolutions against legalized gambling, and for the support by its member churches of legislative programs for the education, training and other needs of youth, and of Negro youth in particular.

The Council also adopted resolutions calling upon the churches to pray for the mental and spiritual welfare of Mrs. Lee Oswald (wife of the accused slayer of President Kennedy), and her children "who may be suffering from a society which often lacks sympathy"; expressing appreciation for President Kennedy's "life of unswerving vision and courageous dedication" and for the "dignity and poise under the most shattering circumstances" shown by Mrs. Kennedy—"A demonstration of the grace that enables the Christian not merely to endure but to transform tragic sorrow into triumphant courage"; and commending both journalists and the broadcasting industry for the manner in which they reported the events surrounding the assassination of President Kennedy.

The 1966 General Assembly will be held in Miami Beach, Fla.

CANADIAN AGENCIES FORM AN MCC OF CANADA

Twenty-six delegates and eight observers representing nine Mennonite groups and nine inter-Mennoite provincial and Canadian relief groups organized the Mennonite Central Committee of Canada on Dec. 14 in Winnipeg.

The meeting began with a discussion of the constitution of the Canadian Mennonite Council. This had been adopted earlier by the various Mennonite conferences represented at the meeting. The change of name to Mennonite Central Committee—Canada was given unanimous consent. The new name will identify the new organization with the work of the international Mennonite Central Committee (Akron) and prevent confusion in the minds of laymen by a proliferation of different names presently associated with relief efforts in Canada. MCC—Canada will cooperate fully with the overseas relief program of the Mennonite Central Committee. It was felt that the Canadian body should accept no overseas project except through the Akron office.

Most controversial was the location of the central office. Frank and yet brotherly views were expressed stating the advantages of either an eastern or a western location. The almost unanimous decision proved to be Winnipeg.

The feeling of the meeting was that provincial organizations should adopt a similar nomenclature—MCC—Saskatchewan, MCC-Manitoba, etc. Such changes may take some time to implement.

The executive members of MCC—Canada were elected as follows: chairman, D. P. Neufeld, Winnipeg, (Conference of Mennonites in Canada); vice-chairman, Newton Gingerich, Markham, Ont. (Mennonite Conference of Ontario); secretary, C. J. Rempel, Kitchener, Ont. (Mennonite Brethren); Harvey Plett, Steinbach, Man. (Evangelical Mennonite Conference); Ted Friesen, Altona, Man. (Conference of Mennonites in Canada); J. J. Thiessen, Saskatoon, (Conference of Mennonites in Canada); E. J. Swalm, D ntroon, Ont., (Brethren in Christ

The executive committee of MC —Canada is to assume responsib ty immediately but operations are ot to begin until November 1964. M nwhile, present relief agencies ill continue until assets and respo sibilities can be transferred to he new organization.

A budget of $13,750 was ado ed for the transition period until N v. 1964. This is to be raised thro h still existent relief agencies, si ty percent from CMRIC, twenty rcent from CMRC and twenty rcent from NRRO.

This historic meeting had b n called by the HPCCC (Historic Pe e Church Council of Canada) u il now the most representative org nization of Canadian Mennoniti n. which was now disbanded by for l motion, passed by the assembly.

Officers of the Mennonite Central Committee—Canada recently organized in Winnipeg are (left to right): Ted E. Friesen, Altona, Man.; Newton Gingerich, Markham, Ont., vice chairman; David P. Neufeld, Winnipeg, chairman; C. J. Rempel, Kitchener, Ont., secretary; E. J. Swalm, Duntroon, Ont.; and Harvey Plett, Steinbach, Man. Missing: J. J. Thiessen, Saskatoon.

VOLUNTEERS COMPLETE WORK FOR SKOPJE QUAKE VICTIMS

I think I got more good-bye kis s when I left Skopje than when I l t home. This is how John Schmuck , a tall Canadian Mennonite in s mid-forties described the farew l given him and five American volu teers when they left Skopje, Yu slavia, at the end of November.

The six had spent two mont helping construct 125 prefabricat houses for homeless families that earthquake-shaken city. Fun contributed through the World Cou cil of Churches supplied the hous

The send-off by their some for Yugoslav laborers who worked wi them on the project indicated th the six men had made a mu greater contribution than the actu manual labor they did.

A report by a Swiss Red Cro official who visited the site recent noted: "What is particularly stri ing, is not only (the volunteers good craftsmanship, but their infl ence upon the local workers in the good will, happiness, and industry

Although the six—two electrician two plumbers, and two carpenters— had largely to rely on sign languag to communicate with the Yugosla workers, relations were excellent.

Schmucker said the Yugoslavs ha expressed surprise that the six coul and did take time off from their ow jobs to come to Skopje. They wer also surprised they worked wit their hands right alongside of the Yugoslavs. Two of the Yugoslav workers, who were also barbers, insisted on giving all the volunteers free haircuts whenever needed as an expression of friendship.

The six volunteers—three Mennonites and three recruited by the Brethren Service Commission—lived together in barracks near the construction site. They often visited back and forth with the Yugoslav workers in their barracks.

Nearly 100 of the planned 125 houses are now nearly completed and the first of the homeless families are expected to start moving into them early this month.

A recent report estimated that as many as 100,000 persons in Skopje are without a proper roof over their heads. Funds to build the WCC-supported village, which is located in what is known as the "churches sector" at Kozle, one of the new suburbs under construction, have been contributed by churches around the world. To date funds totaling $526,000 have been received by the WCC, to aid the Skopje survivors.

Mennonites in the Skopje project besides Schmucker who is from Unonville, Ont., were Chester Steffy, Millersville, Pa., and Curt Regehr, Inman, Kan. (See *The Mennonite*, Oct. 29, and Nov. 26.)

1-W ORIENTATION SCHOOLS

On December 28 a 1-W orientation school was held at Bethany Church, Freeman, S. D., to give young men n the area information on the purpose of 1-W, how and where persons can serve, and what present openings exist.

Earlier in the month, on the evenings of December 7 and 8, the peace committee of the Bethesda Church, Henderson, Neb., held local orientaion sessions under the leadership of H. B. Schmidt, Moundridge, Kan.

VIRGINIA SCHOOL SPEAKS ON RACIAL DISCRIMINATION

The faculty of Eastern Mennonite College views with deep concern nd distress the racial injustice which exists in our nation. This evil, we know, is prevalent throughout he entire country but presents roblems of particular intensity in ur own area. We are humbled beause this crisis has come upon us after many decades of opportunity to remedy racial segregation in the various aspects of our community life. We are especially humbled by the existence of segregated churches in the community of Christ. We are humbled, too, by the continued presence of segregation in the public facilities of our state and country.

We express these concerns as a part of an academic community committed to Christian principles. We are committed to the way of Christian love and reject any recourse to acts of violence and coercion. In keeping with the principles of our Mennonite heritage, and the current position of the Mennonite Church expressed in her statement, "The Way of Love in Race Relations" (1955), we feel morally bound to witness against the evils of racial discrimination. We encourage all men to seek peaceable means of attaining just and righteous solutions to racial inequities.

In this situation we first of all confess failure in our own behavior and especially our neglect whereby we have directly or indirectly contributed to the existence of this evil. We reaffirm our belief that man has been created in the image of God; that all men are of supreme worth and share equally in the provisions of redemption; that expressions of inequality, oppression, hatred and personal wickedness are the consequence of man's sin and are not the design of the Creator. We commit ourselves again to the unity and freedom of Christian men. We believe that justice and righteousness in human affairs can only be manifest as all men share impartially in the benefits of the administration of law, in equal access to community services (schools, hospitals, public accommodations), and in the opportunity to choose residence and employment in fair competition.

Specifically our commitment means:

That we promote integration in our churches and in other institutions of our society.

That we pray for wisdom and guidance from God for ourselves and for the leaders of our political, social, and economic institutions, and especially our churches.

That we witness against the evils of racial discrimination and injustice; that we promote the vision of justice and righteousness in human affairs; and that we give ourselves to the ministry of reconciliation.

That although our school has been integrated since 1948, we rededicate ourselves to the task of promoting a truly Christian atmosphere in the classroom and on the campus in all matters relating to the race issue, seeking to prepare ourselves and our students for life in an integrated church in an integrated society.

REUBEN MUELLER ELECTED NATIONAL COUNCIL PRESIDENT

The presiding bishop of the Evangelical United Brethren Church, Reuben H. Mueller, was elected on Dec. 4 to be president of the National Council of Churches for the next triennium. He succeeds J. Irwin Miller, Disciples layman and industrialist.

The sixth president of the Council's thirteen-year history, Bishop Mueller has served the National Council in many capacities as officer or member of some twenty-five boards and committees. He has also been a vice-president of the World Council of Christian Education, chairman of the General Commission on Chaplains and Armed Forces Personnel and a member of the executive committee of the United States Conference for the World Council of Churches and the Central Committee of the World Council of Churches.

A native of St. Paul, Minn., the son and grandson of EUB ministers, he is a graduate of the Evangelical Theological Seminary in Napierville, Ill., and holds degrees from many colleges and universities including an L.H.D. from Indiana Central College. As chairman of the Division of Christian Education, he has also been a vice-president of the National Council of Churches.

YOUTH SURVEY

A survey of youth attitudes will be conducted in the first three months of 1964 by the Conference Youth Worker Marvin Dirks, Jr. High-school-age young people in a number of churches will be filling out a questionnaire on such areas as personal faith, beliefs, and life, baptism and church membership, war and peace and Christian service, education and church publications. The resulting data will be helpful to the YPU, church colleges, editors of youth materials, and other groups ministering to young people.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Jan. 23-25—Canadian Board Meetings, Winnipeg.

Eastern

Jan. 13—Eastern District Peace and Service Representatives and Pastor's Dinner.

Jan. 27—Eastern District January conference meeting.

NEW ADDRESSES

Catherine Fast, Box 114, Pismo Beach, Calif.

John Friesen, Burns Lake, B. C.

Peter G. Janzen, Route 1, Victoria Ave. S., Vineland, Ont.

Jacob Krahn, 4739 E. Church Ave., Fresno, Calif. 93700

Mrs. Parviz Monsef, 469 S. Backer, Fresno, Calif. 93700

Walter M. Philipp, 2816 Arnold St., Bakersfield, Calif. 93300

Emma Ruth, 216A 11 St., Reedley, Calif. 93654

Mrs. Stanley Shoemaker, 871 Quari Court, Aurora, Colo. 80010

Mrs. Chris J. Widmer, Box 342, Burlington, Iowa 52602

DEATHS

Lawrence Hargh, First Baptist Church, Salisbury, N. C., born Jan. 15, 1882, in Eaton, Yorkshire, England, and died in December. He was a pioneer missionary with the Congo Inland Mission from 1911 to 1921. Three sons and one daughter survive.

William B. Weaver, Bloomington, Ill., was born Jan. 24, 1887, at Nappanee, Ind., and died Dec. 12. He was pastor of the North Danvers (Ill.) Church for thirty years. He also served pastorates at Elkhart, Ind., Pekin, and Hopedale, Ill. He was a former editor of the "Christian Evangel," an author of histories of the Ceneral Conference and the Congo Inland Mission.

Peter Dyck (Workers).

WORKERS

Peter Dyck, director of the Mennonite Central Committee program in Europe and North Africa, will attend the annual MCC meeting in January 17-18. Immediately following the sessions he will address the Eden Church, Moundridge, Kan., on January 19, and the First Church, Newton, Kan., on January 20.

C. L. Graber, Goshen, Ind., will be in Kansas January 5-12 to report to area churches on the Indian Resettlement Project in Paraguay. This project aims to help nomad Indian families (there are about 5,000 Indians living near the three Mennoite colonies of Fernheim, Menno, and Neuland) settle on a piece of land, with equipment necessary for farming.

Fritz Kuiper, of The Netherlan will teach for a three-year per at Seminario Evangelico Menon de Teologia, the inter-Mennon seminary at Montevideo, Urugu Kuiper is being sent and suppor by the Dutch Mennonite church

Anne Neufeld, Margaret, Ma will attend the second semester the Mennonite Biblical Semina She is a mission-service worker Cuauhtemoc, Mexico.

Abe Rempel, Steinbach, Man., w attend the second semester of t Mennonite Biblical Seminary at E hart, Ind. He is a mission-servi worker in Mexico.

Bernard Thiessen, Whitewat Kan., missionary to Japan, return with his family on December He will attend Mennonite Biblic Seminary the second semester.

PUBLISHED

All materials for the new Menn nite Boys League program are no available. These include a *Torc bearer's Guidebook* for each mer ber, a *Torchleader's Manual* f leaders, Boys League emblems ar pennants, merit badges, reco sheets and charts, and special sta and medals for those boys who ear them: the Flintman Rank Sta Keeper-of-the-Fire Star, Torch-E plorer Star, Torch-Guide Star, Mer Award Medal, and Honors Meda Write Mennonite Boys League, 72 Main Street, Newton, Kan., for Unit Registration Blank and fo Torchbearer's Membership Card Questions concerning the prograr should also be directed to that o fice. Order blanks and price lists fo supplies can be secured from eithe the Mennonite Bookstore, 720 Mair Newton, Kan., or Mennonite Book store, Rosthern, Sask.

LETTERS

To the Editor: We wish to express our appreciation for the article "A Sheltered Community for Retarded Children" by Charles E. Goshen in the Nov. 12 issue of *The Mennonite.* We have locally a very active parents' group who for the past ten years have endeavored to help the retarded in this area. We now own a ten acre tract with several buildings. We have named this the North View Opportunity Center. Here we carry on an educational occupational, and recreational program, Monday through Friday during the usual school hours. But we realize w need an around the clock, yea round program. Your articles in thi issue helped to crystalize our think ing. May we suggest that wheneve the church does move into this are of service that the Newton Counc for Retarded Children be contacte We need each other. *Gerald H. Mol zen, Route 1, Newton, Kan.*

Many Christians give
one-tenth of their income to God.
Robert G. LeTourneau
goes even farther.

He Gives God Nine Tenths

Aubrey B. Haines

THIRTY YEARS AGO LeTourneau made what he calls "a deal with God" to turn over ninety percent of his personal earnings and a sizable block of company stock to the Lord's work. "This partnership," he says, "has been successful."

In 1951, on sales of $55,000,000, R. G. LeTourneau, Incorporated, netted $3,100,000. Excluding LeTourneau's personal contributions, God's share—which was turned over to the interdenominational LeTourneau Foundation—was $158,820 in dividends. The next year sales went up forty-five percent!

"Not how much of my money do I give God, but how much of God's money do I keep for myself?" is LeTourneau's slogan.

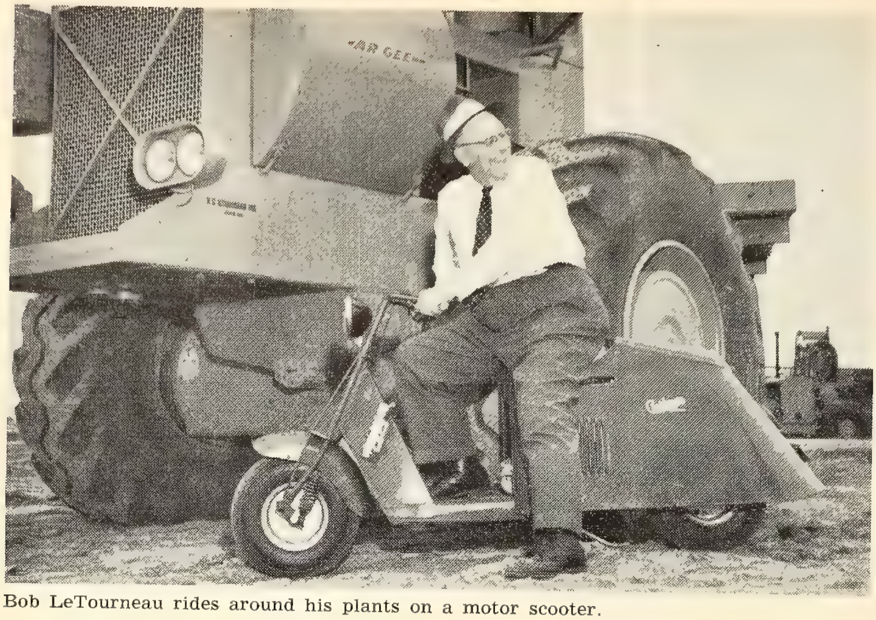
Robert G. LeTourneau is a man whose faith has literally moved mountains. His heavy-duty machinery, the world's largest, can eat away at a mountain and remove the dirt to a nearby valley. One morning in the summer of 1952 Billy Graham stepped up to a platform and blessed a 200-foot converted LSM (Landing Ship, Medium) and its crew. A week later the ship cast off into the muddy Mississippi River. Its cargo consisted of $500,000 worth of heavy earth-moving, lumbering, and land-clearing machinery, food supplies for a year, 500 New Testaments, and a dozen "technical missionaries" destined for Liberia.

The Liberian expedition was one of LeTourneau's projects. The mountain-moving Christian has never been satisfied just to fill the financial side of his bargain. After a trip to Liberia in 1951 he decided that the best way to bring the Gospel to natives is to teach them American technical skills at the same time.

From the Liberian government Bob leased 500,000 acres of jungle for eighty years at six cents an acre and laid plans to cultivate land with such crops as rice, grapefruit, bananas, and palms and to cut down and export mahogany. He agreed to pour back the first five years' profits into the development. With such material aid LeTourneau, who flew ahead to be there when the boat arrived, hoped to accomplish a material and spiritual Point Four program.

"Hungry natives," he says, "will listen to us about God if we can show them a field of grain with a combine's harvesting more in a day than they can eat in a year."

Born in Richmond, Vermont, Bob was still a boy when his family moved to the West Coast. He quit school after the seventh grade and made his first money selling pictures of the San Francisco earthquake in 1906. Learning mechanics as an assistant in a garage, he later set up his own earth-moving and contracting business at Stockton, California, on a loan of $4,500. In 1931 he lost $32,000. The next year he switched to making scrapers,



Bob LeTourneau rides around his plants on a motor scooter.

bulldozers, and cranes. His net profits were $52,000.

LeTourneau, who comes from a deeply religious Plymouth Brethren family and whose two sisters were missionaries to China, turned over his stock interest to endow the LeTourneau Foundation, now worth $16,000,000 and one of the largest religious foundations in the United States.

Bob was the first man to put earth-moving equipment on rubber tires, thus enabling it to go almost anywhere. Moving his headquarters to Peoria, he cleared the land for new plant sites with his own equipment. By 1940 sales were up to $10,000,000. During World War II they quadrupled, as he built an estimated seventy percent of the basic earthmoving equipment used by the United States Armed Forces all over the world.

LeTourneau has shipped some of his most impressive mechanical equipment to Africa, including a twenty-two-ton machine that can shear off big trees like a scythe cutting grass and a self-contained sawmill that is hauled by the largest bulldozer in the world. "I'm not primarily interested in profit in our Liberian adventure," he says, "nor do I want to create mere 'rice Christians.' I'm trying to do a missionary job in a businesslike way."

When returned missionaries told him about time-wasting tedious travel through deserts and jungles, LeTourneau decided to speed up foreign missions with a Missionary Flying School. Prospective flying missionaries can earn their way through a complete course at the LeTourneau-financed school by working in Bob's earth-mover plant at Toccoa, Georgia.

In September, 1945, the first four — chosen from fifty applicants — were graduated as full-fledged "sky-pilots" and planned to spread their several wings over Africa, China, and Mexico. Beaming with pride, Bob LeTourneau viewed them as forerunners of a "mighty armada of flying missionaries."

On weekends LeTourneau, in his own airplane, flies far and wide around the United States to attend religious meetings and to preach, delivering some 300 sermons a year. Speaking only on invitation, he is booked ahead for two years. Sometimes he talks to a small rural gathering of a few score persons. Other times he addresses a large city crowd of several thousand persons.

Bob LeTourneau is utterly sincere in his religion. "In these critical times," he says, "every soul brought to the Lord counts vitally." Therefore, he rejoices in contributing his millions, in traveling hundreds of thousands of weary miles, and in following a speaking schedule which would exhaust the average man.

A dramatic physical ordeal came
in 1937. Traveling by automobile
a religious meeting in Tenness
Bob was involved in a collision
which five persons were killed.
was dragged out of the wreck
in such condition that the doct
said he could never walk aga
However, they suggested that
long stay in a hospital might g
him partial recovery.

"If I'm put in a hospital,"
Tourneau said, "I'll never get w
Take me to the Peoria factor
He traveled 500 miles by ambula
and installed himself in a sm
steel hut in the factory yard.
skilled workers, at his directi
built him an ingenious, weld
rubber-tired mobile stretcher, h
ing the same height as his b
Soon he was able to slide from
bed onto the stretcher and
wheeled about the plant.

For several months he sup
vised and directed the work of t
factory from his mobile stretch
and was also able to attend religio
services held once a week in t
plant cafeteria. Today, despite
limp, he can outwalk most me
When that is not fast enough,
skims about his factories on a gas
line-driven scooter.

In a genuine way Bob LeTourne
has taken Jesus literally, buildi
machines that can remove mou
tains. No wonder, then, that he giv
God nine-tenths and keeps one-ten
for himself!

Youth Group Writes a Play

SINCE THE BOOK of Job offers good dialogue for a short play, several members of the youth group of First Mennonite Church of Newton, Kan., decided to write a modern short play from Job. The story is about J.B., a blameless and upright man from the southern point of the Tigris Euphrates River Valley, who has had the blessing of God for everything he's attempted to do. Then tragedy strikes the family and his possessions. Communist troops have overrun his oil fields, blowing up all the wells and shooting all the workers. Flash floods along the river have drowned his cattle and covered hundreds of acres of ripe wheat. J.B.'s children were in a hotel which blew up and burned to the ground. Even with invasion, destruction, and death J.B. worshiped God.

The play goes on with J.B. holding fast to his uprightness and thinking he is innocent of sin. Finally, through the voice of God, J.B. realizes his weakness and that he has sinned. He sees that God is the Almighty One.

This play required no props, only two good readers for narrators and several players to portray J.B., his wife, children, and friends. The group practiced only three times for the first presentation and two times for the second presentation.

We presented this play for another Mennonite young people's group at their church and later we presented it to our group congregation. We did not write the play for raising money, but a short play such as this could be used for a money raising project by some groups.

Several hymns were sung during the presentation. One of these was "Nobody Knows the Trouble I've Seen, Nobody Knows but Jesus." Only two lines of this hymn were sung after J.B. hears of the disaster which had struck him and his family.

This play was a success, because J.B. portrays many people of today —tomorrow—or soon thereafter. The story was different from the biblical story not only in dates, names, and circumstances, but also in that J.B. had no ending. The ending is left up to the listener to decide. Will J.B. continue to live a completely righteous life or will he slowly drift back to his old ways as so many Christians of today do? *Ann van der Weg*

Charles M. Schultz, © 1961, by Warner Press, Inc.

During the Christmas program I uldn't remember any of my es, and now I can't forget 'em!"

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COVER

"Breadline" by Fritz Eichenberg: "The people of God must identify themselves with the lost, so that in turn, the lost people will want to identify themselves with the saved."

CONTRIBUTORS

Fritz Eichenberg, 69 Oakland Ave., Yonkers, N. Y., a Quaker who frequently contributes work to the Catholic Worker, is professor of art at Pratt Institute, New York.

Albert H. Epp, 10314 Samoline Ave., Downey, Calif., is pastor of the Immanuel congregation there. This sermon, recognized by the Evangelism Committee for its emphasis on evangelism, was delivered to the Zion Church, Elbing, Kan., in 1962.

Elmer Neufeld, B.P. 3101, Leopoldville-Kalina, Congo, is director of Mennonite Central Committee program in Congo.

Aubrey B. Haines, lives at 684 East 5 Ave., Pamona, Calif.

CREDITS

5, Black Star photo; 13, 14, R. G. LeTourneau, Inc.

COMMENT

The series of editorials on Bible Words have been written on the basis of outlines prepared by Hendrik Berhof, Leiden, and Philip Potter, West Indies, for the Bible study sessions of the Commission on World Mission and Evangelism held in Mexico City, December 8 to 20.

CORRECTION

An article in the Dec. 17 issue, page 767, on the recent meeting of the Mennonite World Conference officers incorrectly identified and omitted two of the people at this meeting. Peter Dyck represented the Mennonite Central Committee and B. J. Braun represented the Mennonite Brethren Church.

THE MENNONITE

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EDITORIAL

BIBLE WORDS—IX: WITNESSES. Herb Fretz once observed that the Presbyterians are a New Testament people with an Old Testament faith, while the Mennonites are an Old Testament people with a New Testament faith. An interesting observation, isn't it? And if it isn't too impolite to leave the Presbyterians standing in the vestibule, let's talk briefly about the Mennonites and the Jews. Certainly they are a people with much in common. Both are a people with a strong religious heritage and both are scattered across the face of the earth. Both have suffered much from painful migrations and pioneering. No one can take from the Jews their special place in God's plan. The Messiah came through them. But the Messiah born among the Jews has been taken into the hearts of Mennonite people. But both peoples have had an experience with God. God has worked His mighty acts in their midst. We both have a story that is God's history. Our history includes the courageous martyrs who stood almost alone among Europe's godly and ungodly to proclaim the reality of a personal and simple religious faith. Our fathers were tested by fire, water, and the sword. Though they retreated in the face of persecution to isolated corners, they kept alive this faith and dedication. The heroism of their New Testament discipleship is our heritage. True, the shining birthright has grown dim all too often. But though tarnished it has come to us. We have witnessed God's work in our people and in our own lives.

God has many witnesses. His own mighty acts—both among the Jews and among the Mennonites—are witnesses of a divine concern. These historical facts want to convince us that God's kingdom is the real kingdom. He also has witnesses. Those witnesses are part of God's mighty acts. We are those witnesses.

Isaiah saw the nations gathered together. And then he asked, "Who among them can declare. . . ? Let them bring their witnesses. . ." (Isaiah 43:9). We turn to another part of the stage, " 'You are my witnesses,' says the Lord,/ 'and my servant whom I have chosen,/ that you may know and believe me/ and understand that I am He' " (43:10).

Christ was the witness. His disciples were eyewitnesses of His witness. After Christ ascended they as apostles became witness-bearers. It was then that Jesus turned to them and said, "You shall be my witnesses" (Acts 1:8). It was more a promise than an order. We cannot make ourselves witnesses. God has acted before us. We have seen and felt. We need not intrude ourselves. The world wrings the witness out of us. But God needs our witness. We are the ones—all men who have felt the call of God—who must be His witnesses in His struggle against the forces opposing us.

The Greek word for witness has come into our language to remind us what it means to be a witness. *Martus* was a word that applied to any witness. In our language martyr has come to mean the one who witnesses to Christ with his blood. This narrow meaning of this word must remind us that to be a witness is never merely verbal. Witness includes all of life.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

SEMINARIES
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Belgian Failures in Congo

Elmer Neufeld

In this second of four articles, Elmer Neufeld describes the reasons why the white man in Congo today lives in insecurity and fear.

As LIVINGSTONE WAS the forerunner of the modern missionary movement in the Congo, so the explorer Henry Morton Stanley became a front man for King Leopold II of Belgium. Leopold had for many years dreamed of an overseas colony. In about 1875 it became clear that he had failed in the Far East, and his ambitions turned to Africa. When Stanley was unable to arouse British interests in the Congo, after his successful descent of the Congo River in 1877, Leopold saw his chances. Under the guise of an international association, supposedly with philanthropic and non-political interests, and with Stanley as its agent, Leopold pressed his claims.

Finally, the European nations got together to carve up Africa. At the Berlin Conference of 1884, Leopold II won personal responsibility for the "Congo Free State." From then until 1908 he looked upon himself as the owner of the Congo. He was its absolute autocrat. Without limitation of constitution or representative body. In 1906 Leopold stated his claim as follows: "There is no more legitimate or respectable right than that of an author over his own work, the fruit of his labour. . . . My rights over the Congo are to be shared with none; they are the fruit of my own struggles and expenditure."

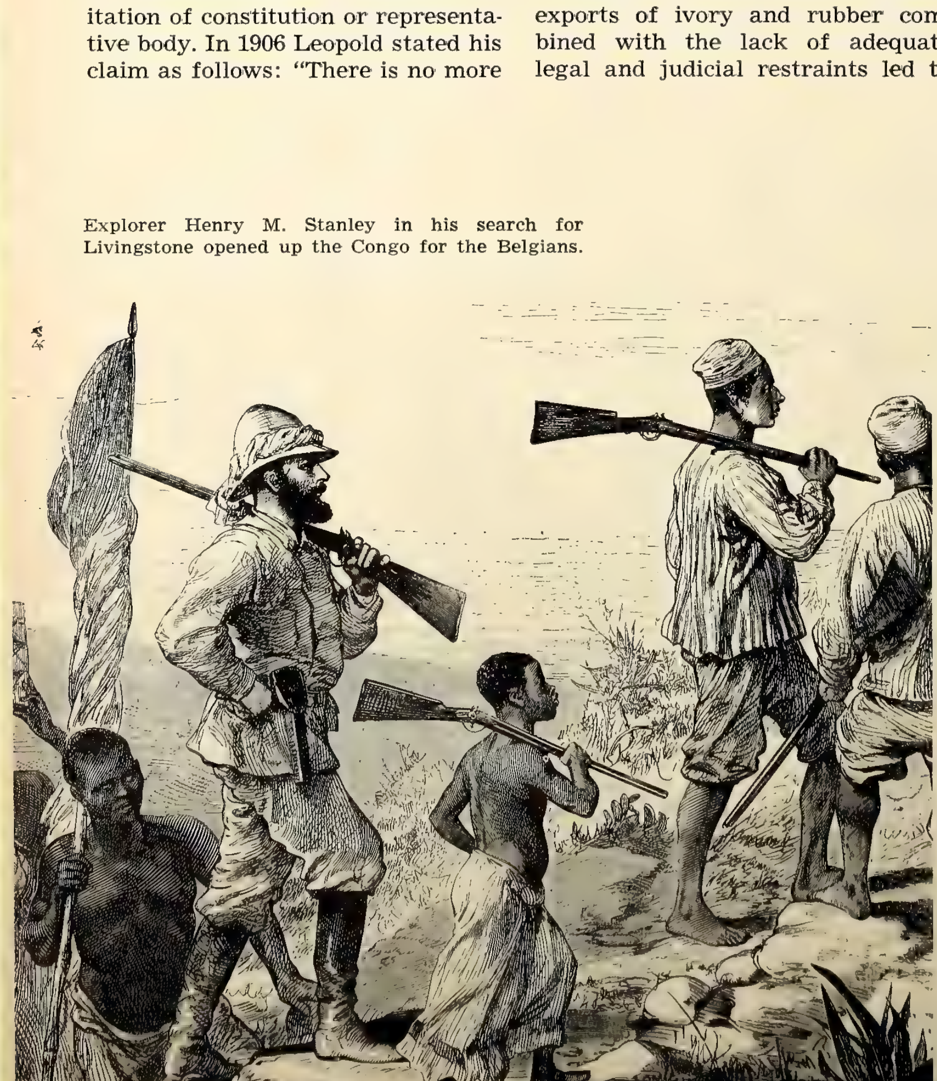
King Leopold's Congo

King Leopold has on the one hand been pictured as the benevolent monarch who fought to end the Arab slave trade and brought civilization to the Congo. On the other hand he has been seen as a hypocritical and merciless tyrant who heavily oppressed and exploited the Congolese. Neither benevolence nor sadistic power motivated his actions, but rather determination to develop and use his colony economically.

Earlier the slave trade had dominated African-European relations. Now it was the economic system established by King Leopold to cultivate profitable exports. In this system certain land areas were exploited as state territory. State officials themselves received a commission on certain products handled for export. The emphasis on heavy exports of ivory and rubber combined with the lack of adequate legal and judicial restraints led to the reliance on forced labor, an also to the resulting abuses, notabl the infamous human mutilations this period. In practice the agen of Leopold were free to use mo any method that promised to i crease exports. Says Ritchie Calde "If African servants disobeyed the bosses, or if the workers or tribe men did not deliver their full quota of rubber and ivory, they had hand or foot cut off. Their Africa gangers, to prove their efficiency enforcing deliveries, would deliv to their white superiors basketloa of human hands. There are conte porary photographic records of a this."

Calder sketches the Leopold reig as follows: "Leopold's rule w ruthless. He had to borrow lar sums of money at first but no o will ever know how much he, pe sonally, made out of the Cong Under a decree of 1885 all 'vaca land' in the Congo became his pe sonal property. There were simp ways of making land vacant. T Africans were driven into the bus or killed off. It is estimated that t lives of between five and eig *million* Congolese were sacrific under his regime. The main pr ducts of the Congo, rubber a

Explorer Henry M. Stanley in his search for Livingstone opened up the Congo for the Belgians.



The fatal defect in the policy of benevolent paternalism is seen in its blandest form in a remark by a Katanga industrialist as he proudly displayed the schools, hospitals, and other benefits of a company camp for Congolese employees. "See how well we look after our cattle." But in the end, man chooses to be treated as human, even at the risk of losing material benefits.

ory, became his monopolies. In 96, in secret decree, Leopold was ven special additional rights, *Doaine de la couronne* over an area big as Poland."

It was against such economic exoitation and human atrocities that otests were raised by the pioneer issionaries and others, especially e British journalist Edmund Morel d the British Consul in the Congo, ger Casement. The protest moveents finally undermined King Leold's personal control and resulted annexation of the Congo by Belum in 1908.

The slavery of the earlier centurs had been abolished, at least in ime. But economic exploitation, rced labor, and atrocities against e African continued under the itocratic rule of this white king ho never set foot in the Congo. ich were the practices that domiited the relation of Leopold and s agents with the black Africans. ie black man was categorically fferent than the white European. eally he was treated as less than iman. Perhaps not many Congose of today personally recall the rrible human mutilations of Leold's Congo, sixty to seventy years o. The tales of anguish and rentment are still on the hearts and os of the children and children's ildren.

he Belgian Congo

The evils of Leopold's economic stem persisted for a number of ears following official Belgian anexation in 1908. However, importnt reforms were finally made. The rced labor system with its cruel buses was abolished. Belgian conial administration from 1908 to 60 forms a basically different peod of Congo history.

That the relation of the Belgians the Congolese during the colonial eriod was thoroughly paternalistic as become a trite observation. In ict, paternalism was inherent in ie policy of colonialism. The Belan paternalism was clearly reflectl not only in practice but also in ie ideal statements of the colonial olicy as set forth by the governent itself: "Belgium's mission in ie Congo is essentially a civilizing ne. It has a twofold aim. On the ioral plane, it is to ensure the welleing of the native population and ieir development by the broadening of individual liberty, the steady relinquishment of polygamy, the development of private property and the support of institutions and undertakings promoting native education and giving the natives an understanding and appreciation of the advantages of civilization (*Colonial Charter,* Article 5). On the economic plane, Belgium's mission is to achieve the development of the colony for the benefit of the natives and, to this end, to work towards an increasingly complete organization of the country which will strengthen order and peace and guarantee the protection and expansion of the various branches of economic activity; agriculture, commerce and industry."

Was this paternalism really benevolent and enlightened? Or was is exploitative in disguise? To what extent did it really work in the interests of the Congolese or on the other hand of the Belgians? Were these interests served simultaneously as the Belgians hoped? What kind of relation prevailed between the Belgians and the Congolese?

Tremendous progress is apparent as compared to earlier periods. The government, the big concessionary companies, and the missions all worked toward economic and social development. Ruth Slade refers to "The threefold foundation of Belgian authority in the Congo—the State, the companies, and the Church. . . . The State official, the capitalist, and the missionary worked hand in hand to lead the Congo—eighty times the size of Belgium—forward along the highroad of civilization and progress."

Missions flourished and churches were built. Tropical diseases were fought and hospitals and dispensaries established. Schools were built and primary education rapidly multiplied. The concessionary companies were booming, and thousands of jobs with fringe benefits were provided. Western civilization and Christianity were being brought to the Congo.

On the other hand, judged from the standpoint of today's anti-colonialism and revolutionary ferment, the Belgian policy became more and more inadequate, as finally dramatized by the explosive events that resulted in independence on June 30, 1960. No serious thought was given to social, economic, or political equality in the Belgian Congo. The concessionary companies worked essentially in their own interests and massive economic exploitation continued. Education beyond a primary or vocational level was not generally intended for the African. And for the large masses of Congolese strictly racial laws applied.

Slade notes the following limitations of this colonial period: "The Congolese had been given no political responsibilities, no *elite* capable of leadership had been formed, very few had been sent to study abroad, any potential politico-religious agitators had been transported far from home, a strict censorship of the press prevented the free expression of opinion, and no Africans had been admitted to the higher government positions. There was, moreover, a very real racial discrimination; in the fields of education, medical services, and housing Africans and Europeans were treated as two totally separated communities—a distinction said to be justified on social and cultural grounds."

Even the *evolue* system—by which the African elite were to be granted assimilation into the European community—finally seemed more like a hoax aimed at appeasement than a serious attempt at racial integration. It was a system that at least on the surface intended to prove that the distinctions practiced were rooted in culture rather than race. It finally left the African leaders bitterly aware that the whole thing was a sham for deeper indefensible prejudice.

The significant thing about Patrice Lumumba's book, written in 1956, is not that he was asking for improvements in the *evolue* system and the rest of colonial policy, but rather that it took him until 1960 to demand complete overthrow of the discriminatory system. Lumumba complained that at the end of 1955 only 116 Congolese heads of households had been granted the benefits of immatriculation (assimilation), and even these were disappointed that real equality, especially economically and socially, was not attained.

Lumumba ends his chapter on political integration with this moderate but significant plea: "To grant the right of citizenship to the African elite—a right which would put them on the same footing as the Europeans—would be an act of justice and would also call forth in the Congolese people as a whole feelings of national pride and of friendship towards Belgium, for the *evolues* rightly or wrongly, are no longer willing to regard themselves as members of a perpetual subject race or as victims of racial inferiority (which moreover does not exist biologically); they consider themselves to be true citizens, the equals of the Belgians, both in dignity and in civic rights."

The fatal defect in the policy of benevolent paternalism is seen in its blandest form in a remark by a Katanga industrialist as he proudly displayed the schools, hospitals, and other benefits of a company camp for Congolese employees, "See how well we look after our cattle."

But in the end, man chooses to be treated as *human*, even at the risk of losing material benefits.

Independence and a Legacy of Barriers

Today the Congo's political independence has been won, at least in name. But in many respects this new political freedom is only a freedom *from* certain external interference, and not freedom *to*. . . . It is freedom without adequate capacities to meet the needs of the people, freedom without power to act freely.

In the post-independence Congo there are still obvious needs for the assistance of the Western white men, for their wealth and skills—for teachers, doctors, nurses, engineers, lawyers, etc. The paternalistic colonial policy deliberately maintained such a relation of dependence. Even the missions are today commonly criticized for having failed to offer higher education.

The fact that the European is invited back after independence—also in the church—does not in itself mean that he is loved or wanted as a person, or that he would be invited back if it were not for his wealth and his skills. Westerners marvel that the new nations of Asia and Africa even consider calling for the aid of the Russians with their evil imperialist intentions. But we fail to see that the request for help from the East is often also with mixed motives, that we might also fail to be wanted apart from the secondary advantages that we bring.

To be sure, missionaries are also wanted, in many cases, for the qualities of character and the spiritual gifts they bring. One of the observations of the Africans about the early Protestant missionaries was that they had a remarkable love for the people—they even played with the children—and that they were trustworthy. Even in early 1960 an old chief remarked that the only white men that shook his hand were the missionaries.

But we should not be deceived. The widespread return of missionaries and other Westerners to the Congo after independence does not mean that we have succeeded in our personal relations with the African. Whether or not we have a strong mature relation in spirit remains in large part yet to be seen. The present situation is not yet free from coercive elements, even though western political control is gone. The cry of neo-colonialism is more than a communist invention. Even as missionaries we are tempted to act in aloofness, pride, and discrimination
against the African — even whi
seeking to win him to Christ. T
time of real testing will be in t
next ten or twenty years when mo
of the coercive elements are gone.

The Congo has attained politic
independence, but has also inherit
a heavy legacy of barriers. Va
cultural, economic, and social ba
riers obstruct the relations of Af
can and Western white man. T
slave-trading of the early centuri
the brutal forced labor system
Leopold's Congo, and the Belgi
colonial control have each in tu
been overcome, but formidable a
equally evil barriers remain. T
revolution from slavery to genui
African freedom and brotherho
between black and white man is n
yet complete.

Most obviously, a tremendous e
nomic inequality continues betwe
Congolese and Westerner. At t
end of 1962 Leopoldville had a mi
mum monthly wage of 2,100 fran
(up country it was less), which
the open market rate of exchan
amounted to about ten dolla
Thousands of Congolese work at t
minimum wage, with some sm
additions for dependents, medic
expenses, and pension. Many tho
sands more are simply without jo
To be sure, the boundaries of cla
and race are no longer so co
pletely identical, thanks to the n
Congolese middle and upper class
but none of us as Westerners a
even within remote range of t
2,100 franc category.

Perhaps more serious are t
barriers in spirit which we have
herited. These need to be examin
more closely. A climate of alo
ness and resentment, and of fe
and distrust, persists to haunt o
relationships today. It is one of t
ironies of history that the wh
man in the Congo should today fi
himself living in insecurity a
fear. Having broken down the ea
tribal structures to impose his o
system of legal controls, he n
faces the remnants of both—
largely discarded tribal order, a
a broken colonial system that fai
to foster Congolese maturity a
leadership and that failed to est
lish the kind of mutual relationshi
that could have averted the prese
crisis.

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Jim Vaughan

I Was an Outside Agitator

IN THE LAST TWO years extensive efforts have been made to increase the number of registered Negro voters in Mississippi. Those registered make up four to six percent of those eligible. Progress has been small in comparison to the need.

The brave few who have registered and voted have never had an opportunity to vote for a non-segregationist on the state level. A mock election was suggested. All Negroes of voting age could vote for candidates who stood for the equality of all men before the law. Such an election would demonstrate to the whole nation that Mississippi Negroes, so largely disfranchised, desire the right to vote, and have begun to learn the mechanics of voting. More important it would demonstrate to the Negroes themselves the potential of the vote.

An interracial Freedom Ticket headed by Aaron Henry for governor, and Ed King for lieutenant governor, was nominated by state civil rights organizations. Henry is an outstanding Negro leader, head of the state National Association for the Advancement of Colored People and a director of the Southern Christian Leadership Conference. King is dean of students and chaplain at Tougaloo College. The campaign budget was extremely limited. Arrests continually depleted the small number of campaign workers. Thus, personal appeals for outside help came to Yale University and Stanford University. About forty-five Yale students and thirteen Yale divinity students spent a week or ten days in Mississippi during the month of October.

Emotional Climate

Through work in the civil rights movement, I am becoming aware of the immense problems of discrimination in the North. But nowhere have I witnessed anything quite like the rigid segregation in Mississippi.

Our house-to-house contact made us appallingly aware of the fear and distrust many Negroes have of whites. During the election itself we carried ballots, boxes, and registers with us. A frightened unwillingness to be the first to sign the register confronted us. There was always an anxious scanning of the list to see who had already voted. Often the response was a continual "Yessuh, Yessuh," until it came to the actual voting and signing, when the "Yessuh" changed to "I don wanna do nothing wrong, suh," or a paralyzing "Well, now, I just donknow."

One man looked at me through the window, checked the lock, and withdrew. A Stanford student heard the bolt click as he walked toward the door. One lady greeted a worker with a knife in her hand and never let it down until he left.

One Negro store owner voted eagerly, but shortly afterwards set out after me in the dark streets of the small town, finding me two hours later. Asking for the record book, she vigorously scratched out her name and thus invalidated her vote! A long discussion of the need for courageous leadership ensued, but nothing could overcome her fear of economic reprisal from white wholesalers.

The intense fear of violence to themselves and their families, and of political or economical reprisal, was exhibited time after time, in subtle and obvious ways. I shall not easily forget the mixture of shock and vague fear I sensed in the voice of the Negro children who ran from the door to their parents saying, "It's a white man!"

In other places we found extreme apathy. It was partly a result of fear, partly a result of realization of the apparent hopelessness of improvement, and partly due to the fact that some have attained a level of security within the segregated system. The latter are as welded to the status quo as are

Shame
Irene Douglas

"Shame" by Irene Douglas

A mock election in Mississippi unmasked the hidden fears that paralyze a people.

many others.

An encouraging contrast to the dominant fear and apathy was the "gentle" revolutionary spirit of Negro teenagers. They worked with the campaign each day after school. Many of these fifteen to seventeen year old youths have been in a jail a number of times for what they affectionately call "The Movement." They are amazingly aware of the inequalities and injustices which surround them. Their "gentle" revolutionary spirit was nowhere more impressive than when they sang, with enthusiastic momentum, "Wade in the Water," "Keep Your Eyes on the Prize," and "We Shall Overcome."

The Revolutionary Spirit

One told me that he did not want children until this situation was cleared up. He did not want them to suffer. This revolutionary spirit can become bitter resentment and lead to violence if it is continually frustrated. But as long as there is real hope, it may continue as a constructive discontent which leads to voluntary suffering and nonviolent direct action. I am convinced that our presence as whites, diligently working side by side with the Negroes in the Freedom Movement is a most effective way of channeling this revolutionary spirit into constructive activity which will, indeed, "Overcome . . . someday."

Much of the credit for this spirit goes to the leadership provided by the Student Nonviolent Coordinating Committee (Snick) and other civil rights movements in the South. "Snick" thrives on dedicated full time workers, Negro and white students from across the nation, including many Negroes from the South, who live on $10-15 a week and forget about a regular house for meals or sleep. They are energized by the conviction that they are living in the midst of an emergency.

However, I have been disappointed in finding a lack of explicit discussion of nonviolence, either as a technique or as a philosophy of life. In fact, one worker, in discussing relations with Southern whites, stated "All's fair in love and war, and this is *war!*" While my personal contact has been limited, discussion with leaders and study of reports leads me to fear that there is in general a lack of real commitment to the spirit taught and symbolized by Martin Luther King: the spirit of human obedience and voluntary suffering in response to the "cross as the magnificent symbol of love conquering hate and of light overcoming darkness" (King, *Strength to Love*).

Intimidation

My brief stay in Mississippi gave me a small taste of the suppression and intimidation that victimizes those seeking injustice. As I was assigned to a county reputed to be the most liberal in the state, I was hindered only once by police who detained me for questioning.

In other parts of the state, campaign workers faced continual harassment, with trumped up charges such as driving violations, littering, leafletting without license, loitering. One worker detained on "suspicion" of driving a stolen car, was charged with "obstructing police officer in the line of duty" when he asked if they had a warrant to search his car.

Another friend was cornered by a mob of threatening whites alerted by the police department, and escaped only by wandering in the woods all night. This same friend had extensive damage done to his car when a pound of sugar was put into his gas tank. Another Yale student has bullet holes in his car, as a "momento" of a high-speed chase by whites who sought to go beyond even Mississippi law.

Needed: Outside Agitators

The derogatory tag, "outside agitators" for people such as ourselves seems appropriate. We sought to overcome the extensive apathy. We came to realize that most of the fear underlying it was justified, and all of it understandable. It was not without personal conflict that we encourage these people to take the risks of active pursuit of their civil rights. The mock election itself involved little danger for voters, but our hope was that more than this vote was at stake. We justified ourselves partly by remembering that we had taken a risk in coming to Mississippi. But we also knew that we would leave, retreating to safety in the North. We knew that our incomes and our future would not continue to be at stake—unless we caught the real spirit of this great surge for freedom, and centered ou lives on it. And it *is* a contagiou spirit!

The need for outsiders is multiple: to encourage persecuted peopl facing great odds, to steadily chi away at political regulations b being subject to arrest and carryin cases through court, to supplemen much over-worked personnel in suc efforts as voter-registration and education, to take risks that many loca citizens are understandably unwilling to take. The most important contribution of all comes through working intimately with the Negro community in hopes that our presenc can help them convert their apathy fear, and potential hatred into constructive nonviolent efforts, motivated by love.

Success?

The total of 83,462 votes cast fo Aaron Henry was not as large a we had hoped. The lack of ful national publicity hindered our efforts to call dramatic attention t the situation. However, over 60,00 Negroes for the first time in thei lives took part in the responsibilit and privilege of voting. Efforts wil continue to enable these people t be registered for the legal election so that the hypothetical right t vote becomes a reality.

I left Mississippi feeling that, a the very least, we may have bee able to help kindle a few sparks o hope, to stir some people (includin ourselves!) to continued efforts o behalf of freedom and equality fo all, and to make it slightly easie for some to share and act on th thought expressed by one lady, "W must not hate the white folks—i we're real Christians, we'll lov everybody."

The church as an institution ha seldom taken the lead in this struggle for justice, and may unfortunately never do so; but it is at leas *our* responsibility as individua Christians to "bear one another' burdens" (Gal. 6:2). It seems to m that the following paraphrase o Matthew 25 conveys our contemporary call to discipleship: "Come inherit the kingdom . . . for I wa persecuted, and you stood beside me I was struggling for freedom an you struggled with me, I was i prison and you joined me." Will w as Christians have the courage an conviction to respond to the chal lenge that confronts us today?

NEWS

Church Membership Follows Population Growth

Membership in united States churches and synagogues is keeping abreast of the population increase. Latest figures are given in the 1964 Yearbook of American Churches, just published by the National Council of Churches.

The church membership increase and the country's population growth are both given as 1.6 percent in the annual compilation of statistics.

In actual figures, the Yearbook records that 117,946,002 Americans are members of churches, synagogues, or other places of worship. They represent 63.4 percent of the total population, the same as one year ago, but slightly less than the all-time high of 63.6 percent recorded in 1960.

The statistics gathered by the National Council's Bureau of Research and Survey come from official statisticians of 252 religious bodies of all faiths. The figures recorded in the 1964 issue are mainly for the calendar year 1962 or for a fiscal year ending in 1962.

In 1850 church membership was sixteen percent of the population. The percentage rose to twenty-three percent in 1860, but declined to eighteen percent in 1870. It recovered only in the last decade of the century when the figure for 1890 rose to twenty-two percent and for 1900 as thirty-six percent.

The largest increase in any decade of the current century was registered in the war-dominated forties when church membership increased from forty-nine percent in 1940 to fifty-seven percent in 1950. By contrast, there was no increase in the decade of the first World War, church membership being fixed at forty-three percent from 1910 to 1920.

Some basic statistics contained in the 1964 Yearbook follow:

The total number of pastors having charges is given as 246,600. while the number of ordained persons is 364,475.

Of the 252 bodies reporting memberships, 222 were Protestant with 64,929,941 members, compared to 228 reporting 64,434,966 members a year ago. A merger of four Lutheran bodies to form the Lutheran Church in America explains in part the reduction of number of reports.

RELIGIOUS AFFILIATION IN THE UNITED STATES	
Buddhists	60,000
Old Catholics and Polish National Catholics	597,372
Eastern Orthodox	3,001,751
Jews	5,509,000
Roman Catholics	43,847,938
Protestants	64,929,941
Total membership	117,946,002

USA MEMBERSHIP STATISTICS

Fifteen Largest Protestant and Eastern Orthodox Bodies	
Southern Baptist Convention	10,191,303
The Methodist Church	10,153,003
National Baptist Convention, U.S.A., Inc.	5,000,000
Protestant Episcopal Church	3,317,870
The United Presbyterian Church in the U.S.A.	3,265,234
Lutheran Church in America	3,080,272
National Baptist Convention of America	2,668,799
Lutheran Church—Missouri Synod	2,522,095
American Lutheran Church	2,338,959
Churches of Christ	2,250,000
United Church of Christ	2,056,696
Christian Churches (Disciples of Christ)	1,779,046
Church of Jesus Christ of Latter Day Saints	1,682,096
American Baptist Convention	1,544,505
Greek Archdiocese of North and South America	1,500,000

The membership gain of Protestants is given as 494,975 or 0.77 percent.

The bulk of Protestants is in twenty-two Protestant denominational groupings or "families," accounting for an estimated ninety percent of Protestant members.

The membership in the thirty-one Protestant, Anglican, and Orthodox communions constituent to the National Council of Churches totals 40,605,228.

The Roman Catholic membership figure is 43,847,938, a gain of 2.3 percent over last year. The Roman Catholic figure represents an increase over the 1.9 percent gain in 1961, but is still less than the 1960 gain of 3.2 percent.

Other major faiths are reported as follows: 5,509,000 persons in Jewish congregations; 3,001,751 members of Eastern churches; 597,732 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, Diocese of North America. The Buddhists repeat their 1961 membership figure of 60,000.

Some 223 religious bodies report 287,642 Sunday or Sabbath schools in 1962, with 3,712,251 teachers and officers and a total enrollment of 44,615,963.

The Protestant churches, which have generally emphasized the Sunday school, report ninety percent of the total enrollment for all faiths, also ninety percent a year earlier. The total Protestant enrollment is 40,096,624 persons, compared with 40,239,020 a year earlier, and 40,241,650 two years ago.

Protestants declined by 0.3 percent within the total population while Catholics gained 0.2 percent. A table shows that Protestants were twenty-seven percent of the United States population in 1926; 33.8 percent in 1950; 35.4 percent in 1960; and 34.9 percent in 1962. The Roman Catholic population rose from 16 percent in 1926 to 23.4 percent in 1961 and 23.6 percent in 1962.

Citing reports by the United States Department of Commerce, the Yearbook records a $6 million increase in the value of new church or religious building construction, from $984,000,000 in 1961 to $990,000,000 in 1962.

The concluding session also saw a small move towards decentralization of authority. Pope Paul VI in a *motu proprio* (apostolic letter) permanently granted the bishops forty faculties or rights, several of which in the past were reserved to the Holy See.

However, the new rights fall far short of acknowledging the "collegiality" of the episcopate, a principle the Council fathers had backed i four test votes. Among the nev powers were: the power to gran certain dispensations necessary before Roman Catholics and Protestants can marry; and the power previously reserved to the Holy See to absolve certain sins.

THE MENNONITE BOOKSTORE, Rosthern, Sask., and the literature committee of the Canadian Conference recently sponsored a course for church librarians directed by Abe Neufeld, Swift Current, Sask. Among those participating were (first row, right to left) H. T. Klaassen, Laird, Sask.; D. P. Neufeld, Winnipeg, executive secretary, Canadian Conference; David Reimer, Rosthern, bookstore manager; and P. G. Sawatzky, Saskatoon.

EASTERN PEACE SEMINAR

A peace seminar for representative from congregations in the Easter District of the General Conferenc Church was held at the Ede Church, Schwenksville, Pa., on January 4 and 5. Adolf Ens and Maynard Shelly of Newton, Kan., an Edgar Metzler of the Mennonit Central Committee, Akron, Pa., le the discussions and presentations.

SECOND SESSION OF VATICAN I LEAVES MUCH FOR THIRD SESSION

The second session of the Secon Vatican Council concluded in December with a debate on Christian unity. The Council left much business on its agenda unfinished.

The council meeting in Rom failed to take action on two draf chapters before it dealing with relations between Roman Catholic and Jews, and with religious liberty.

Augustin Cardinal Bea, presiden of the Secretariat for the Promotion of Christian Unity, which ha prepared the schema on the unit of the Church in which the tw chapters are included voiced regre that no action had been taken. H emphasized that only lack of tim had kept the two issues from bein acted upon. He expressed certaint that action would be taken in th third session scheduled to conven in September, 1964.

Many Council Fathers expresse disappointment that no action wa taken on the religious liberty chapter. Many fear that the definit statements now contained in th chapter might be altered before th beginning of the next session.

This fear was motivated by twelve-page memorandum distributed to the Council Fathers by th General Congregation. This memorandum opposed the entire concep of the chapter as now written. Although its title indicates that it i the work of bishops from man countries, it is generally believed t have been prepared by Italian Council fathers and theologians.

Gustave Weigel, a professor at e Woodstock, Maryland, college or Jesuit seminarians, summed up he achievements of the Council's econd session against the backround of conservative progressive nsion.

“At a certain point,” he said, “the onservatives showed they were not eady for a confrontation. So they ft the battlefield to the others, reiring to prepared positions.”

Weigel, a Council expert, rearked that the second session had ot achieved much in the way of ormulated doctrine, but had exerised a “dynamic push” that would ake itself felt strongly in the hurch's future.”

Church legislation completed durg the session included a constituion on the liturgy and a decree on ommunications media.

One of the highlights of the last ew days was an intervention by oseph Cardinal Frings, Archbishop f Cologne, proposing that the Roan Catholic Church recognize the alidity of mixed marriage perormed by non-Roman Catholic lergymen.

Relaxation of the church's rules egarding such marriages would be contribution to Christian unity, he aid. However, he stated, that if the on-Roman Catholic party to a ixed marriage feels it is against is conscience to raise his children s Roman Catholics, he should not e subjected to pressure, but should e urged not to marry under the ircumstances.

THE GIFT OF SIGHT Six years ago Sharon Cooper was a fourteen year old student at Normal Community High School, Normal, Ill. Although an active teenager she became aware that the sight in her left eye was not normal. Doctors advised her that she had a condition known as conical corneas, and that her sight would get progressively worse. In May of 1963 Sharon was notified that her long wait for a donated cornea was over. She entered Mennonite Hospital, Bloomington, Ill., which has an Eye Bank program. The operation was successful and Sharon returned to her job a different person. Some 350,000 persons are blind in North America today. Almost ten percent of the blind persons in our country could receive vision immediately if eyes were available for corneal transplant. The lens, or cornea, from the donor eyes must be used within a twenty-four hour period after death. If you wish to donate your eyes after death learn what Eye Bank is nearest you and write for more information. Your best legacy to the world may be a seeing eye for some person now living in darkness.

In ceremonies in St. Peter's Bailica marking the close of the sec-nd session of Vatican Council II, ope Paul VI promulgated the Contitution on the Sacred Liturgy and decree on modern communications edia.

These were the only two of the eventeen schemata on the Counil's agenda which have been comleted to date, although discussion as been held on a number of othrs. The vote on the liturgy decree as 2,147 in favor and four against. n the communication decree it was 960 in favor with 164 against.

The historical nature of the Contitution on the Sacred Liturgy is vident in the fact that the liturgy as undergone almost no reform ince 1570 when Pope Pius V codied the then existing rules and dereed a single liturgy for almost all the churches of the West. In the middle of the last century a “liturgical movement” originating in Europe began to press for renewal of the idea of worship itself and for a clarification of the church's rites and practices.

The new liturgy introduces the vernacular language in parts of the mass and in the sacraments if approved by regional conferences of bishops. It also decrees that local or national customs, where these harmonize with the faith, may be admitted into the liturgy.

It stresses that all the churches' activities climax in the liturgy. It insists that if the liturgy is to produce its full effects, the faithful must take part in intelligently and actively.

The decree on communications was generally viewed as disappointing and commentators noted that this explains the relatively large number of votes against it. The decree declared that mass media “if properly utilized” could be of “great service to mankind.”

BECOME A TRAINEE TO EUROPE

Now is the time for those wanting to be in the second group of trainees going to Europe to complete their applications. Each case must be processed before the end of February.

In September sixteen trainees from Canada and the United States were the first in the fourteen year history of the trainee program to make the trip to Europe.

The prospective trainee should: be 20-25 years old, possess a reasonable degree of maturity and purposefully begin study of the German language; be in good physical and men-

THE FAMED CHARRED CROSS of the Cathedral Church of St. Michael in Coventry, England, will be displayed in the Music Garden of the Protestant and Orthodox Center at the New York World's Fair by the World Council of Churches. The exhibit is intended to symbolize the over-arching unity of the churches and to emphasize the basic doctrine of resurrection and reconciliation. The Charred Cross was made of oak beams from the burned roof after the Cathedral in Coventry was destroyed by fire bombs in 1940.

tal health; be a good representative of the home church and able to give a fair interpretation of the home church to the European Mennonites; be willing during his stay in Europe to live with a Mennonite family or congregation; place the policies and goals of the program above personal plans and wishes; be willing to return home with the trainee group at the end of the year; conform to the regulations of the Diakonie-Werk der Mennoniten.

It is hoped that the trainees taking part in this program will return home with new experiences and encounters, with broadened horizons through new contacts, and that they will work with conviction and devotion toward the promotion of a strong Christian brotherhood and better international understanding.

Write: Trainee Program, Mennonite Central Committee, Akron, Pa.

CATHOLICS AND PROTESTANTS USE SAME BIBLE EDITION

For the first time anywhere, Roman Catholics and Protestants in Great Britain will begin in 1964 to use the same version of the Bible.

A special edition of the Revised Standard Version, authorized "for general use by Catholics in Great Britain," will be published in 1964 by the Scottish firm of Thomas Nelson and Sons. It will bear the Imprimatur of approval by Catholic authority.

The unprecedented announceme came at a recent meeting of t Division of Christian Education the National Council of Church It was made by Luther A. Weig the noted educator and scholar w led the twenty-two-year task translating and publishing the vised Standard Version.

The Catholic adaptation of t Protestant Revised Standard Versi will be the first approved Rom Catholic Bible in English translat from Hebrew and Greek texts

No list of the "few minor alte tions . . . in the interest of Catho usage" will be made public bef publication, Weigle said.

The dean emeritus of Yale Univ sity Divinity School said the Cat lic edition of the Revised Standa Version New Testament will be p lished within the next six mont followed by the complete Bible la in 1964.

The RSV was first published el en years ago by Thomas Nelson a Sons of New York. Its copyright owned by the National Council Churches' Division of Christian E cation, whose Standard Bible Co mittee Weigle heads. Publication Scotland and England of the n Catholic edition is being sponso by the Catholic Biblical Associat of Great Britain.

Weigle quoted the chairman the Association's editorial commit as saying the Division of Christ Education has "agreed to allow t adaptation . . . as a gesture of Ch tian brotherhood and friendship . in the interests of ecumenism, a as a long term measure to prom the ideal of Christian unity."

Weigle added: "The Bible is co ing to be, as it should be, a b of Christian unity rather than instrument of division. And I joice that the Revised Standard V sion has an effective part in movement toward fuller realizat of our oneness in Jesus Christ."

The new edition uses British sp ing for words such as "honour," follows British usage where w meanings differ between Engl and America—using "corn," for stance, in the sense of "grain."

"Catholic usage is followed in p ing the Deutero-canonical Bo (most of the Apocrypha) where t appear in the Old Testament of Vulgate," Weigle said.

"In the New Testament a

adings of the Vulgate are used, rtain footnotes added, and a few inor alterations made in the Engsh rendering—all in the interest of atholic usage."

More than any other man, Weigle responsible for the existence of is first Protestant Bible approved r Catholic use. He served as chairan of the thirty-two-man commite of scholars and educators apointed in 1929 by the International ouncil of Religious Education to epare the best possible English xt of the Bible, translated from e original languages and based on e oldest manuscripts available.

Published twenty-two years later, e fruit of this committee's labor tains wherever possible the rich, miliar cadences of the King James ersion of 1611. But its language is odernized for contemporary use d double-checked for accuracy of anslation—often faulty in the King mes Version—against "the most cient authorities."

The International Council of Regious Education was one of thiren national interdenominational gencies which merged in 1950 to rm the National Council of hurches, and is now part of its ivision of Christian Education. hen the RSV was ready for pubcation in 1952, the Council held e copyright.

The RSV has a clear line of anstry back to the King James Bible also a Protestant version) through e American Standard Version of 01 and the English Revised Veron of the 1870's. It is in fact the econd major revision of the great eventeenth century work commissioned by James I of England and often called the "noblest monument in English prose."

Negotiations leading to the Catholic RSV have been under way since 1953. Weigle and Gerald E. Knoff, executive secretary of the Division of Christian Education, have had several meetings and frequent correspondence with English Catholic representatives for the past ten years.

Knoff said Catholics took the initiative in these negotiations.

An English Catholic scholar writing last year in the *Quarterly of the Catholic Biblical Association* said of the Revised Standard Version: "For the student of the Bible it is the best translation at present available, for it gives him the closest contact with the original text that any translation can hope to provide.

"The fact that it preserves as far as possible the tradition of the English Bible language, so firmly established by the Authorized Version (King James), is an added recommendation."

In announcing the new edition, Weigle cited an appraisal of the Revised Standard Version by an American Catholic, Dom Benedict Avery, O.S.B.: "When compared with the many other English translations now available . . . RSV stands out as a remarkable and extremely useful piece of work. . . . For Catholic students of the Bible who are unable to make use of the original texts, RSV can make a unique contribution in bringing them closer to the inspired word of God than any other complete English Bible now available."

CROP RELIEF FOODS

CROP (Christian Rural Overseas Program), in which MCC participates annually, reports that the following gifts were exported September through November in 1963: 11,529 pounds of Multi-Purpose Food to the Congo: 347,200 pounds of rice and 2,592 pounds of chopped beef to Hong Kong; 57,273 pounds of corn syrup to Indonesia; $2,880 in cash to the Philippines to finance a livestock improvement project; 3,294 pounds of chopped beef and 69,894 pounds of beans to Greece; 2,286 pounds of chopped beef to Italy; 25,000 pounds of Toasted Soy Protein to Chile to be used as a food supplement in institutional and family feeding programs; five windmills and 500 pounds of Toasted Soy Protein to the Dominican Republic; 50,000 pounds of flour, 30,000 pounds of rice, and 40,000 pounds of beans to Haiti.

GERMANTOWN CHURCH PICTURES FOR STATUE OF LIBERTY MUSEUM

The Eastern District Conference has been asked to submit colored slides of the Germantown Mennonite Church for the American Museum of Immigration. The museum is now being built at the base of the Statue of Liberty in New York.

The photos of the church interior will be used as a part of a series of panels portraying various immigrant groups. Title of the panels will be the "Image of God."

The Germantown Church in Philadelphia, was the first Mennonite meetinghouse built on the North American continent.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Conference, Estes Park, Colo.

Jan. 23-25—Canadian Board Meetings, Winnipeg.

Eastern

Jan. 27—Eastern District January conference meeting.

Western

Feb. 4-7—Western District and South Central Ministers Conference, Hesston (Kan.) College. David Schroeder, Paul Miller, and John R. Mumaw, speakers.

MARRIAGES

Valeta Jean Base and *Milburn Dale Franz,* both of Burrton (Kan.) Church, on Dec. 7.

Kathleen Huenergardt, Mennonite Community Church, Fresno, Calif., to *John Eichler,* on Nov. 16.

David Regehr, Bethel Church, Inman, Kan., and *Judy Voth,* Alexanderwohl Church, Goessel, Kan., on Dec. 27.

Jeanne Sommers, Grace Church, Pandora, Ohio, to *Michael Crammer* of Rawson (Ohio) E.U.B. Church, on Dec. 24.

Randall Eugene Taylor and *Ellen LaRue Van Horn* of Hope Church, Columbiana, Ohio, on Oct. 17.

WORKERS

Bruno and Elizabeth Epp will leave Halbstadt, in the Neuland Colony, Paraguay on Jan. 30 for their second furlough. They have completed two four-year terms of service in Paraguay.

LaVerne Rutschman, professor at the Mennonite seminary at Montevideo, Uruguay, taught a three-day course in December at Centro Emmanuel, a spiritual center in the Waldensian Colony not far from the Mennonite Delta Colony. His subject was Old Testament Messianism and its relationship to the church.

DEATHS

Paul B. Burkey, First Church, Sugarcreek, Ohio, born June 24, 1915, and died Dec. 19.

Selma Emilie Ellenberger, First Church, Halstead, Kan., born June 25, 1885, in Monsheim Rheinhessen, Germany, and died Dec. 19.

Cornelius Hiebert, Tabor Church, Newton, Kan., born Feb. 6, 1887, and died Nov. 6.

Mrs. Henry E. Kroeker, Bethel Church, Inman, Kan., born May 20, 1905, and died Dec. 24. Her husband and four children survive.

Mrs. Hattie Lugibihl, Ebenezer Church, Bluffton, Ohio, born Sept. 13, 1882, and died Dec. 27.

Firman Mast, First Church, Sugarcreek, Ohio, born Nov. 12, 1901, and died Nov. 15.

Ella Claassen Regier, Emmaus Church, Whitewater, Kan., born Oct. 2, 1884, and died Dec. 19. Two daughters and two sons survive.

Mrs. Anna Ruth, Beatrice (Neb.) Church, born Jan. 25, 1872, in West Prussia, Germany, and died Dec. 17.

Anna Schowalter Epp, Beatrice (Neb.) Church, born June 4, 1903, and died Nov. 28.

Mrs. Reuben Schumacher, Gra Church, Pandora, Ohio, born O 22, 1884, and died Dec. 20.

MINISTERS

John H. Kulp is ministering to new church fellowship in Norr town, Pa.

Paul Schroeder became pastor the Rosthern (Sask.) Church, January. His former pastorate w the North Star Church, Drake, Sas

BAPTISMS

Burrton (Kan.) Church, on D 15: Mrs. Paul Ratzlaff, Darle Wall, Bruce Schowalter, Rob Dick, Howard Nikkel.

Community Church, Markha Ill., on July 7: Janet Levreau.

Hope Church, Columbiana, Oh on Mar. 17: Alvin Jay Stoll; on Se 29: LeRoy Orr.

LETTERS

STEWARDSHIP OF SEPARATED MENNONITES

DEAR EDITOR: The editorials on stewardship and pledges [Nov. 5 and 26] clarified some fuzzy thinking and were much appreciated. I would like to use the appearance of your editorials as the occasion to ask if we aren't about ready for another area of stewardship. Is it good stewardship for our General Conference Mennonite Church and the (Old) Mennonite General Conference to both create the post of stewardship secretary and hire men for the post? Wouldn't it be good stewardship for us to use the same man, the same stewardship materials, and publications and the same office? A man known to be acceptable to (Old) Mennonites is often more acceptable to, and his words carry more weight, with cautious General Conference people than a man working for the General Conference alone. Maybe a stewardship secretary who had to remind people of the financial needs of the Mennonite colleges of both conferences seven miles apart (Hesston and Bethel) would even ask for the stewardship of educational money and ask for one campus instead of two. I use the excellent (Old) Mennonite material on stewardship now. Am I going to have to pay for questionnaires, postage, secretaries, and research and a General Conference set of materials on stewardship in addition? We also used some excellent, well worked out materials for Boys' Club put out by the (Old) Mennonites. To be cooperative we bought the General Conference Boys' League materials which were not as extensive and which we didn't use. Now our Conference revised our Boys' material to copy and incorporate the (Old) Mennonite materials. It gets expensive. We buy a campground we use five weeks and several weekends out of the year and so do they. Is it Christian for denominations to spend such a large part of their funds on their own organization's machinery and less in missions when they could cut their organizational costs by joint efforts?

It is demoralizing to have to support the organizational machinery of one program when there is another one that is identical, working for identical goals and using identical methods. I know we have done some things cooperatively. I should certainly hope so. It is embarrassing for peace churches not to do so.

In my bad moments I wonder if the comparatively high rating smaller denominations have in p capita giving isn't nullified by t extra "fee" we are paying for c smaller private family-club chur es that cannot cooperate with oth groups. In my irreverent momen I wish Oberholtzer would have spe some extra cash one hundred yea ago to buy a collarless coat to we to ministers' meetings and so pencils and paper to take his o minutes instead of starting a n denomination over these issues. would buy him a lifetime supply get out of having us support t identical programs. I just can't ford to support two clubs when the is malnutrition, people sleeping cars, churches fleeing to suburbs o side my study windows.

But we have one consolation. peace-church denominations do ma a powerful witness. We show h expensive it is not to be peace Christian brothers. That should a lesson for these non-peace deno inations that are always cooperati and sometimes merging and do have the peace witness we *Stanley Bohn, 4140 Cambridge, K sas City, Kan. 66103*

Since you were polite enough not mention the duplications in chu papers, Stanley, we won't say a thing about it either. M.S.

YOUTH

THE RULE OF THE GAME

Cleo Shupp

WESTFIELD'S CENTER STOOD poised on the free-throw line, waiting for his second shot. The referee handed him the basketball, and over on the visitor's side of the bleachers the chanting of the crowd swelled into one uproarious cry, "Make it, Jackson! Make it!"

The lanky center bent his knees, cocked his right arm slowly and aimed a push-shot toward the basket. It hit the backboard, bounced back to the front of the rim, teetered there for a moment, and rolled slowly around the entire circle of the rim before dropping through the net.

The Westfield crowd, led by the cheerleaders doing frenzied cartwheels and somersaults at the edge of the floor, went wild.

A stunned silence lay over the home bleachers as the Central fans watched the numeral "6" slip down on the visitors' side of the scoreboard. Fifty-five to fifty-six the score read now. Some of the home crowd standing near the exit turned as if to leave.

Time out! Time out! Steve Donners, the Central High center, signaled frantically. The ref's whistle blew. The Central quintet, with their coach, huddled in a tight knot at the front of the bench. The Westfield boys sauntered over to their coach amid boisterous cheers.

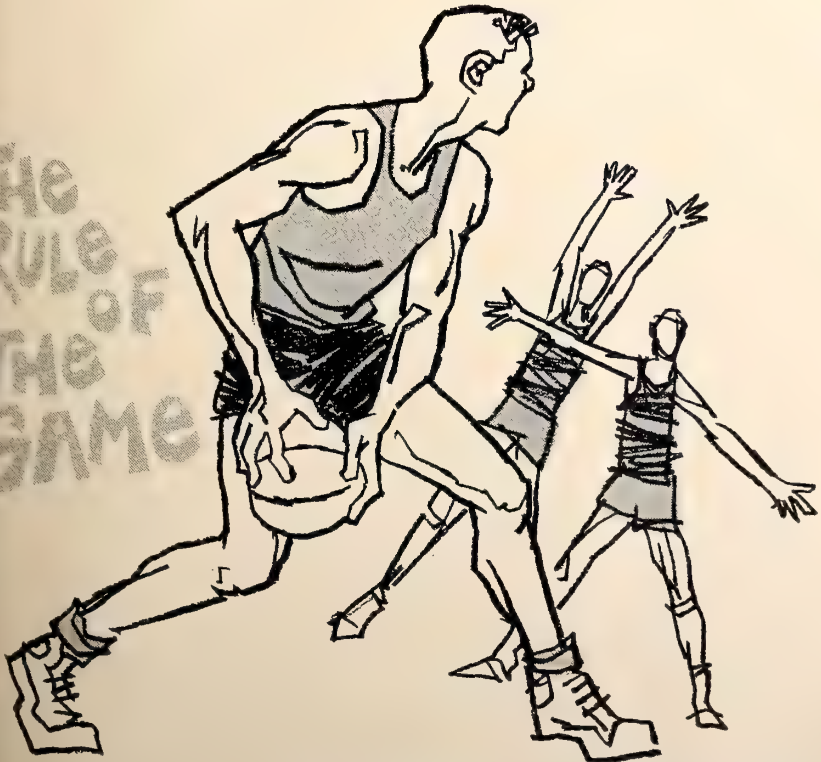
"How much time we got left?"

"What's the time, kid?"

"Hey, you timekeeper, what's the clock say?"

The voices surged around the scorekeepers' bench and Rusty Donners wished he were anything but sitting before the timekeeper's clock. Impatient fingers plucked at his sleeve. One of the officials came up to the bench. His voice was drowned out in the clamor of the crowd, but Rusty knew what he wanted. He brushed aside the spectators tugging at him. He held up both hands and spread his fingers wide for the official to see. "Ten seconds left!" he shouted.

Ten seconds. He wished it were thirty seconds. Thirty seconds ago Central led by four points, and it looked like another win to wrap up an undefeated season. Then all of a sudden the Westfield forward had gotten steamed up, and it was no longer Central's ball game. It looked as if all the efforts of Central's candidate for All-State Center, Steve Donners, had been wasted. Westfield got a whiff of the sweet smell of victory, and the visiting crowd went wild and yelled for action.



Westfield's two best defensive players were on Steve, and they were covering him like a blanket.

Rusty Donners shot a quick glance at the Central team as the second-string center reported to the scorekeepers. Above the din and the cowbells clanging on the Westfield bleachers he couldn't hear the name of the player the sub was replacing. *Don't let it be Steve coming out,* Rusty whispered to himself, and breathed a sigh of relief as White, one of the forwards, sprinted toward the bench and sat down. Steve looked pretty winded, Rusty thought anxiously, but without Steve, Central didn't stand a chance of a comeback.

It had been a one-man ball club all year with Steve, the one senior player left over from last year, holding the younger boys together as a team. Rusty knew his older brother hadn't especially wanted it that way, but it was just one of those things. Someone had to put the ball in the bucket, and Steve was it.

"Dauntless Donners" the rival teams called Steve and with good reason. If the younger players could get the ball to him it was as good as in the basket.

Rusty watched the seconds of the timeout tick off on the clock. The clock on the scoreboard had conked out during the second quarter, and he had to control the buzzer manually. Time was almost up. He wanted to glance up, catch Steve's eye and let him know that he was right in there with him all the way, but he didn't dare let his eye off the clock. As home timekeeper his time was the official time, and he certainly didn't want to give Westfield's timer the chance to question his timekeeping. He could only hope that Steve had gotten his wind back and could grab the game out of the fire.

No one could know as well as Rusty just what winning this game meant to Steve. This was the last regular game of the season, the last ball game Steve would ever play on the floor of Central High. Oh, the tournaments were coming up next week, but that wasn't the same at all. This was Steve's school where he had played basketball since junior-high days. This last game on its floor was something special. Or rather it had been up until a few seconds ago, and now it looked as if it were going to be something special for Westfield High. Of all teams to have to lose to—Westfield! While it would hurt to lose to anyone at this stage of the game, it was almost unbearable to think of losing to them.

Rusty's finger stabbed the buzzer, the ref's whistle blew, and the ball was tossed to Central's Smitty who was waiting at the center line. Smitty faked to Steve who was just below the center line and then passed to Walters as he broke out from the corner. Westfield's two best defensive players were on Steve, and they were covering him like a blanket.

Walters pivoted as if to shoot, but instead muffed a lay-up shot, and in the scramble Walters recovered the ball and tapped it out to Steve at the outer edge of the foul circle. The pass was high and Steve had to leap into the air to bring it down.

Rusty glanced down at the clock. Less than two seconds remaining in the game.

"Shoot! Shoot!" chanted the Central cheerleaders. "Shoot! Shoot!"

From the Westfield side came angry hisses, "Miss it! Miss it!

Steve got in position for the shot. He'd tried eight and made eight from this particular spot, but could he get this one off in time? *Hurry, hurry,* moaned Rusty. *Get rid of it, Steve! You've only got a second!* Then like a flash the thought raced through his mind—*All I have to do is go easy on the buzzer as time is up. . . An extra half-second is all it will take for Steve to get that ball going, and from that spot it's a sure one. The Westfield timer isn't watching his clock. All I have to do is hesitate just a fraction of a second when the time is up. No one will know. No one, but me . . .* Rusty shivered. *No one? Oh, shoot, Steve, shoot! You've got to get it off in time!*

He put his finger on the buzzer, the hand of the clock completed its swing, and Rusty glanced up as he pressed the button hard. He saw the ball leave Steve's fingertips just as the buzzer shrilled. The ball swished down neatly through the net. The game was over.

Then Central fans, laughing and cheering, swarmed onto the floor toward the coach and team. The visiting Westfield crowd pushed toward the officials, and an angry murmur mounted.

The two referees blew their whistles to restore order. One of the referees started across the floor to the timekeeper's bench.

"How was the time on that last one, boy?" the referee yelled.

Rusty felt a hard knot gathering in the pit of his stomach. Here he was being given a second chance to see Steve and the team finish the season in a blaze of glory, undefeated. Even the officials weren't sure whether the ball had left Steve's hands before or after the buzzer sounded. They were waiting for him to confirm the basket. As official timekeeper he would decide.

It was so easy! The Westfield timer had been watching the play on the floor in that last split second. Only he, Rusty, knew, that the time was fully up before Steve shot, and therefore the basket didn't count. Such a small thing he could do for the sake of Steve and his team. Or was it a small thing?

It would be his first deliberate evasion of the truth. He couldn't bring himself to even think of the word *lie.* Westfield was a rough team that didn't deserve even a split second given to them. They committed fouls anytime the officials weren't looking, and Central was known as the cleanest team in the district. Wouldn't that justify it just this once? How would he explain it tonight when he thanked God for all his blessings, his family, his church, his school, and Steve? Would God understand how important this was to him? Would such a small thing as a decision on a basketball floor be noticed by God?

"Look, kid, wake up!" the refere shouted. "Did that last one beat th clock?"

Rusty looked at Steve, the coac and team coming toward the benc He felt sick to the bottom of h stomach. There just couldn't be an question to this. It had to be th way, no matter how much he wishe it might be otherwise. Games ha rules and you had to go by ther Otherwise, what was the use playing the game? And the way yo played the little games like a scho ball game determined how you play the big game of life later o It was a proving ground and th rules were the same.

He faced the referee and shoo his head slowly. "No basket," h said, forcing the words past th lump in his throat. "It didn't mak it. Time was up."

Rusty turned his face away quic ly. He couldn't bear to look at th team, least of all, Steve. Oh, Wes field would gloat over this one fo years! "Dauntless Donners" ha been knocked down a peg and b his kid brother, at that! Westfie was that sort of team to relis someone else's loss.

He gathered up the clock, and th officials came over to sign the book He had to listen to their commen about the game and what a clo one it was. They couldn't know, course, that he was the kid broth of "Dauntless Donners." No o would guess it, and even after bein told, some didn't believe it. Ste was the star that shone in the fa ily. He, Rusty, was just a skinn dull kid brother who was conte to share Steve's reflected limeligh

He hurried away from the benc The gym was emptying fast, wi Westfield swaggering out and t Central crowd filing out stunned a silent.

Rusty went down the corridor the locker rooms. He could at lea tell the team how sorry he was had to be this way. He couldn't ju walk out of the building witho saying "so long" and wishing the luck in the tournament.

He pushed open the door to t locker room. The babel of voic hushed down to whispers and final stopped in dead quiet. Cold star met his gaze, and suddenly an awf lot of shoes needed untying and r tying.

"Where's Steve?" Rusty managed to say, and his voice came out in a croak.

"Showers," Walters said shortly, not even looking up from the gym bag he was stuffing with shoes and towel.

No one else spoke. They didn't have to. Rusty knew exactly what they were thinking. "Here's the runt who threw away our ball game."

Rusty pulled open the door and stepped out into the empty corridor. He hurried toward the stairs and the side exit. He couldn't bear to face anyone else. Would that same cold look be in Steve's eyes? This ball game had meant more to Steve than to any of the other boys.

Rusty cut across the school yard and headed home. He guessed it'd be easier for both him and Steve if he ust went on alone. The thought that this was the very last chance they had of going home together from a ball game brought a lump n his throat, and suddenly he was angry with himself.

Except for his stupid sticking to the rules he'd be back in the locker room this minute with Steve and the fellows hashing over the game, and hen they'd all go downtown for cokes and pizza to celebrate. Rusty kicked at a crack in the sidewalk. It just wasn't fair for Westfield to win that game! He could have hedged just a little on the truth just his once. But, something within him whispered, would it end with ust this once? Would it pave the way for a next time and next until he could lie without even realizing he was lying? He said the word aloud to himself, now, because that's what it would have been. Lying. Every big thing has its small beginning, but a lie wasn't a small beginning—it was a kingsize jump. Oh, but something was still wrong! Why should it hurt so when you did what you knew was right? It was a ockeyed world—doing right should make a person feel happy inside, nd all he felt was misery.

A light snow began to fall. The ide streets were deserted and quiet, nd the school gym seemed far way. Rusty walked along slowly, wondering if his misery showed all ver his face and if Mom would otice it the minute he set foot in he door.

The sound of running footsteps behind him made him turn around. There, coming up at a fast lope, was Steve.

"Hey, wait up, Rusty!" Steve yelled. "What's the big idea running off without me?" He skidded to a halt in front of Rusty. "The fellows said you stopped for me downstairs. Where'd you go to?"

They were standing under a streetlight. Rusty avoided his brother's eyes, afraid of what he would see there. Of course Steve would try to pretend it didn't matter. Rusty turned away, and without answering started walking rapidly on. Steve fell in beside him, and they walked along, and the silence lay heavy between them. Finally Rusty could stand it no longer. He stopped walking and turned to Steve.

"Why don't you say it, Steve? I lost the ball game," he blurted out. "All I had to do was nod my head and we'd have won! I've never felt so miserable in all my life!"

Steve was looking at him calmly. Somehow, he didn't seem surprised.

"You really think you'd feel better if you had done that?" he asked quietly.

Rusty looked at his brother, and his eyes widened. He hadn't thought of it that way. "No," he admitted slowly. "I guess I'd feel even worse."

Steve nodded. "I knew something was bothering you when I saw your face at the end of the game." He put his hand on Rusty's shoulder. "Look, Rusty, my job was to play ball, yours to keep time. I played the best I knew how, and so did you. There wasn't anything else to do. Sure, I wish we'd won. It hurts thinking how close we came. But if you said time was up, I knew time was up. I wouldn't want to win any other way. Cheating is cheating, even in a ball game." He grinned at Rusty. "Come on. Bet Mom has hot chocolate ready for us."

All at once Rusty felt ashamed of himself for even doubting that Steve would understand. After all, Steve knew the rules of the game. And now Rusty knew one he'd not fully realized before. It did hurt sometimes to stick to the rules, but it would hurt a lot more to throw them all out the window, and if you were a Christian, you had to apply the principles you believed in, in every decision you faced, even in so small a matter as a ball game. Each one counted. That's all there was to it—the rule of the game.

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COVER
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EDITORIAL

Bible Words—X: Summing-up of All Things. History keeps us busy. It goes on all around us. Once in a while we may even help make it. But we forget where history is going. And history has a goal. The Bible carries the important message about the goal. For the time will come when time will run, not out, but full. For the end is not emptiness, but it is fullness. For God's world has purpose. And the Hallelujah Chorus has a big place in our ongoing Christian education: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). God's plan moves in this direction. The universe stands incomplete. Finally, God will complete it. He will give to it what it needs most—a head. God "according to his purpose which he set forth in Christ as a plan for the fulness of time, *to unite all things in him*, things in heaven and things on earth" (Eph. 1:10). And a similar idea turns up in Ephesians 1:22, 23: "He has put all things under his *feet* and has made the *head* over all things for the church, which is his body, the fulness of him, who fills all in all." From head to foot it will be Christ. He will sum all things up. This includes heaven and earth—all of the universe.

But what happens in the universe must happen in the church first of all. An alternate translation of Ephesians 1:22, 23, reads: "The church is his body, the dominion of him who dominates the universe." What does this mean? It means the harvest of the last days is present in the kernel of the church right now. The Hallelujah Chorus of Christ's final triumph belongs to the church already. The glory of the universe begins in the church.

In the practical doctrine of today's evangelism it is easy to make the church like an army training camp. The church trains people to go out into the world to be witnesses. We need this reminder. The church has a function. It must salt and save the world. We are tempted to say, "The church has a mission. It does not exist as an end in itself." And this is right. But each truth, like a polished diamond, has many faces. In one way the church is an end in itself. It is God's experimental garden. God wants to point to the church and say, "This is what the whole universe will someday be like." Yes, we can protest. It is too much to expect of the church. At least, of the church we know best.

But God goes right on expecting that "which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory" (Eph. 1:14). He expects us "to live for the praise of his glory" (1:12). This is not easy. It is not a human task. It is a divine mission. It does not mean perfection, but it does mean that we live under the headship of Christ who gathers us all together.

The church has a mission and part of that mission is being the church—being the kingdom of God. It is a mission we must take more seriously in the days to come. We are a part of God's plan. He depends on us.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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DENIALS OF MANHOOD IN THE CONGO

Elmer Neufeld

In this third of four articles, an observer of independent Africa notes the halting progress toward equality between African and Western Christians.

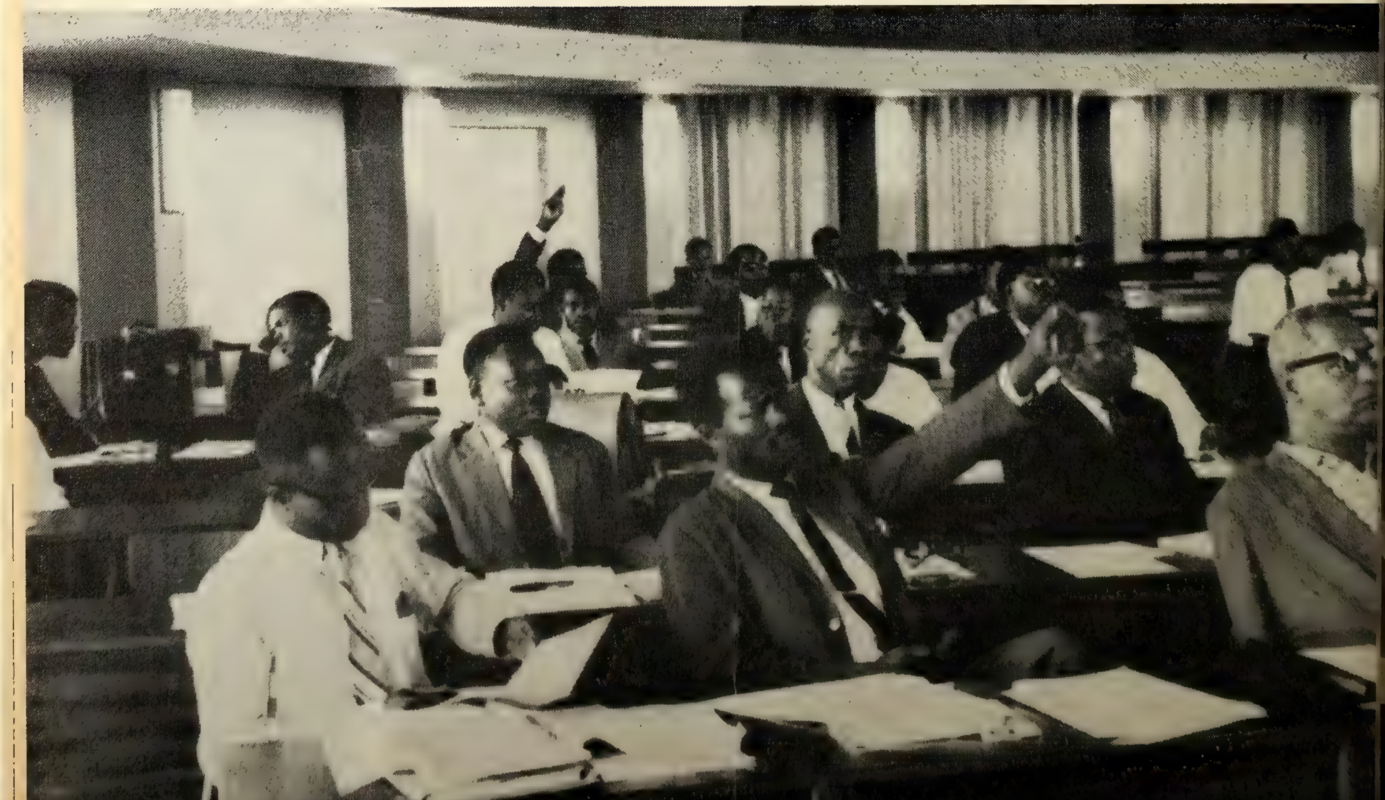
THERE WOULD PERHAPS be little point in our oversimplified recollection of Congo history, with its painful and shameful aspects, if the past were not present with us and in us, if we were not in significant part creatures of our history—and if it were not a particularly Christian responsibility to discern the chains of sin that continue to entangle us.

The past referred to is clearly seen in the Congolese today. He has an intense yearning to advance and attain equality with the Westerner (often without adequate comprehension of what is involved). And sometimes he reacts negatively against the apparent successors of the colonial nations which oppressed him for so long.

The past in the white man in the Congo is unfortunately too often seen in a carry-over of negative attitudes toward the African, though now in subtler forms. His resentment, though sometimes suppressed, against the immature African who has suddenly ascended to positions of power through the independence movement also is evident.

These barriers arising out of our history, and continued by vast cultural differences, pose an extremely difficult and urgent problem. This is especially true for the Christian who seeks to build a spiritual community that goes beyond the dif ences of race, culture, and nati

Today in the Congo, even in Christian community, there are many signs that all is not well our relation to the African—si of both commission and omissi Signs of resentment and discr ination on the part of the Weste ers appear. We see a tragic lack widespread Christian commun which really bridges the racial a cultural barriers. True, the gros forms of discrimination are gon the slave trade, the forced labor, mutilations, and the colonial r But many more subtle forms discrimination remain. Some these are of such pervasive a everyday character that we fail see them at all—as in the fable



A meeting of Parliament in the Republic of Congo: "There is a tendency . . . to yield to the temptation of cynical and scornful attitudes toward post-independence Congolese and their leaders."

Today it has become extremely urgent that the church live in demonstration of the fact that its unity is in Christ and not in race, nation, or culture.

ıe forest and the trees. We are too ose to see, or we refuse to see.

These subtler forms of discriminaon add up to the fact that the full ıanhood of the African is still often ·ing denied by the white man. We ill find it hard to accept fully that e African is after all created in e image of God like as we are.

Many little incidents indicate that e African is recognized as a thing ıd not really as a person. For exnple, some time ago I visited an fice of a church-related program. was carefully introduced to all e white staff, but not at all to the fricans—who not only shared reonsible desk positions but were llow Christians in the church! A milar act is often repeated in sual introductions.

Again, it is quite common for ıropeans to work with an African r a period of months or years, or en to have him as a domestic lper in the home, without knowg as much as his full name, withıt knowing anything about his mily, his wife and children, or here he lives—only whether he arves on time and performs his work ithfully! The African in such a tuation is not really like a person ith whom one cultivates a relationıip in spirit, but rather like a car other thing that requires certain nimal attention to keep it running.

There is also unhappy significance, ough perhaps generally subconious, in the common designation domestic workers as houseboys—*ɔys de maison.* Possibly a good any such helpers were taken into hite homes when they were literly boys. But the fact that middleged men—who in their own homes e husbands and fathers—are forer "boys" is a deep reflection on eir status in our Western eyes. ney are not called men, they are ɔt treated as men, and they are not ally counted as men. The "boy," ı the other hand, obviously adesses the white man and his wife *Monsieur* and *Madame.*

Whittaker Chambers reflects in s book on his experience with a egro servant and how as a comunist he tried to treat her as an ıual, a comrade. In retrospect he es that as a communist he felt ɔnstrained by doctrine to do what Christian should do out of the arity of his heart. But in too many hite homes in the Congo the little bell on the dining table still tinkles "boy," "boy."

Today the African himself is becoming more keenly aware of the negative aspects of his condescending relation. For example, an African politician some time ago, in a cynical but cutting rebuke, referred to certain African clergy as the "houseboys of the church."

This whole pattern of a lopsided relationship, with the symbols by which it is maintained, is strikingly like the patterns developed in the southern United States. Their absurdity could be laughed off as comic, if so much terrible tragedy were not involved.

The Unshared Lunch

Since biblical times the practice of eating together has been a significant symbol of relationships—for example, Jesus eating with the publicans and sinners, or Peter hesitating to eat with the Gentiles, and above all the Passover and Lord's Supper. Unfortunately too many missionaries in the Congo do not eat with Africans, in either the missionary homes or the African homes. In some cases factors of sanitation and health are significant, but obviously this would not need to bar breaking bread together in the missionary's home. In any case most of us Western Christians need more sensitivity about our relationships with the Africans and less about a possible touch of dysentery.

Soon after coming to the Congo I was traveling across country with a missionary and a Congolese chauffeur, a fellow Christian who had worked for the mission many years. The missionary's thoughtful wife had packed a lunch for the long hot trip. When we stopped for lunch—God forgive us, it shall not happen again—the African chauffeur walked down the road while we ate.

Or take the prevalent practice applied to domestic helpers in missionary homes. Not only is it clearly assumed that such African helpers do not eat with the white family, but commonly the African does not get a noon meal at all. The convenient mythology says that the African only needs to eat twice a day! Actually he seems more like the teen-age boy who is hungry whenever he sees food. And if we judge by need rather than appetite, the African obviously needs the noon meal worse than the rest of us.

What does it really mean to share "spiritual" communion around the table of our Lord—who was castigated not only for receiving sinners but for eating with them—when we can't break bread with our Christian brothers and sisters in the fellowship of our homes?

The tragic inheritance of discrimination has another effect in the life of the white man in the Congo today. In the past the patterns of discrimination were assumed, but now the political tables have been turned and today the Congolese stands in authority. In this new post-independence period when inexperienced Africans often hold positions of considerable power, there are frequent expressions of deep resentment on the part of the now politically subservient white man.

Most simply we are tempted to engage in constant negative criticism of the black man in his new official role, tempted still to picture him as a hopelessly ignorant and indulgent "native." We are tempted to do this without taking note of the positive achievements of the new government, without consideration for the historic and cultural factors involved and the extreme odds against which the new African has been forced to build his nation.

We are tempted to engage in a self-satisfied "I told you so" attitude toward the mistakes and shortcomings of the new government—smirking at the African's problems in self-government. A Western Christian in the Congo recently made this observation. "There is a tendency for a few of our missionary associates to yield to the temptation of cynical and scornful attitudes toward post-independence Congolese, their leaders, and Congolese Christians as well. This becomes very depressing. There is pessimism and skepticism expressed about the response we can expect from Nationals."

Even the prevalent jokes about African foibles during the independence movement may reveal less a sense of humor than a deep and hidden resentment. Against these temptations stands the admonition to fill our thoughts with things that are excellent and admirable.

Perhaps more serious than these various discriminatory acts in themselves is the widespread lack of deep Christian community which includes African and Western Christians together. This is true both socially and in the church. There are too few churches and homes in which Christian brethren, black and white, are coming together in mutuality for Christian service and simply in the bond of Christian fellowship. To be sure there are many places where missionary and African worship together in the same church service and work together in church programs and institutions, but too often the fullness of Christian brotherhood is still missing.

Again, there are significant cultural barriers (including language) that make such mutuality difficult. But why is it still so important for missionaries to meet so much together as white groups, even for worship—teachers, doctors, nurses, evangelists, pilots, construction men and mechanics, wives and children—rather than simply as Christians regardless of race? Why is the line of fellowship so commonly drawn along racial distinctions?

Today it has become extremely urgent that the church live in demonstration of the fact that its unity is in Christ and not in race, nation, or culture. A Rhodesian leader speaking at a political rally in 1960 bitterly cried out, "I tell you that the white man's God had better scram out of Northern Rhodesia." And Colin Morris who reports this bitter statement goes on to say that "This was no arrogant blasphemy but a cry of despair and anger that the color bar had even stretched up to heaven and was dividing the very Godhead itself." This is the tragedy of our disobedience and failure in the church, that our prejudicial attitudes and acts disguise Christ from the African.

Discerning this same lack of oneness, Pierre Shaumba, African secretary of the Congo Protestant Council, recently outlined the following as four problems facing the church in the Congo: the handling of finances—that this be done in complete openness with the African Christians; the present separateness of the missions and churches; the vast need for higher education; and the need for African church leadership in full collaboration with the missionaries. Though Pastor Shaumba did not say so, each of these really involves the problem of attaining full mutuality between African and Western Christians.

The need for a Christian church that truly demonstrates the universality of the gospel and our oneness in Christ, also makes inadequate the philosophy that Western missionaries or co-workers have a function only until the "national" church has been established. This view is sometimes illustrated by the analogy of missionaries as scaffolding and the church as a building under construction. When the building is completed, the scaffolding has no continuing function and is removed. But the inadequacy of this image is also seen in the very separateness of scaffolding and building. The Western Christian should rather be seen as part of the warp and woof of the Church as it exists in the Congo, fitly woven together into one fabric. The missionary must, of course, be careful not to perpetuate himself in a dominating role.

Heroic Exceptions

In all of the foregoing expression of concern it must be emphasized that there are, and have been in the past, heroic exceptions to the separateness depicted here. Missionaries and Africans are in faith by the power of the gospel breaking the barriers that have arisen in man's sinful history. Witness the post-independence missionary, in a period and place of much unrest and strife, traveling by bicycle from village to village—eating and sleeping with his African brethren—giving school entrance examinations and bearing witness to Christ. Men such as this are true pioneers of the faith. But the frontier is vast, and many more courageous acts of faith are needed.

Strangely enough, it frequently appears that some of those who lay the strongest claim to being evangelistic and fundamental in doctrine tend to have the least understanding and respect for the African as a person—as a man. It is possible to have a strong passion to preach conversion and add souls to the kingdom without understanding or caring deeply for the persons in their deeds. Witness Jonah in the Old Testament, or Christ's rebuke to the scribes and Pharisees who traveled over land and sea to win one convert but without redeeming him in the sight of God. Here again the African as heathen is too often seen as a thing to be manipulated and not as a fellow man created in the image of God—lost, but by the grace of God able to become one with the Father and with the Christian brethren.

It is only with a very shallow understanding of the gospel and of Christian salvation that one could sincerely go over land and sea to win converts without also identifying with them as Christian brothers, and without concern for the sinful barriers that continue to separate the children of our one Father even in the church.

The answer is not a naive liberalism that sees only the goodness of man, or that identifies the kingdom with superficial social togetherness or even integration of the races. The history that we have scanned and the present Congo crisis amply illustrate the depth of man's sinfulness.

The need is for obedience to Christ, to see again the Christ of the New Testament, the one who ate with the publicans and sinners, who sat at the well with the Samaritan woman, who visited the home of Zaccheus and who called the children unto himself. The need is to see again the God revealed in Christ, and then to follow in faith. We need to understand again what it means to make man one with God and with his brother man through our Lord Jesus Christ.

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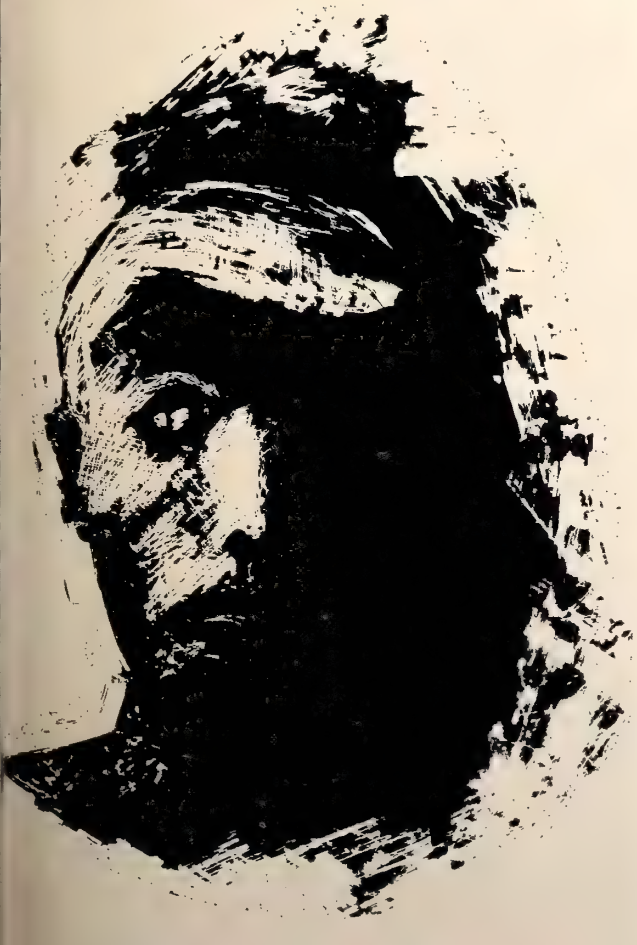
Barbara Chapin

DELINQUENT



The child with nothing material
to possess or hope for
stands outside the window
and gazes at the toys within,
dreaming *everything* is his.

Can you blame him if,
within an active mind, imagination
builds actual situations
in which he plays, works, talks
with what he sees?

Beside him, looking in,
is child with plenty.
He must choose, select which—out of all—
his money, time, intent will let him
pick as his.

Turning to that child nearby
who dreams of all, he asks:
"Which do you want?"
And there can be no answer.
All hope has vanished against reality.

What remains in the eyes of child
so stripped of even dream
which he had built within?
What fills the empty moment when he knows
that nothing is his except illusion?

Does he turn away, broken, hate-filled?
Or does he, instead, break—
(boy beside him, window, toys which are not his,
even as dream denied)—whatever is at hand,
to ease the pain within?

When tooth is extracted
one feels acutely where it has once been.
So it is with an illusion, built tenderly,
all elements selected for perfection.
Removed, it becomes intangible anguish.

NEWS

Christian Missions Face an Unfriendly World

The following report on a meeting of world mission leaders was written by Maynard Shelly.

MISSIONS PROGRAMS face change. They also face testing in the years to come.

"All countries are now a mission field" is the way one observer put it. And he was not an American or European trying to be humble about the achievements of western Christianity. He was John Sadiq, a bishop of the Church of India. He also chaired the meeting of two hundred church and mission leaders that met in Mexico City in December.

But a Dutch theologian added sterner words, when he agreed that the so-called Christian countries are becoming mission fields—mission fields of other world religions.

Noted W. A. Visser't Hooft, "Other great world religions have become mission-minded and enter, not without success, the traditionally Christian territories. At the same time the right of the church to be a missionary church is challenged in all parts of the world."

Among the enemies of missions, Visser't Hooft listed nationalism, internationalism, tolerance, totalitarianism, and syncretism."

The nationalists see the religion of their own country as part of their heritage. They defend it at all costs against Christianity.

The extremists of internationalism see missions as a cultural invasion. Missions to them are "an obstacle to the creation of the right international relationships."

Advocates of universal tolerance consider the missionary spirit a spirit of arrogance. Visser't Hooft quoted a leading Dutch author, Vestdijk, who said that a Christianity which is not willing to give up the claim that it alone has validity is likely to make itself "hopelessly ridiculous in the eyes of Asians."

In his address to the mission leaders at Mexico City, Visser't Hooft noted that "the image of the missionary in the modern novel is generally that of an incredibly-narrow minded person who has not the slightest understanding of the people and culture to which he has been sent."

Totalitarianism uses "the weapons of administrative pressure" in an attempt to crush the Christian message." It's incomprehensible to them that in spite of all, the churches in their domain still continue to live and sometimes grow."

Syncretism advocates "a total integration of all the religions."

Concluded Visser't Hooft, who is general secretary of the World Council of Churches, "The consensus of the *Zeitgeist is* clear. It is an antimissionary consensus."

These forces test the vigor of the mission movement. The men and women at Mexico City showed no evidence of giving up. As members of the World Council's Commission on World Mission and Evangelis they defended "nothing else than right to bring the gospel to all me

The Commission on World Missi and Evangelism is the child of International Missionary Council ganized in 1921. In 1961 it becam part of the World Council of Chur es, which in a real sense is als child of the International Missiona Council. For the efforts at int church cooperation on the missi field sparked interest in cooperati in other areas of Christian life. T movement toward church coope tion is sometimes called the ecum ical movement. The ecumeni movement began on the missi field. For when churches divided Europe and America began work alien cultures, they soon discover how much they had in comm Their converts in Asia and Afr also showed that dividedness of t church was a hindrance to ev gelism.

And so it was again at Mexico Ci The voices from Asia and Afr raised questions about unity on t mission fields—which now are eve where.

Said one African, "Generally spe ing, our members are disturbed, h rified, by the division of the Chr tian church. They do not tolerate and await impatiently the unity much desired. That is why there no real African reserve towards t ecumenical movement, why t churches, once they become indep lent, do not hesitate to apply for membership in the World Council of Churches and everyone is rejoicng over the Second Vatican Council."

The speaker, Thomas Ekollo, is a school manager for the Evangelical Church of Cameroun. He added, 'You can sometimes reproach them the African churches] with simple-mindedness, but what is very sure, they long fervently for the unity of the church."

Asian testimony was no less vigorous. Said the principal of Taiwan's Tainan Theological College, C. H. Hwang, "I believe that this concern s very much alive among the churches in the new Asia of today. We simply cannot go on with 'business as usual' accoring to the ways which we have inherited."

Hwang saw the pressure for unified action in the fact that the mission churches had been "begotten in Christ." He said "If our mother churches had begotten us only in Presbyterianism, in Lutheranism, in Methodism, in Anglicanism, the matter could have been simpler. But they begot us in Christ and His life will not leave us alone."

In this spirit, the Mexico City leaders set about to see what they could do together. And it was not because nothing had ever been done before. During recent years the Commission on World Mission and Evangelism had made its presence felt throughout the world through its Theological Education Fund. Begun in 1958 as a five year plan the Fund has distributed five million dollars to strengthen theological seminaries in Africa, Asia, and Latin America. Among recipients of aid was the Union Biblical Seminary, Yeotmal, India, which is also supported by the Mennonite Church.

The Mexico City meeting laid plans to establish a Christian Literature Fund which would provide similar support in the literacy field. Money for the fund would be raised cooperatively, though the World Council itself would not undertake any program. Money would be distributed by regional associations to established literature organizations.

The new fund aims to shift the decision making for Christian literature programs "from the supporting agencies of the west to Asia, Africa, and Latin America."

Among the programs of the commission is one called Joint Action for Mission. It is more a philosophy or an idea than a program. It takes its clue from a directive given it at the New Delhi meeting of the World Council of Churches in 1961.

"Let us everywhere," said the New Delhi Assembly in its Message to the Member Churches, "find out the things which we can do together now, and faithfully do them, praying and working always for that fuller unity which Christ wills for His Church."

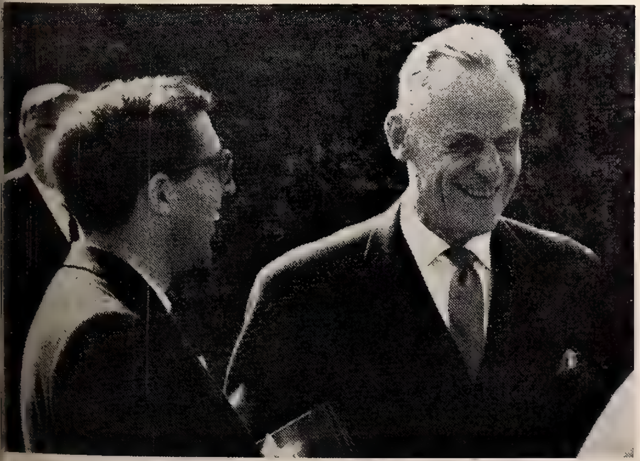
The results of such partnership were illustrated by John V. Taylor, general secretary of the Church Missionary Society of the Church of England. He found a minister in a London church struggling with a community of British, Arab, Pakistani, and Caribbean people. He was making little headway until he appealed to the churches of Pakistan and West Indies to send missionaries to his church in London.

Taylor predicted, "I felt certain that before long, when neighboring churches saw his mixed team of workers in action, they would want to share in it and he might have to be ready to break down the parish boundaries, and the confessional boundaries, and release the vitality of this new joint witness into a wider sphere."

Again this was an illustration that all countries are mission fields. Distinctions between sending and receiving countries are breaking down. Robert W. Spike made this clear when he spoke about the racial crisis in the United States.

Said Spike, who serves the United Church of Christ's homeland ministries agency, "We need the support of the prayers and offerings of churches from every corner of the earth. The oneness of the mission has never before been more apparent to many of us. The fate of every man is bound up with the fate of Christians in the United States, black and white, as they struggle to achieve a truly free society."

orge Mejia (left), a Jesuit biblical scholar from Buenos Aires, was one of two Roman Catholic observers who attended the Commission on World Mission and Evangelism meeting in Mexico City, een here in a discussion with W. A. Visser 't Hooft, World Council general secretary. Mejia observed, "The Mexico City onference was conceived and realized as a common reflection on Holy Scripture. . . . Two things should be underlined in this Bible study: its rigorous scholarly character and its high eligious value."



An informal exchange of visits took place between Sergio Mendez Arceo (left), Bishop of Cuernavaca, and World Council leaders during the recent meeting of the Commission on World Mission and Evangelism in Mexico City. Franklin Clark Fry (right), chairman of the World Council's Central Committee, and others returned the visit after the bishop had visited the Methodist Girls School in Mexico City, site of the commission meetings. Representatives were also received by Miguel Dario Miranda y Gomez, Archbishop of Mexico.

Spike praised the efforts of the church in the United States for racial peace. He approved the church's "willingness to use its secular power in the American scene to achieve integration."

He saw the organization of the Commission on Religion and Race by the National Council of Churches as a hopeful sign because of its broad authority. "It was chartered to move into the midst of the struggle, to engage in demonstrations, to take risks, to do anything necessary to try to bring justice to our injured fellow citizens."

In measuring the effectiveness of the church, he said, "We are the single most effective group working to secure the passage of the vital civil rights legislation now pending before Congress."

The commission bore down heavily on methods of witnessing. Four study groups spent ten days during the December 8 to 19 meeting studying ways to witness to men in all walks of life. This includes men in our own neighborhoods as well as men in other countries and cultures. Attention was given to the secular man, and especially to that most secular of all men, the intellectual.

A study of neighborhood witnessing showed its weaknesses. For centuries congregations have been organized by the areas where people live. But in modern life this is no longer the most important part of man's life. Once man lived and *worked* in the same neighborhood. Now he lives in one place and works in another. The community in which he works is often more meaningful than the community in which he lives. The business, labor, and political communities mean more to him than his residential community.

If the church is to meet people in these communities it must change its form. This is true both in America and Africa. A statement adopted by the commission said, "It is of the nature of the Church to be open to these new forms of church life needed for our witness to the Lordship of Christ within the changing forms of life."

The commission believes the church can make these changes. "Because the renewing power of the Holy Spirit is available to the Church, we should be ready for the required changes in the forms of our witnessing life."

Efforts in neighborhood work include a ministry in the city. The commission approved a program of urban evangelism for Africa, again indicating the similarity of the Christian witness in all parts of the world. It is urban outreach which presses down on the Christian churches in America also.

Prophetic of the need to change its programs was George Todd in a report on city work. He contrasted the old approaches with the needed new efforts. "We have a great hesitation," he said, "to meet men in the city on other than our own ground, even when we make more active efforts to meet them. We call conferences of laymen at our retreat and conference centers. We make institutes and study centers to which we bring men from their life in the city for meetings on our own ground about economics, politics, science, in places where we can set our terms for meeting."

Todd is director of the United Presbyterian Church's department of urban church. He formerly worked on city evangelism in Taiwan. He concluded, "The church must meet men in the city where they sin, and where they suffer. The church must meet in the city as a cross-bearing church."

When meeting men of other cultures, the church has an obligation to know the people to whom it witnesses. The commission affirmed a report that said, "The chief witness of the 'ordinary' Christian man or woman will be borne by loving service and care for persons as persons, no matter what their race or creed."

While warning against the temptation to mix Christian beliefs and practices with those of other religions, the commission expanded its efforts to bring better understanding of other religions. It recommended support for a Christian-Muslim study center in Nigeria and a new ecumenical center in Israel.

When it comes to sharing the gospel with the wise men of the world, the church again has problems. But one mission leader reminded the commission that intellectuals have much in common with other men.

Said Mauricio A. Lopez, "The communication of the gospel to men of high culture must . . . recognize them as men—men like all other men. . . . The Christian shares with them a common road."

Lopez, who is a member of t
Evangelical Church of Argenti
and a World Council staffer, a
mitted that Christians differ wi
secular intellectuals. "The Cross w
always be a scandal for the wisdo
of this world." he said. "Whether
not the intellectual is converted is
question which only God can answ
. . . What matters is to know G
is not against them and this is wh
we must believe for them."

The problems of a witness in
unfriendly world were illustrated
contact which the commission d
egates had with their Latin Am
ican hosts. This was the first maj
mission meeting to be held in La
America. In fact, the first world m
sion meeting in Edinburgh in 19
refused to recognize Latin Ameri
as an object of a mission need.

"A great deal of water has go
under the bridge since Edinburgh
said Gonzalo Castillo-Cardenas,
Presbyterian leader from Bogo
"No one holds any longer to t
naive idea of a 'Catholic continen
This is now considered a myth
technical studies of the matter."

Far from being a Christian con
nent, Latin America is losing t
limited Christian beachhead alrea
established. Castillo quoted a U
uguayan Catholic priest, R. Segun
who has said, "We are rapidly a
proaching the day when there w
not be any Christians in Latin Am
ica unless we resort to evangeli
tion."

But it is evangelism that is
trouble. "In spite of certain repor
of advance in evangelism," said Ca
tillo, "the facts indicate that we ha
arrived at a point of stagnation a
crisis."

And the work of the church is
trouble because all of Latin Ameri
is in trouble. It needs a revoluti
Said Castillo, "We live in a socie
unjustly organized, which does n
require the sacrifice of the millio
of human beings which are being
quired for its preservation."

The people of South America a
anxious to change this situatio
"Thus," observed Castillo, "t
masses are determined to sacrif
their lives—not in order to preser
an unjust social order—but rath
to change it radically."

In such a situation the chur
cannot be helpful. This is partic
larly true of the Protestant chur

he people want unity. The church oes not have it. Castillo put it in hese words, "It is inevitable that eoples that desperately seek links f unity, of solidarity, of mutual oyalty for the great work of naonal development, look uneasily nd even with distrust on the multilicity of Protestant groups. Won't rotestantism, they ask, be an aditional factor of national disintegraon?"

But Protestants, in Latin America, nore than anywhere else, are unity hy. They "prefer a spiritual, ronantic, or abstract concept of unity, ut of the fear" that visible unity vill lead them back "into Iberian atholic errors."

The growing friendly relations lsewhere between Roman Catholics nd Protestants are not always ressuring to Latin American Christians. This was reflected in several xperiences in Mexico City during ne days of the commission meeting.

Mexican newspapers and magaines gave special coverage to this rotestant meeting. This was especally noteworthy in a culture that ives little public recognition to ther Christians besides Roman atholics. This was evidence of a varmer attitude of Catholic leaders oward Protestants. Said Gonzalo aesz-Camargo, chairman of press elations for the World Council neeting and a Bible translator workng in Mexico, "The press has pened its columns for this meeting or the first time to a Protestant neeting mostly because of the attiude of the Roman Catholic Church."

Further testimony to this fact ame from the Mexican Catholic ishop who in a sermon at a Cathlic festival recognized the presence f the World Council meeting in lexico. He expressed a hope for beter relations between Protestants nd Catholics in the spirit of the econd Vatican Council.

Such statements discomfit Latin merican Protestants in regard both o the Catholic Church and the Vorld Council of Churches. Said rs. Esther M. de Sainz, a Methost leader from Argentina in comnenting on Latin American misgivngs about the World Council, "One f the reasons for lack of confidence lack of information. The greatest ear is that there might be a link ith the Catholic church. Most peoe think the World Council of Churches is trying to link us to the Roman Catholic Church. Even the Catholic Church promotes this idea."

This theme was exploited by Carl McIntire during early December. His scheduling of a meeting of his International Council of Christian Churches in Mexico City during December was intended to detract and feed on the Commission of World Mission and Evangelism.

The McIntire meetings were a series of hollow charges against the World Council of Churches. Typical of these were the echoed accusations made by McIntire's son at a small youth meeting in which he said that attacks on the Word of God came from three sources: Roman Catholicism, the World Council of Churches, and communism. He asserted that Bible-believing Christians in the World Council are squelched. "If you are on the inside and believe the Bible there is nothing you can do. You are going to be silenced. You have to withdraw and work from the outside."

The McIntire organization that requested and received permission to send three press representatives to the World Council meeting and complained loudly because it was denied two extra passes must have known that the World Council meeting spent two hours daily in Bible study plus three periods of intercessory prayer.

Lesslie Newbigin, director of the commission, indicated in his opening statement that prayer and Bible study were the main tasks of the meetings. "Intercession is the very central work we have to do," he said. He also added, "The Bible passages are the working papers for this meeting."

The damage that false accusations can do to the Christian cause was mentioned by Enrique Chavez Campos, a Pentecostal leader from Chile. He said, "The World Council of Churches has had a very poisonous enemy in McIntire. I once saw the World Council of Churches through his eyes."

Many others have seen the World Council through the jaundiced gaze of those who would destroy its work. It is apparently for this reason Mennonite groups have stepped gingerly in relation to the World Council of Churches and its related bodies. The smear of compromise causes even Mennonite strong men to tremble.

Emilio Castro, Methodist pastor from Montevideo, delivered the opening sermon to the Commission on World Mission and Evangelism. In wrestling with the problems of witnessing "to near and far," "to men with strong convictions and those without any conviction," "Christian endeavor," Castro said, springs from the assurance that "in the midst of our doubts and uncertainties, God acts. His world works, His Kingdom comes." Castro has served as an instructor in Montevideo's Mennonite Seminary.

No North or South American Mennonite groups are members of the World Council of Churches, though two European Mennonite groups are members. American Mennonites were informally represented at the Mexico City meeting in the person of Martin Duerksen, Asuncion, who was invited to attend the meetings as a guest of the World Council of Churches. The apparent reason for the invitation was to give Paraguay, which has no organized council of Protestant churches, an informal representative. Duerksen is an Evangelical Mennonite Brethren minister who was active in interdenominational work in Argentina during a pastorate in Buenos Aires.

Asked for his attitude toward nonmember churches and agencies, the World Council's mission director did not feel that it would ever be possible to enlist all churches in a cooperative organization. Said Newbigin, "I don't think it is reasonable to speak of any global organization in which all would cooperate."

He did express hope for better relations between non-member groups and the World Council. "I hope," he said, "we will learn to speak together and respect each other's sincerity." And he also added the hope that no attempts would be made "to destroy each other's work."

The Commission on World Mission and Evangelism deserves much of the credit for the good will that exists between Christians regardless of their relation to the World Council. No other group has brought together church groups of such diverse sentiment. (And the emphasis here is on church groups. Many meetings bring together persons from varied backgrounds who represent only themselves. It is much harder to develop agreement when those people must speak for the groups they represent and must answer back to their groups for their actions.)

Among the representatives at the Mexico City meeting were members of the Orthodox Church, including the Russian Orthodox Church. This was the first time for the Orthodox churches, which have not been missionary churches in the traditional sense, to take part in a mission meeting. Said Newbigin about the Orthodox churches, "Though for historical reasons they have not for many centuries been able to engage in much foreign missionary activity, they have an important testimony to bear out of their long experience regarding the witness of the church in a hostile world."

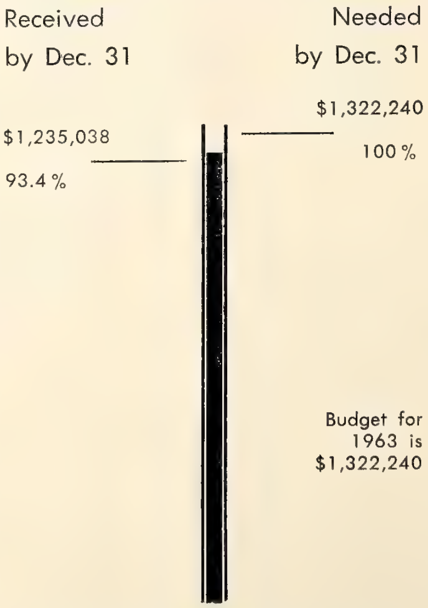
Few other groups have faced the problem of the Christian witness as broadly and as wisely as the Commission on World Mission and Evangelism. The Mexico City meeting marked the first time for so-called foreign mission people and so-called home mission people to meet on an equal basis. The combination of mission abroad and evangelism at home can only provide enrichment for both. Said Newbigin, "The effect of this is twofold: on the one hand, by separating the foreign missionary enterprise from close contact with the work of evangelism at home, the work of foreign missions is in danger of being robbed of that spiritual dynamic which would make it truly missionary; on the other hand the churches in the west do not get the help they need for their evangelistic task from the spiritual experience of the younger churches."

It was here that Newbigin returned to the all-countries-a-mission-field theme mentioned by Sadiq in our opening quote. Said Newbigin, "Younger churchmen who visit the churches of the west are not primarily involved, as they ought to be, in helping the western churches to deal with the pagans on their doorsteps."

Thus the task of world mission and evangelism can only be described as a total task. It has a large job to perform in an unfriendly world.

It also has a faith and a joy. It was tersely stated by W. A. Visser 't Hooft, "There is the joy that, in spite of all the closing of doors, the Word of God still finds holes through which it can creep."

CONFERENCE TREASURER'S REPORT



The financial report for 1963 reveals that total budget receipts amounted to $1,235,038. This is $25,801 less than the record year 1962. This is also $87,202 short of budget. Percentagewise 93.4% of the budgeted amount was received.

I'm sure that all board members and officers of the Conference join me in thanking each and every church member who has contributed toward this great work of ours. We covet your continued prayers and support, and pledge anew to distribute these resources as best we know how to help build His kingdom. *Wm. L. Friesen, Conf. Treas.*

TRAVEL STUDY OPPORTUNITIES

In its program of international ed
cation the Council of Mennon
Colleges offers for the summer
1964 two seminars in internatio
studies. The seminars, which will
held from June 16 to August 14, a
designed to be of interest to colle
juniors, seniors, and graduates w
wish to study a culture in Cent
America or in the Caribbean ar
which is substantially different fr
their own.

The study seminars will focus
Latin American culture — histo
geography, religions, customs, ec
omy, politics, and social life. Ea
seminar will include visits to th
or more countries for cross-cultu
comparisons. They will also stu
the problems of development in
emerging area of the world. T
seminars will afford understandi
and insight into the mission of t
church in Central America and t
Caribbean region.

Henry Weaver, professor of che
istry at Goshen College, will be
the Caribbean and Central Amer
during January to make advar
arrangements for the seminars.

The all inclusive fees, $400
the Central American Summer Se
inar and $650 or less for the Car
bean Summer Seminar, will co
the tuition for six semester ho
of college credit, room, board, a
travel.

Deadline for applications is F
ruary 16. There is a limit of fo
teen students.

Further details may be obtai
by writing to Robert Kreider, Ch
man of the Planning Committee
the Council of Mennonite Colleg
Bluffton College, Bluffton, Ohio

FOURTH TEAM TO HAITI

The fourth team of MDS voluntee
nine builders and one nurse,
rived in Haiti on January 1. T
men are expected to complete
housing project at Cotes de F
The wife of one of the builders w
be active as camp nurse.

The first team of fifteen m
with the exception of Arlo R
Denmark, Iowa, has returned fr
Haiti. Raid will continue on
project and be the group lead
Several weeks ago his wife joi
him and began duties as camp co
So far MDS has recruited and s
a total of thirty-six volunteers.

Albert Ediger, Moundridge, Kan- as, Region III Chairman of MDS, ; accompanying the fourth team or eight days to evaluate the pro- ram in Haiti. He will report on anuary 15 to the MDS section in ession in Chicago.

In an earlier release it was re- orted that several of the men had een assigned to Bainet to do re- eeding. Since the seed did not ar- ive, these men joined the building nit at Cotes de Fer.

In all likelihood this new team ill be the last to go to Haiti. They ill attempt to finish, within sixty ays, the housing facilites for ninety amilies.

In addition to Ediger, General Con- erence members of the team are bram J. Wiebe, Vancouver, B. C.; Frank F. Goertzen, Coaldale, Alta.; and James E. Moser, Berne, Ind.

ANOTHER SERMON CONTEST

The Evangelism Committee, serving under the Board of Missions of the General Conference Church, announces another sermon contest for 1964. The contest is open to any Conference pastor, at home or abroad, including native pastors in any land. The sermons will have to be preached before June 1, 1964.

Sermons could present new ideas or methods in evangelism or include your experience in the use of well-known methods. Sermons should be 1200 to 1500 words in length and will be judged on content, structure, and style; but the main consideration will be the possible thrust and impact of the sermon. The three best sermons will be published and equal awards will be given. Send sermons to Ward W. Shelly, 2110 Birchwood Rd., Lancaster, Pa.

CHACO HAS WORST DROUGHT

This year the Chaco is experiencing one of the worst droughts in Paraguay's history. Since August there have been only scattered rain showers and almost no planting has been done. Temperatures have been well over 100 degrees Fahrenheit every day, sometimes climbing to 120 degrees.

Many fruit trees are dying and feed for livestock is getting extremely short. Robert Unruh of the Chaco experimental farm reports that if rains do not come soon, the situation will rapidly assume catastrophic proportions.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Confer- ice, Estes Park, Colo.

Jan. 23-25—Canadian Board Meet- gs, Winnipeg.

astern

Jan. 27—Eastern District January nference meeting.

'estern

Jan. 19-22—Christian Life Week, ethel College Church, North New- n, Kan. John Howard Yoder, eaker.

Jan. 26 — The sixteenth annual ennonite Men's Chorus Festival, emorial Hall, Bethel College, orth Newton, Kan.

Jan. 26-March 8—School of Mis- ons and School of Peace, Sunday enings, Bethel College, North ewton, Kan.

Feb. 4-7—Western District and outh Central Ministers Conference, esston (Kan.) College. David hroeder, Paul Miller, and John R. umaw, speakers.

WORKERS

Elbert Flickner, Bethany Church, Kingman, Kan., left for 1-W service in Evanston, Ill., on Dec. 30.

Carol Gerber, Salem Church, Dalton, Ohio, is beginning a year of voluntary service at Mennonite Youth Farm, Rosthern, Sask. The Farm includes an invalid home, crippled children's home, orphanage, home for mentally and physically handicapped adults, and a dairy farm.

Stevie Rutt, four month old son of Dr. and Mrs. Clarence Rutt, is seriously ill according to a cable from Indonesia on Dec. 28. The Rutts request prayer. Rutt is acting director of the MCC program in Indonesia.

Jimmy Schroeder, Alexanderwohl Church, Goessel, Kan., entered 1-W service at Evanston, Ill., on Jan. 2.

MINISTERS

Edward Enns, pastor of First Church, Saskatoon, Sask., was ordained as elder on Jan. 1. J. J. Thiessen and David Schroeder assisted in the service.

Frank Funk, Steinbach, Man., was installed as pastor of the United Mennonite Church, Wolf Point, Mont., on Dec. 29. He succeeds Frank Huebert who recently accepted the pastorate at Orienta, Okla.

Wilmer S. Shelly, Bluffton, Ohio, is serving as interim pastor at Grace Church, Pandora, Ohio, while their pastor, Virgil Gerig, attends Harvard Divinity School in February, March, and April.

MARRIAGES

Martha Badertscher, First Church, Bluffton, Ohio, to *Lowell Hostetler,* First Church, Sugarcreek, Ohio, on Dec. 21.

Fred Behrends, Bethel Church, Mt. Lake, Minn., to *Mrs. Esther Burkhardt,* on Nov. 30.

Lorna Fensel, Bethany Church, Freeman, S. D., to *Terry Prunty,* Church of God, Brookings, S. D., on

Frank Funk (Ministers), Carol Gerber (Workers).

Dec. 27.

Cheryl Janzen and *James Penner,* both of Bethel Church, Mt. Lake, Minn., on Dec. 14.

J. Loel Loganbill, Bethel College Church, North Newton, Kan., to *Jan Miller,* First Baptist Church, Thayer, Mo., on Dec. 7.

LaVonne Pankratz, Bethel Church, Mt. Lake, Minn., to *Henry Lehman,* on Nov. 27.

Beverly Pobst, Bethel Church, Mt. Lake, Minn., to *Arthur Carlson,* on Nov. 22.

Marcia Quiring, Bethel Church, Mt. Lake, Minn., to *Burton Munson,* on Dec. 26.

Kenneth Rupp, Bethel Church, Mt. Lake, Minn., to *Esther Bartel,* Wheaton, Ill., on Dec. 21.

DEATHS

Mrs. Ben H. Boese, New Friedensburg Church, Vona, Colo., born Feb. 18, 1876, and died Dec. 26. She is survived by two sons. She was the last of the charter members.

John S. Buller, Alexanderwohl Church, Goessel, Kan., born Dec. 6, 1898, and died Dec. 15. His wife and two daughters survive.

Mrs. Jacob H. Enns, Bethel College, North Newton, Kan., born Feb. 5, 1890, and died Jan. 1. Two sons and one daughter survive.

Martin C. Lehman, Prairie Street Church, Elkhart, Ind., died Dec. 22. He served in India as a missionary under the Mennonite Board of Missions and Charities and taught psychology and philosophy at Gosh College. He also served as an a ministrator of relief work und MCC in Poland. Following the wa, he served in Europe in the U. State Department as a Central I telligence Agency worker. His w and two daughters survive.

Nelson Vogt, First Church of G den Township, Hesston, Kan., bo Jan. 6, 1907 and died Dec. 29. H wife and six children survive.

C. R. Voth, Alexanderwohl Chur, Goessel, Kan., born May 18, 18, and died Dec. 12. Two sons and o foster daughter survive.

Albert Zehr, Flanagan (Il Church, born Dec. 18, 1889, and di Nov. 7. He is survived by his wi, three daughters, and three sons.

LETTERS

WAS OSWALD GUILTY?

Dear Editor: Although I am in complete and general agreement with Mildred Smith's (Letters, December 17) main concern over the "easy access to arms" which still characterizes this frontier-minded nation, one of her basic assumptions in the letter disturbs me. This is the assumption that Lee Harvey Oswald killed the late President Kennedy. I think Christians ought to avoid this trap like the plague. It is most unbecoming to our way of life.

The fact is, of course, that Mr. Oswald never confessed, (indeed, strongly denied), never had access to a lawyer, will never be tried before a jury, and has not been pronounced guilty by President Johnson's special investigating commission. Actually, this commission—as well as scores of other concerned and critically minded persons—refuse to be stampeded by the American press or by the somewhat flimsy investigatory work done so far in Dallas by police, FBI, and Secret Service. So, there is great doubt among many persons — including this writer — that Lee Oswald was actually "the lone assassin" of President Kennedy (and part of that doubt rests upon the further doubt concerning the ability of that $12.78 rifle and its cheap telescopic sight to do what it was accused of).

I recommend that my friend and sister, Mrs. Smith, read the December 21 issue of the *New Republic,* and that she write to the National Guardian (197 E. 4th St. NYC) for a copy of the lawyer's brief which appeared in their December 19 issue. These are required reading for all who seek to judge with minimum prejudice the acts of November 22-24, 1963. *Vincent Harding, 540 Houston St. NE, Atlanta*

HEALING THE SCHISM

Dear Editor: We are thankful to *The Mennonite* and other magazines for keeping us informed of the current trends of thought in America.

I'll have to admit, however, that I am disturbed by at least one of these trends, the working toward unity between Protestantism and the Roman Catholic Church. May I just add a bit to the total picture for those who are working toward the healing of the schism?

Yesterday, we received a report from an outlying village that some new Catholic "converts" prohibited the local Christians from worshiping in their small, mud-walled Mennonite Church. In turn, they threatened to break the lock and claim the church building as their own.

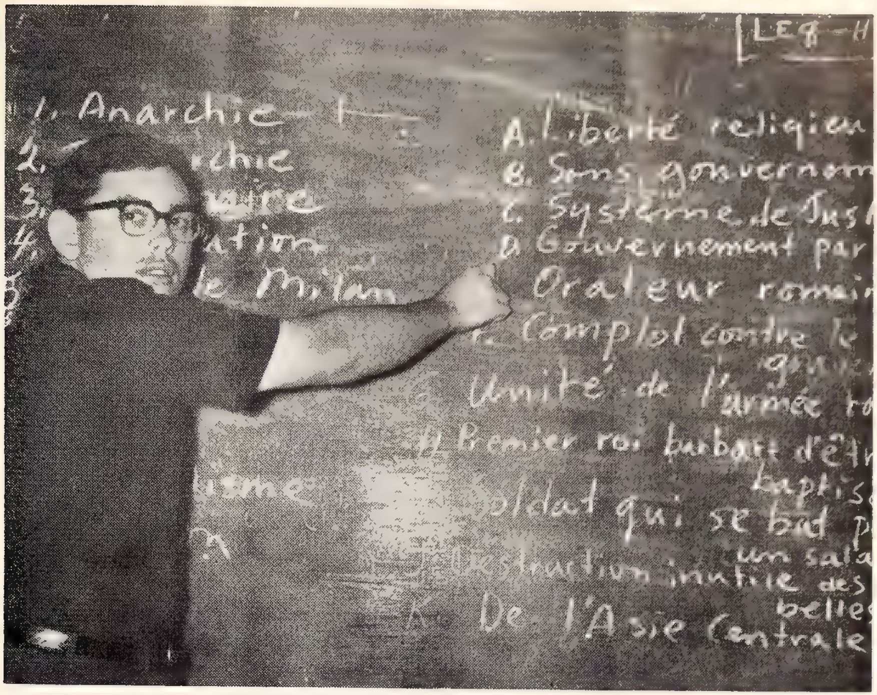
Recently, the Catholics ha bought properties, built new bui ings, and increased their personn, with the intent of expansion in t area. The chief tenet of their "g pel" seems to be the acquiring f material gain through religion. M t of their "preaching" consists f proselytizing among Christians. e thank God that thus far, only a f v of our church members have turn d Catholic. However, the threat s mounting day by day.

Yes, the plea of the Pope for un y in Christendom has also been p claimed in India. However, at le t the local priest, a foreign missi ary, is open enough to say in wh n direction the Catholics expect t s proposed union eventually to gra tate. He admits that his aim is t t all Mennonites become Catholics.

In these days, the chief hindra e to the growth of the Mennon e Church in India is not Communis, nor any other "ism" or religion—it is Catholicism. Nor is this area isolated example. It is part of calculated plan of the Roman Ca olics that their Church should pand throughout India at the pense of all other churches.

Thus, I believe missionaries be forgiven if they are not im diately swept along by the flo tide of high-sounding phrases be g emitted from Rome. *E. H. Bu halter, Jagdeeshpur via Maha mund, M.P., India*

YOUTH



lmer Neufeld

Carroll Yoder, Wellman, Iowa, teaching in the Congo.

ASSIGNMENT AT SUNDI LUTETE

THE TEACHERS ABROAD PROGRAM is earning as much as teaching. It is ontinuation of training rather than post-training experience." This is he observation of Carroll Yoder, ioneer in the TAP Congo program.

Carroll is assigned to a secondary chool of a Swedish Covenant mission (Svenska Missions Forbundet) nd its sister African church (Eglise vangélique de Manianga-Matadi). he school is at Sundi Lutete near ne Congo (Brazzaville) border, ome 220 kilometers—eight hours y car—north of the Matadi-Leooldville highway. Carroll is the rst person to enter the TAP Congo rogram for secondary school teachng. The other TAP Congo assignee Kenton Brubaker at Gemena, an gricultural school of the Congo olytechnic Institute.

Carroll's assignment has been, rst of all, learning of another nguage, in the culture of that lanuage. He spent the 1962-63 school ear in Brussels living with a Belian family and studying French t the Administration School. The Congolese students at Sundi Lutete have had six years of primary school preparation in French. Carroll, on the other hand, has had only one year for preparing to teach in the French language. The Peace Corps is helping its members secure scholarships after completion of the assignment, but the TAP year of language study in Europe is in effect a scholarship program in preparation for assignment. The language learning experience continues at Sunda Lutete where French, Swedish, English, and Kikongo are freely intermingled. Carroll has begun study of Kikongo, the African tribal language used in village life and in all the church services.

The TAP Congo assignment is also learning in a non-American educational system. This involves many adjustments—from learning to think in the metric system to interpreting the Belgian text statement that calls the Protestant Reformation the great heresy of the sixteenth century. It means teaching in a curriculum that is loaded with factual material and that formerly, under the Belgian administration, required elaborate teacher preparation subject to scrutiny by a government inspector. Almost all of the nontechnical courses need new textbooks and curriculums developed from an African point of view, rather than a transplanted European or American one.

The assignment at Sundi Lutete is also a learning experience in international living. Carroll shares a small house with a young Belgian teacher sent to Congo under the Belgian Technical Assistance program. One of his fellow secondary school teachers is Congolese (as are all of the primary school teachers), a young Christian who has stayed on in spite of the fact that his government salary is five months in arrears. The director of the school and most of the teachers are Swedish. Together they live and work in this newly independent African society.

A TAP Africa assignment should especially be a learning experience in a different culture. Here the vernacular language, Kikongo, becomes important for Carroll. The Kikongo people trace their history to an ancient Kingdom of Kongo that extended into what is now Angola in the South and the Congo (Brazzaville) in the north. It is here in the lower Congo that the first white men appeared with the coming of the Portuguese in 1484, followed later by other "Europeans," including Protestant missionaries, at the close of the nineteenth century, and the Belgians under King Leopold II in 1885 and under the colonial government in 1908. It is here in the lower Congo that prophet Simon Kimbangu came to fame in 1921 and was sentenced to die by a Belgian military court, though the sentence was later commuted to life imprisonment. The Church of Jesus Christ on earth by His Prophet Simon Kimbangu continues strong especially here in the lower Congo, and a monument has been built to Kimbangu's honor at Nkamba, the New Jerusalem. Here are the revolutionary developments of political independence and the interaction of cultures —Western industrial society and the traditional African tribal life.

Especially important, Carroll's Sundi Lutete assignment is a learning experience in Christian cooperation and unity. When he came to Sundi, Carroll was already welcome as a Mennonite through the work of the two Paxmen who had been at the Swedish mission centers of Kibunzi, Luozi, and Sundi Lutete. The electric lights in the school, church, and homes are a frequent reminder of the Paxmen's work. Their last assignment in this area was installation of the electrical system at Sundi Lutete. Carroll cannot yet understand the Kikongo tongue of the morning "prayers," or the Swedish tongues of some of the evening ones, but he understands the spirit that moves the hearts.

The above challenges to learning should not hide the fact that Carroll's assignment is a difficult one—and others in the Congo may well be more difficult. To know that one must adequately master a foreign language in one year can itself be a frightening realization. And a full load of classes for a beginning teacher is difficult enough without attempting it in a foreign language and a strange educational system. School begins at 6:30 a.m., and Carroll has twenty-four hours of teaching in the regular curriculum plus four hours of special English instruction and two hours a week of Kikongo study. He is teaching history, geography, and English, and will teach typing when the machines arrive. His schedule means regular late hours of preparation. Add to this the shortage of adequate books and other teaching materials and the difficulties are apparent. Fortunately, Carroll is working with an excellent team of teachers in a well organized and harmonious school situation.

If you are a secondary school teacher, or a potential one, picture yourself in Carroll's assignment. Perhaps God is calling you to help fill the vast need in the Congo. The Mennonite Central Committee is planning to place at least five teachers into French language study Europe in the summer of 1964. (the meantime others should beg French language study in our c leges.) We need five devoted Chr tian teachers competent in th teaching fields — especially mat maticians and scientists—willing master the French language, a with the courage and faith to c front real difficulties.

The economic and political sit tion in the Congo is precarious, b we are not called to wait for feat. When junior high boys co pete for the chance to go 500 k ometers from their home villag and prepare their own food—rea not meals—on an allowance of s enty-five to one hundred francs week (about twenty-five cents on t current black market) are you w ing to give three years to join the in a learning experience?

YPU COUNCIL MEETING

About thirty representatives from youth groups in the United States and Canada gathered in Chicago November 29 and 30 for the annual council meeting. Sessions were held in the Illinois room at the YMCA Hotel on Wabash Avenue. The YPU cabinet also met a day earlier.

President Marvin Zehr traced the history of the Young People's Union in his opening talk on Friday morning. We learned that the first interest in a Conference youth organization was shown at the General Conference meeting in Reedley, Calif., in 1917. Although previous Conferences had programs for young people, the first officers were not elected until 1926 in Berne, Ind. A constitution was brought before the youth delegates at the 1938 Conference held in Saskatoon, Sask., but was rejected because it was too long and involved. At the following Conference in Souderton, Pa., in 1941, the present Young People's Union came into being. The constitution was revised in 1950 at the Freeman, S. D., Conference and the three area chairmen were added to the cabinet at that time.

At this year's council meeting much time was given to the discussion of what course the You People's Union should take in t future. Many thoughts were thro out for our consideration. Amo them were: providing improv workshops (or other methods) train local leaders and youth sp sors; setting up district youth r erence libraries; appointing dir tors of youth work on the distr level; promoting mission and se ice projects which would require p sonal involvement of local you groups; providing VS scholarshi Conference wide conventions; a research on the interests and nee of the district organizations w the idea of helping to fill those terests and needs. It was felt th some organizational changes wo have to be made before more these things become possible.

The film "The Broken Mask" w shown on Friday evening. The fi told of a Negro college student w wished to join a white church n the university campus. Four grou of thought arose as a result of request. One group in the chu wanted him to join. The remain of the congregation felt quite ferently. Some of them feared int racial marriage would result. Oth

Representatives met around tables in the Illinois room of the YMCA Hotel.

saw property values dropping. And the rest are convinced that if given a chance to join the church the Negroes would take it over completely.

Role play followed the film. The audience was divided into four groups representing the four trains of thought just presented. The groups then "finished" the film.

All of Friday evening's activities pointed toward the mission project which was discussed on Saturday. It was agreed that the mission project this year should be that of providing a youth worker in the South. The southern part of his activities would probably center around Atlanta, Ga. A part of his time would also be spent in northern churches where he would help local groups to see the race problems around them. Then if they wanted him to, he would help them to seek solutions for their own area. High school and college workcamps would also be organized and would be held in the South. As we see it now this project will be a joint one with the (Old) Mennonite Church. Gordon Zook, president of Mennonite Youth Fellowship, represented their group in the discussion.

Charles M. Schultz, © 1961, by Warner Press, Inc.

"'The minutes of the last meeting were read and accepted.' Isn't that wonderful? That sort of gets me right here!"

The council elected Myrna Gaede, a high school senior from Hillsboro, Kan., as its new secretary. For greater efficiency it was decided to continue having the youth office in Newton, Kan., to serve as treasurer. Monthly statements are sent out from this office to other officers. Ron Dueck, a high school senior at Rosthern (Sask.) Jr. College, was appointed as the new fellowship area chairman. Ron's home is in Laird, Sask. He succeeds Larry Kehler of Akron, Pa.

The group adjourned Saturday afternoon.

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COVER

January is the time chosen by the Committee on the Ministry for an emphasis on ministerial recruitment. Editorials in this and the next two issues will discuss the minister's call.

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EDITORIAL

by J. Herbert Fretz

PREACHERHOOD. Today we face neighbors for whom the Christian message and the church have become completely irrelevant. There is no particular hostility; indeed there is a respectable desire to belong to some church—any church. But this does not long hide the sinful, selfish life. What does Christian preaching have to offer in this situation? It has been stated that the New Testament knows four kinds of preaching revealed in the four Greek terms it most commonly uses for preaching. There is *kerygma* which is the unflinching statement of the facts of the Christian faith without argument. There is *didache* which is the analysis of these facts as they relate to man's thinking and conduct. There is *paraklesis* which is exhortation to accept Christ and live the Christian life. And finally, there is *homilia* which is the presentation of a topic in the light of the Christian gospel.

Why has Christian preaching become so ineffective? William Barclay has suggested that somewhere the balance has gone wrong. He thinks that there has been far too much *homilia,* gentle theological essays on general goodness, and an equally great, if not greater, preoccupation with *paraklesis,* a kind of shallow pep-talk in our pulpits. He feels the greatest lack is precisely where Christ and the Apostles were the strongest—*kerygma* and *didache,* real preaching and teaching. "For it is," he adds, "a strange feature of the Christian message today that it has become apologetic—in both senses of the word—rather than dogmatic—again in both senses of the term." But the real disaster, he concludes, is the absence of teaching, the planned exposition of the Scriptures as related to modern living.

But how shall we make preaching and teaching effective? For one thing, why should we divorce preaching and teaching? Teaching may not always be preaching, but preaching, according to the New Testament, must always include teaching. This is not to underrate preaching but to exalt it. It is a commonly accepted fact that the Christ of the gospels was a teacher rather than a preacher, but this is wrong. A perusal of the gospel accounts reveals that the writers speak of our Lord *preaching* as often, if not more, than *teaching.*

More important to the effectiveness of preaching is another thing. We must revitalize our religious jargon, conventional religious terms and expressions which go undefined. How many of us "in church" really know the meaning of such words as cherubim and seraphim, washed in the blood of the lamb, throne of mercy, Alpha and Omega, the flesh, in Christ? If not, how can we expect our pagan friends around us to understand justification, sanctification, atonement, eternal life? No doubt such ancient terms of Elizabethan English as manifest, beseech, and vouchsafe might well be eliminated, but to give up all the terms and phrases of the Bible would be to lose a rich heritage gained by the insight of the Holy Spirit through the writers of scripture. What is needed is not to eliminate but to explain, dressing these terms in modern day meanings. This calls for preaching and teaching.

Another dimension we must add to preaching is the "preacherhood" of all Christians. We need not detract from the pulpit to encourage the New Testament concept of preaching and teaching, in the Sunday school class, the cell group, or even in conversation in shop or street. We have called this witnessing, but in the New Testament it was preaching and teaching, and all Christians engaged in it any time, anywhere.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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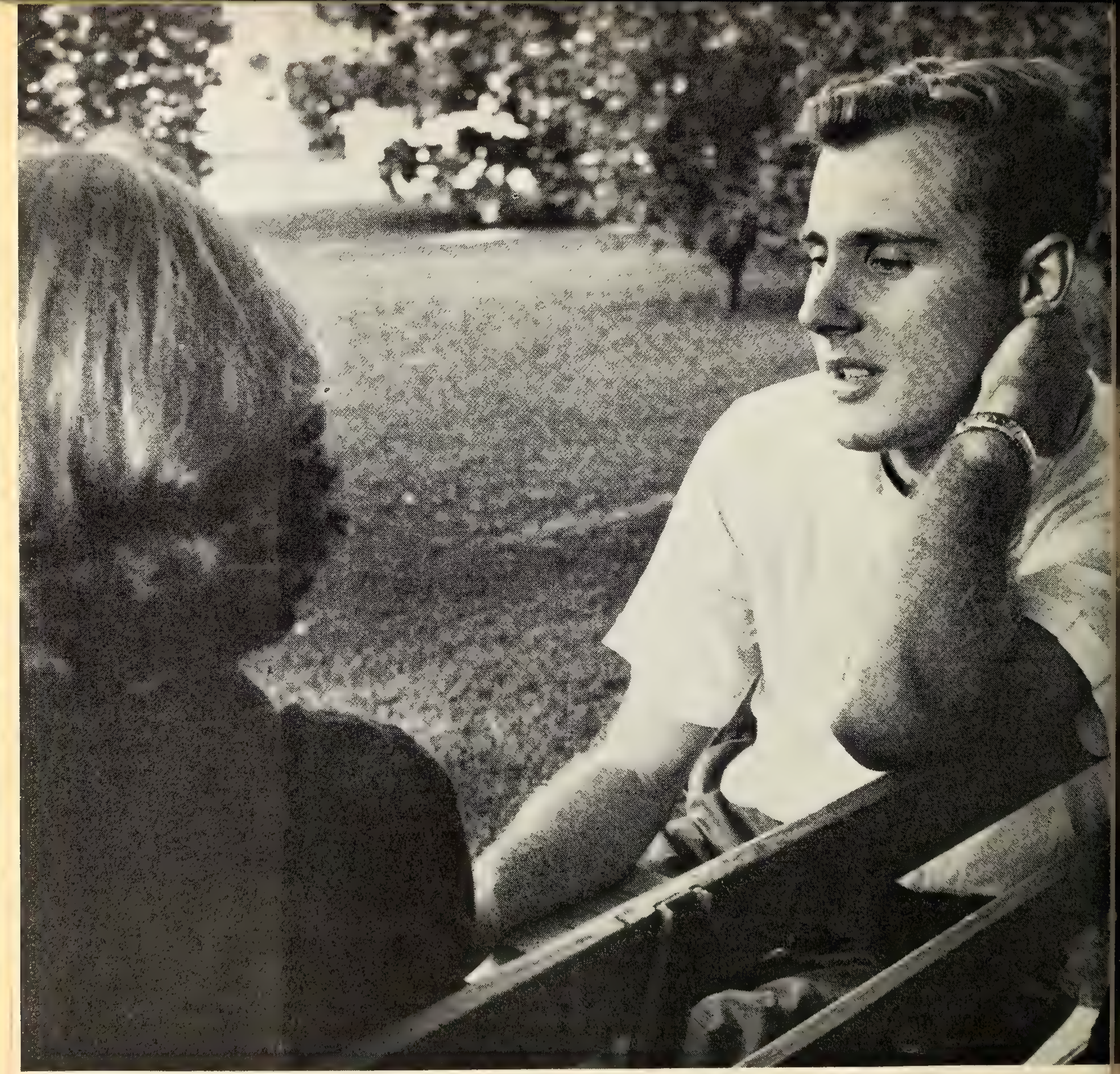


Beautiful and holy is the intimate relationship between a man and a woman. Sex is a gift of God. But it is often misused and perverted.

All boys and girls carry in their bodies and minds those urges and desires that in maturity draw a young man and a young woman together in a relationship of body, mind, and soul. It is a union that will enrich their lives and enrich the community in which they live. This has been the very nature of things from the beginning. (See Gen. 2:18-24; Mark 10:9; Heb. 13:4.)

The Bible and the church witness against premarital sexual experience. Such unions lay a shaky foundation for the home. And the home is the cornerstone of our civilization.

Yet, despite this, premarital experiences continue to increase, more babies are born out of wedlock and more of the couples who do marry end up in the divorce courts. The incidence of veneral disease is also on the rise. All this offers a disturbing picture. Churchmen everywhere are raising their voices against the loose morals of society.

But this is not enough. To cha e
a situation we need to know e
causes.

Reasons for Untimely Sex

One reason for premarital x
experience is the desire of the you
person—generally the girl—to
even with her parents. In a ho
that is too strict, too easy, or c
stantly bickering, a daughter fe
that a sex adventure is getting
venge upon her parents. Too oft
an illegitimate child is born fr n
this illicit union or an unwise m

sex before marriage

The proper preparation for marriage begins at home; so do the pitfalls that ruin young lives.

Ellis G. Guthrie

age takes place and the unhappy irl is faced with more unhappiness nd more problems than she had efore.

Another aspect is the young per- n's desire to be loved. Usually it a girl. She has not received love t home. She feels insecure. Then me young fellow shows attention. n her love-starved state she mis- kes the sex he offers for love and ives herself to him only to discover o her own sorrow that sex and love ften do not come in the same pack- ge. Now with a fatherless child, she feels more unloved than before.

A boy may seek a pre-marital sex experience because of obscene movies and literature, or the suggestive dress of his date have stirred his passion. Again he may have a desire to prove his manhood.

Just plain hate for the opposite sex can also motivate these premarital sexual encounters. Psychiatrists and others who work in this field find that rape is often the work of men who hate women. In their assault they express their hatred by violating the object of their hate. This unnatural emotion is often the result of a weak father and a domineering mother. The libertine, the Don Juan, the Casanova may not stoop to rape but their conquests are motivated, not by love of the fair sex but by hate. This is true often enough to cause a girl to think twice before yielding to a passionate protest of love that leads to a premarital sex union.

These then are some of the common reasons for illegitimacy and "shotgun" marriages. May God have mercy upon parents who do not love their children, who give them no discipline or too strict a discipline that causes these unhappy events to happen.

It needs to be said, at this point, that sex is not basically dirty or wrong. When used as God intended it is beautiful, wonderful, and enriching. It was intended only for a man and his wife within the bonds of matrimony.

In the Best of Families

Let us turn to the more normal situation to see why illegitimacy happens in basically good homes with basically good people.

There are two reasons. The first is early dating. Early dating has become the status quo and many parents find it difficult to go against society. Others push their children into this or at least allow it because it puffs up their own egos when they see their children acting like adults.

But the purpose of dating is to prepare the emotions and mind for courtship and to find the right person for courtship. Are there other reasons for dating? A good time? Social pressure? This may be so, but essentially dating is a preparation for marriage. There can be no other answer. Otherwise, boys could go with boys and girls with girls. But boys and girls are attracted to each other in a special way. God has planted in us those feelings that lead to love and marriage. As soon as boys and girls feel it they are no longer as they were. They want to date, and this is the first step. The second is courtship, then marriage, then a family, then the whole cycle begins over again.

"But," some parents say, "children who date know nothing about sex. What then is the harm?" The truth is that subteens, today, often know more than some of our parents did on their wedding day. This being the case, we need to delay dating beyond the ages of eight, and ten, and even beyond twelve and fourteen.

Why? Because once the cycle is started earlier it will be completed earlier. And throughout the cycle there is the ever present danger of out-of-season sex experiments. In fact the temptation to engage in premarital intercourse is much greater because marriage seems so much farther away.

Parents need to be firm—and reasonable. Because other children date early is no reason ours should. But they will want to do so. The ten-year old daughter of a friend of mine asked his permission to date a boy who had asked her to go to the movies. She became quite upset when he refused.

Those who are ten and twelve want to date because it is big to do so. They also like to kiss because it's the adult thing to do. Need I go on? Do I need to paint a picture?

The second reason at the heart of our problem today is going steady at an early age. Youngsters in their early teens are doing so and it is a logical result of early dating. This is compounded by the fact that life is easier for a boy who has a steady and less painful for the girl. No worry about being turned down; no worry about not being asked.

Going steady is the first part of courtship—or should be. Therefore it is unwise until the boy or girl is truly ready for courtship. This means to be ready financially, emotionally, and otherwise.

Going steady in the early teens is not wise. It limits the number of boys or girls one learns to know. It narrows the possibilities of making a good choice of a mate. This age is too young for marriage—both in maturity and finances. This is the age where passions run highest and where youth is least able to cope with them.

Let us look at the way this cycle fits into this problem. First dating, then courtship, then marriage. When dating is started early, going steady is more likely to start early. When one goes steady the goodnight kiss soon ceases to be enough. Necking is next on the list. Finally passion rules the day.

Parents who allow early dating and permit their children to go steady at an early age are contributing to the delinquency of minors. They have either forgotten the wild singing of their blood as young people or they choose to ignore it because they want to ignore their responsibilities as parents.

Parents must bear the greatest portion of blame for pre-marital relationship. Not only is the matter of discipline and love involved but the shunning of their God-given roles are a part of the picture.

This is pointed up by Norma Lee Browning in an article "What Happened to Father," January 24, 1960, *Camerica*. Following are several quotations: "A recent study of the parents of juvenile delinquents from upper income bracket families at the Devereax schools in Devon, Pa., found that fathers were intolerant, indifferent, ambivalent, and mothers tended to be over-indulgent, over-protective, and inconsistent.

"In a study of parents of emotionally disturbed children in Washington, D. C., psychologists found that 'fathers tend to be passive in the home . . . while mothers tend to discourage their participation to gratify their own narcissistic needs.'

"The lack of an adequate father-daughter relationship is also blamed for the high rate of illegitimate babies born to teen-age girls."

What is needed, then, to return our morals to the high plane demanded of a Christian society is to re-establish the Christian home. This calls for a father who is respected by wife and children. The Christian father is the head of his home—not a tyrant, of course. He rules by love. He respects his children but disciplines them. He is manly but not hesitant to seek his wife's counsel. He is strong but gentle. From him his daughters learn what to look for in a husband. From him his sons learn to treat a woman with respect and consideration.

The Christian mother is truly a queen. She respects her husband and by her life teaches her daughter what her attitude toward the man who will someday be her husband ought to be. These same actions make her son proud of his father and causes him to look forward with eagerness to the day he will be a man. The son also learns from his Christian mother the values to seek when he chooses a wife. Sons and daughters from homes like this are not likely to add to the statistics of premarital casualties.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kans.**

Christian Community in the Congo

Elmer Neufeld

the last of four articles, Elmer eufeld sees the Christian commu-ity as an instrument of God's grace the Congo.

HE BLACK MAN in Africa bears the fects of the centuries of white omination, the centuries in which is own manhood was denied. And oday the African often acts with a rong passion to regain his lost anhood.

On the one hand, he tries positive ays. These aim first at attaining a easure of social equality and a bstantial share in the economic ealth of the industrialized nations. he African surge for education ust be seen in this light. And the issionary must realize that any xpression of reservation or caution his part will often be understood this light. Some missionaries may, r example, seriously and with good easons believe that the almost utoian hopes placed in education, espeally scientific education, are unalistic and likely to result in frusation. But any missionary expreson of caution is readily seen as nother of the white man's attempts retard the black man, to deny im the powers exercised by the hite man in the development of s own civilization.

On the other hand, he seeks reisal against the white man. Unrtunately—though not surprising—certain Africans have been unle to escape or overcome the tterness of the past. The history slavery, exploitation, mutilations, scrimination, and Western arroance has left its bitter and costly ll. God forbid that these reprisals, ese acts of reassertion, should yet xpress themselves in the excesses of violence seen in certain other parts of Africa.

Laurens van der Post, a white South African, in his book *The Dark Eye in Africa* (Morrow, 1955) states that "The conflict in Africa is, at heart, a battle about being and non-being, about having a soul of one's own or not having a soul at all."

Again he says, "On the world level of international affairs this unrest expresses itself in a sense of conflict, physical and spiritual, among those races and groups who believe that they have been unfairly denied the opportunity of being themselves, and who now consequently fight back against the circumstances and people whom they blame for the long-sustained denial."

Patrice Lumumba made a similar point in his still moderate book, *Congo My Country* (Pall Mall, 1962): "What we have to avoid in our country is false nationalism; the cramped nationalism which conceals forms of racialism and hatred for those of another race. . . . This struggle against racialist nationalism can only be effective if we are able to abolish its cause. . . . The nationalism displayed by the Africans is often, if not always, the result of provocations and injustices from which they have suffered. . . . We see that reactionary nationalism is always the price paid for a racialist policy. . . . The racialism of the colonized people is always preceded by the racialism of the colonizing country. It is always the stronger man who blazes the trail and the weaker only follows."

The white man in the Congo today, including the missionary, will reap some of this bitterness, regardless of his own character. With the African suddenly in political control, many difficult and annoying incidents occur that are hard to understand. The comment is frequently made about some action of the new government or of a particular official that it is absolutely ridiculous, that it doesn't make sense—with perhaps a shrug and a comment that this is the new Congo!

When an official who can hardly read demands what appears to be an unjust and exorbitant customs fee, or when a visa authorization—that requires no further processing or checking, but only a stamp and a signature which could be completed in five minutes—is withheld for a month, the missionary's patience may run thin. But how often in the past has the black man been forced to accept discriminatory decisions he couldn't understand, and how often even today must he wait endlessly in line when the white man is given preferential treatment?

Again, how ridiculous when a jeepload of police, flaunting their powerful new weapons, descend upon a white person who is suspect or who may unwittingly have committed a minor traffic violation. But how many years and years was the black man not only policed by the white European, but policed arbitrarily with strict curfew and pass laws that applied only to those of dark skin?

Or take the missionary after a long hot journey finally arriving at the river ferry only to be told that the ferry is not taking white persons that day. It seems ridiculous does it not? But is this really an absurd action? Isn't the black ferryman saying by his act, "I have been arbitrarily ruled by the white man for many years and have often been forced to wait patiently because I was black, treated as a child; now we are independent, and I am a free man, a citizen of the Congo, and now I will remind you who are a white foreigner that you can no longer order me about as a thing"?

Such actions must be seen at least in part as reassertions of human dignity. As in the case of the person with twisted psychological experiences, such "ridiculous" acts must be understood for what they mean to the person in terms of psychological dynamics. Any symbols of authority are extremely important to many of the Africans in positions of new responsibility, and these symbols are guarded compulsively. From the Christian these officials deserve understanding and respect. The thing that should grieve us as Christians about such experiences in which the African excessively asserts his authority is the reminder of the long history of injustices and not the blow struck at our own pride.

> As white men in the Congo we have a heavy burden of proof as we seek real brotherhood with the African. It is a saving factor, as a seasoned African pastor recently observed, that the Congolese have a strong quality of patience—patience born of suffering. But the forces of human history will not let us Westerners indulge in that quality of patience much longer.

Then there are the more violent acts of reprisal and reassertion as they happened during the throes of independence and as they continue to happen in some areas today—the burglaries and holdups, the rapes, beatings, and murders. The Leopoldville community has recently experienced a substantial number of such acts, though the particular motivation is often not apparent.

For a measure of understanding, though obviously not for justification, we must even here recall the history of brutalities perpetrated by the Western white man, lest we pharisaically express our horror at the barbarism of the African.

Ritchie Calder reminds his readers of this with regard to certain cruel acts of the Balubas after independence. "When a haggard Irish captain (UN) described to me in horror how he had seen hands, black and white, hanging from the belts of the Balubas, I might have reminded him (but did not) that just about seventy years ago that practice was started by Leopold's white agents and that such mutilation was not traditional."

The frightening thing is not only that what a man soweth he shall also reap, but that the seeds of wrath sown by one generation shall be reaped by the children and children's children. And in this historical view the cup of revenge in the Congo is far from full.

To counter the above by pointing to all that has been done—economically, medically, and educationally—for the African by the Belgian colonialists and the white missionaries is not enough. Even the *doing for others* can be in a spirit that will reap eventual reprisal rather than lasting appreciation.

Laurens van der Post relates the following telling incident from the independence developments in Indonesia: "I shall never forget a sad, embittered moment after the war when the Dutch leaders in Java realized for the first time that the desire of the Indonesians to see them leave those lovely emerald islands of the East was no passing emotion and that their empire, the third largest in the world, was tumbling down about them. I remember the governor-general turning to me and saying, 'I cannot understand it. Look what we have done for them. Look at the schools and the hospitals we have given them. A hundred years ago the population was only a few millions, today it is nearly sixty million. We have done away with malaria, plague and dysentery and given them a prosperous, balanced economy. Everyone has enough to eat. We have given them an honest and efficient administration and abolished civil war and piracy. Look at the roads, the railways, the industries — and yet they want us to go. Can you tell me why they want us to go?' And I felt compelled to say, 'I think I can: I'm afraid it is because you've never had the right look in the eye when you spoke to them.' "

The surprising thing in the Congo really is the vast reservoir of good will that exists toward the Westerner, when the African is but given a chance to respond in mutuality.

Moral Evaluation

Our human inclination is to look on these historical developments and their current effects in terms of such moral notions as responsibility, guilt, blame, justice, and justification. And, in these terms, there is a sense in which the white man bears the heaviest responsibility for the seeds of wrath that have been sown, for the simple reason that he was generally in control of the events described. It was he who took advantage of the black man rather than vice versa. Furthermore, the white man had a background of culture and Christianity that should have made him more sympathetic toward his fellowman. There is a temptation to counter this observation with the faults and barbarisms of the Africans, but we must first look to ourselves as Westerners, remembering the centuries of Christian nurture that are ours.

But the game of tracing our present problems and faults to certain historic conditions has no end. The chain of conditions is an endless one. We must understand the historical background to foster a sympathetic view of present actions and to work more intelligently to a solution, but this alone is not enough.

From a moral point of view, though we may broadly speak of the white man's guilt, we can hardly place blame on the post-independence missionary for the discriminatory acts committed by a Portuguese slave trader or a Belgian gendarme. Such would be a racist view of morality. And yet it may well be the worth of these past actions that the missionary will reap. We must make a distinction between the historical or corporate evaluation and the personal one.

There is a further demonic aspect to this problem of placing moral blame for one's acts on the evils of another generation, race, or class. Man is not only a link in the chain of historical events. Such a view would make us at the same time both too idealistic and too fatalistic—too idealistic about our own involvement and too fatalistic about possible change (really all moral terms would become irrelevant). Each man also plays his part in forging the chain. The seeds of wrath sown in one generation may be multiplied a hundredfold in the next. And the African official that keeps heaping revenge on missionaries because he once flunked out of a Protestant school, or the brutal rapist who now claims white women as his right, are not only creatures of the past, but men of sin in the present moment.

This is the tragic character of

uman events. Not only is man unble to break the chains of sin that nsnare him from the past, but he always tempted to compound the rath that he has inherited. Sin as a demonic cumulative character. he eye for an eye of the Old Testaient was God's restriction on comounded revenge rather than a diine sanction of violence.

The reassertions of human digity can easily turn to an insatiable ust for power, revenge, and tyrany—a new situation of injustice. his is the tragedy in the life of a atrice Lumumba, who began with gitimate aspirations for the Afcan's development and independnce but, in the face of demonic pposing forces, ended his life in a ild rampage of revenge and graspg for power. Historically viewed, e tragedy lay in the demonic rces that opposed him, but in that teful moment the tragedy was lso in Lumumba himself as he ave way to the evils that had been reeding in his soul.

As white Christians we dare not espise the African for his faults, iany of which have roots in Westrn "Christian" mistreatment. But n the other hand, our love is not unded on the African's blamelessess—in that case it would be shortved — though the historical view iould give us sympathetic undertanding and humility on our own art. Rather, we are constrained to ve because the African is one of od's children. We sympathize with im because of the bonds of sin ito which he was born and out of ur own sinfulness. We have hope r him out of the grace of God.

To a collective moral interpretaon of the history of events in the ongo must be added not only the imension of the tragic character of n and of personal guilt, but also a imension of grace and faith.

he Chain of Sin Can Be Broken

"But where sin was thus multilied, grace immeasurably exceeded , in order that, as sin established s reign by way of death, so God's race might establish its reign in ghteousness, and issue in eternal fe through Jesus Christ our Lord" Rom. 5:20, 21, NEB). This is our nfidence in the midst of a sinful tuation. Man can reach out to a racious and forgiving Father.

The chain of sin can be broken. In fact, it was already decisively broken through Christ. God in Christ took upon himself the wrath of our sinful acts. God in Christ wrought victory over sin and death. This same God is still at work among the peoples of the world, especially through His children in the church —if they will but be faithful.

We are engaged in a great spiritual struggle against the forces of evil, the forces of suspicion and fear, prejudice and hate, violence and war — the principalities and powers of this present age. But the Lord God is joined in the battle with us, the victory will be His!

The movements of protest against the evils of this present age, strongly influenced by prophetic Christian voices, have overcome the inhumanity of slavery and the tyranny of exploitation and forced labor. With the attainment of political independence in the Congo, the political paternalisms of the colonial period have also been cast aside. But the evil forces manifest themselves in new forms. The revolution in human relations in the Congo is not yet complete. In too few places has real brotherhood been attained.

Those that would seek to exploit the revolution for their own selfish and bitter purposes are also at work. There are such persons and groups working within the Congo and also from without. If they succeed, the revolutionary changes that have already been attained will be but a prelude to a new period of hatred and retaliation, exploitation, and violence.

Alan Paton in his book *Cry the Beloved Country* has the old African Msimangu express the following deep apprehension about the relations between white man and black man: "I have one great fear in my heart, that, when they are turned to loving, we shall be turned to hating."

Perhaps more crucially than ever before in Congo history there is need for a prophetic Christian witness. Not only a voice of protest against certain evil practices is needed. Today we must do more than desist from discriminatory acts. We need to build a community of deep spiritual unity, a community of open communication and mutual service—a task peculiarly close to the calling of the Christian church. We need Christian men and women of faith and courage who will break through the barriers of race, nation, culture, and class that still bar us from our brother, even our Christian brother. We need Christian pioneers who will not yield to the conformity of this world.

Each of us in this situation needs to begin anew in a spirit of confession. Many of us may have studiously avoided any overt signs of discrimination, but we nevertheless have real struggles with the prejudices of our hearts. This is true of both African and the Western white man.

Even in our ministries of evangelism and service we are tempted to be aloof. We are tempted to preach and to serve, but to resist being servants—to resist the servant image of Christ. What we need, as George Carpenter put it is "not service but servanthood."

In the present situation of missions uncertainty we are tempted to seek to guarantee our missionary presence by the sending of technical specialists—teachers, doctors, nurses, engineers, etc. Certainly it is right that we assist in these areas of obvious need, and there is much ground for a lay witness through such vocations. But we dare not make these technical qualities themselves the basis of our relation to the African. In the last analysis we must build upon those spiritual qualities which alone can make us genuine brothers in the body of Christ.

As white men in the Congo we have a heavy burden of proof as we seek real brotherhood with the African. It is a saving factor, as a seasoned African pastor recently observed, that the Congolese have a strong quality of patience—patience born of suffering. But the forces of human history will not let us Westerners indulge in that quality of patience much longer.

The Christian church must become a living demonstration of the oneness that we have in Christ, in spite of the barriers and hostilities of this world. As Christians we are called to embody the grace and power manifested in Christ—even, if need be, to accept the wrath of cumulated sin without hatred and retaliation, in order that Christ through His children may continue to break the power of reigning sin! The Christian community is an instrument of God's grace.

NEWS

Aid Planned for Paraguay Drought Victims

The Mennonite Central Committee is planning to feed 13,400 Paraguayans, Indians, and Mennonites in the drought-stricken East Paraguay and Central Chaco areas with United States government farm surplus products.

Since MCC does not stockpile emergency relief food in Paraguay, the United States Embassy and the Catholic Relief Services agreed to loan the necessary supplies so that the colonies' urgent request for food can be met immediately.

The emergency feeding program will likely continue six months, in which time it is hoped that new crops can be planted and harvested.

Plans call for eleven kilos of rations for each person every month that the emergency feeding is carried out. Individuals will receive monthly eight kilos of flour and/or cereals, two kilos of powdered milk, and one kilo of vegetable oil. The total volume for one month is expected to run at 147,400 kilos. Each colony's cooperative will supervise the distributions. (A kilo is equal to 2.2 pounds.)

Although food supplies are available, the cost of inland freight from Asuncion to colonies must be paid. MCC has offered to share expenses with the colonies.

Colony leaders recognize that their Paraguayan and Indian neighbors need help but are unable to do much with their own limited resources. They fear that unless assistance is provided at once, general discouragement may result in a heavy exodus of Mennonite settlers.

MCC South American director Frank Wiens thus describes the situation in the Chaco and East Paraguay:

“Since their arrival in the Chaco in 1927, colony leaders report this to be the worst year as far as drought is concerned. There have been four previous droughts: 1941-42, 1944-45, 1948-49, and 1961-62, all of which resulted in serious crop shortage. The present situation appears considerably worse. For lack of suitable rain since last June almost nothing has been planted. The little that was planted dried up for lack of water. Even if rain should come at once, it would be four months before manioca and sweet potatoes could be harvested. Last year's supply is entirely exhausted. Cash crops such as cotton, peanuts, castor beans and kafir could hardly mature.

“The problem is made even more complex by the fact that the Indians in and around this area are still dependent upon Mennonites. Even those who are learning to farm, are marginal producers in a normal year. This year they too are missing an entire planting season. Another group are some 1,100 Paraguayan neighbors many of whom are squatting along the Ruta Trans Chaco and have come in during the st two years. They likewise have no crops.

“The Friesland and Volen m colonies request food for 2,050 raguayans and 600 Mennonites. he principal crop is field corn, and ecause of inadequate rain during he growing season, the crop will be extremely poor. Volendam talk of a near 100 percent crop fail e; Friesland estimates they will et only twenty-five to thirty per nt of a normal yield. Paraguyan in the area depend heavily on bana s, manioca, and meat for their et. Last winter's frost ruined mos of the bananas. The frost and drou ht prevented planting sufficient m nioca. Last year's supply is dwind ng rapidly.”

The Mennonite Central Commi ee has already committed $5000 f m emergency funds toward in nd freight. Contributions for this ogram should be made through he Board of Christian Service, 22 Main, Newton, Kan. Designate he donation for the Paraguay dro ht emergency.

TEACHERS IN THE INNER CITY

The MCC Voluntary Service de rtment's major new thrust for 64 will be the initiation of a teac ng program aimed at inner city sch ls with high Negro enrollment. At least ten elementary teachers ill e needed the first year. Junior and enior high teachers can also be ssigned.

Cleveland, Ohio, where the Super- ntendent of the Cleveland Public chools has requested the placement f teachers, has been selected as the rst city in which to begin. Should ne new venture succeed, it is prob- ble that this program will expand) other urban areas in the coming ears.

The proposed Teachers for the nner City program is not an acci- ent. Rather, it is based on the con- iction that the race problem in the nited States is not restricted to ne South and that one of the most rgent problems among Negroes nd other immigrants to Northern ties is education.

Northern cities with large Negro opulations and with a great need or teachers in the depressed areas f the inner city, and cities which do ot require certification from their wn teachers colleges, are prime hoices for the expansion of this rogram.

Mennonite Central Committee will ive careful attention to orientation ncluding not only the usual two eeks at Akron, but also a three- eek or longer concentrated study ourse on the problems of education the inner city. It is planned to rrange the orientation to grant ome academic credit.

Volunteers will receive full main- nance and support as well as an lowance of fifteen dollars a month ne first year and twenty-five dollars month the second year.

All volunteer teachers will be nsidered MCC workers on loan to e Cleveland Board of Education. eaching assignments to a specific eveland school will be made by e Superintendent's office in con- ltation with MCC. Although teach- g in several schools, it is likely at the volunteers will be housed a unit.

Write to the Mennonite Central ommittee, Personnel Office, Akron, ., for additional information. Ap- ications should be received at MCC March 15.

YMN CONTEST

ne deadline for the Mennonite ng Festival Society's sixth an- ual hymn contest is Feb. 15. This ar's contest consists of writing a mn tune for one of the winning texts from the 1963 contest. Hymns will be judged by the Hymn Society of America. Further information may be obtained by writing: Hymn Contest, North Newton, Kan.

NINETY HOMES IN HAITI are being built by Mennonite Disaster Service volunteers. Marvin Landis and Phares D. Martin with two Haitian assistants and others produce cement blocks to build the one-room row houses for the hurricane victims of Costes de Fer, a coastal town. The hurricane-proof homes will be completed by the end of February and before the rainy season begins. Four disaster teams have worked on this project.

SCHOOLS OF PASTORAL CARE

The Institute of Pastoral Care will sponsor fifty-one summer schools for pastors this year. Special training is given to ministers in the pastoral care of the sick. Cost is $75 for a six weeks session and $150 for twelve weeks. In most cases room and board are extra.

Six different theological seminaries share in the program. Training is given in general or mental hospitals as well as in correctional institutions. Fall and winter programs are also available.

Additional information may be secured from John I. Smith, Executive Secretary, Institute of Pastoral Care, Box 57, Worcester 1, Mass.

SPRING TOURS TO LATIN AMERICA AND HOLY LAND

Two tours during Spring will take Mennonites to either South America or Europe and the Holy Land.

Arranged by Menno Travel Service, the South America tour leaves from Miami on March 5. After visiting the major cities of lower Latin America, the group will visit Mennonite missions such as Cachipay, Colombia, and the Mennonite communities in Uruguay, Paraguay, and Brazil. The group returns to Miami on April 3.

The Holy Land Tour leaves from New York on April 7. Twenty-one days will be spent in the Middle East and twenty-three in Europe. The Holy Land portion visits important Christian historical places as well as some scenes of Mennonite activity. Sites in Near East include Egypt, Lebanon, Damascus, Jericho, Qumran, Jerusalem, Bethlehem, Galilee, Tel Aviv. The European itinerary is more general, but it will give an opportunity to visit Mennonite communities. Tour concludes on May 20.

J. M. Klassen, Winnipeg, is the leader of the South American tour. Leader of the Holy Land and Europe tour is David Habegger, Upland, Calif. Klassen is executive secretary of the Canadian Mennonite Relief and Immigration Council. Habegger is pastor of First Church, Upland.

Menno Travel Service is also conducting other tours: Russia, July 13-Aug. 25; Mexico and Central America (July 24-Aug. 21); and Europe (Aug. 1-Sept. 5). Further details on all of these tours are available from Menno Travel offices in Winnipeg; Newton, Kan.; Goshen, Ind.; or Akron, Pa.

FRANCE GIVES LEGAL STATUS

The French National Assembly has at last passed a bill giving conscientious objectors legal status. Various church groups and individuals have long pressed for such legislation. Although the general feeling is that the legislation does not go as far as wished in granting rights, it is generally considered better than nothing.

As passed, the bill incorporates some of the harsher amendments it had been hoped would be deleted, notably the one requiring conscientious objectors to do a period of civilian service twice as long as members of the armed forces.

However, the amendment which would have deprived conscientious objectors of the right to postpone their service until after they have finished at university, was cut in the final version.

At present there are some 100 conscientious objectors serving prison sentences, because of refusal to do military service, the majority of them for religious reasons.

CHURCH NEGLECTS NEED

Martin E. Marty, Lutheran leader, says in connection with the spiritual needs of inner city areas: "At the moment, church strategy involves convergence on areas of minimum need." That is, denominations tend to build new churches in suburbs instead of concentrating on areas with the greatest number of problems and the most urgent needs—city slums.

The same attitude, points out Andrew Shelly, executive secretary of the Board of Missions of the General Conference Church, is true of many evangelistic efforts. A congregation may support a radio broadcast which is only one of 300 other religious programs heard in the area every day; in contrast, Board of Missions borrowed mor in 1963 to continue a radio bro cast in Miyazaki, Japan, which one of three Christian progra available.

Similarly, an American city m feel it has a shortage of doct points out Shelly, while at the sa time in the Congo, a number doctors approximately half number of those serving Wich Kan., serve Congolese in an a nearly as large as the Central Sta

In other fields the same tends be true, says Shelly, and Christi have not yet wholly caught vision of directing their maxim efforts to the area of greatest ne Church congregations are still voting too much time, effort, money to things they themsel "really need" or are sponsor evangelistic efforts in already w churched areas, instead of work in areas of greatest challenge.

NEW CONGREGATIONS IN BERN AND NORRISTOWN

Two new Mennonite congregati were begun this past fall in wid separated parts of the world. B began in cities near older Me nite settlements. One was in B Switzerland, and the other in N ristown, Pa.

The Bern congregation was ganized on Sept. 2 as the result decision made by the Swiss con ence a year earlier. Paul Bauma a Swiss theological student was sen to lead the congregation. mann is now studying at Menno Biblical Seminary, Elkhart, Ind

Members of the Bern church c cil are Isaak Zuercher, presid Charles Amstutz, deacon; W Schmied; Christian Widmer; Gottfried Fuhrer.

Hans Ruefenacht, an elder f Emmental has been leading the gregation according to a repor Samuel Gerber, Bienenberg.

The organization of the Norr Community Church in a subur Norristown has been led by Eastern District Mission Comm represented by Paul Hunsbe John H. Kulp has been selecte serve as the pastor. Services b on October 20. Members of the G Church, Lansdale, Pa., are gi special help in the formation o congregation.

GOAL MISSED BY $87,000

The General Conference Mennonite Church missed its budget goal for 1963 by $87,000. The figure was almost familiar. In 1962, Conference congregations had contributed $81,000 above the 1962 budget. So receipts for the two years almost balance out, lacking $6,000.

The budget for 1964 will again run higher than previous years in that all budgets for the Conference boards have been increased slightly. The budget for Mennonite Biblical Seminary has been added to the Conference budget. The sum for this year is $1,493,205 as compared to $1,322,240 for 1963.

The report for 1963, compared with 1962 is as follows.

	Receipts				Budgets		
	1962	%	1963	%	1962	1963	1964
Missions	$ 909,624	(108)	$ 900,662	(97)	$ 840,000	$ 931,200	$ 979,322
Christian Service	250,819	(116)	230,186	(91)	216,400	252,000	254,921
Educ. and Publ.	84,524	(89)	87,736	(91)	94,900	96,240	101,618
Business Admin.	15,872	(56)	16,454	(38)	28,300	42,800	—
Menn. Biblical Seminary	—		—		—	—	157,344
TOTALS	$1,260.839	(107)	$1,235,038	(93)	$1,179,600	$1,322,240	$1,493,205

Notes: The Board of Business Administration budget will not be promoted separately this year. Its equivalent of $49,000 has been pro-rated to the other conference boards and the seminary following a provision in the Conference constitution. Another constitutional provision calls for the inclusion of the seminary budget in the Conference budget, an action taken for the first time this year.

CHURCH RECORD

ALENDAR

nferences

1965, July 10-16—General Confer-
ce, Estes Park, Colo.
Jan. 23-25—Canadian Board Meet-
gs, Winnipeg.

ntral

Feb. 4—Lecture by Harriet Fitz-
rald, Bluffton (Ohio) College.
Feb. 9-14—Lenten Services, War-
n Street Church, Middlebury, Ind.
Herbert Fretz, speaker.

stern

Jan. 27—Eastern District January
nference meeting.

estern

Jan. 26-March 8—School of Mis-
ns and School of Peace, Sunday
enings, Bethel College, North
wton, Kan.
Feb. 4-7—Western District and
uth Central Ministers Conference,
esston (Kan.) College. David
hroeder, Paul Miller, and John R.
umaw, speakers.

ARRIAGES

Nancy Briggs, First Christian
urch, Rupert, Idaho, to *Larry*
ller, Faith Memorial Church,
ler, Idaho, on Dec. 29.

Clifford Fast, Glendale Church, Lynden, Wash., to *Jane Olthoff*, Sarcoxie (Mo.) Bible Church, Dec. 22.

Joan Heinhold, Congerville (Ill.) Church, to *Terry LaConte*, East Peoria, Ill., on Dec. 29.

Janice Seibel, Faith Memorial Church, Filer, Idaho, to *Jay Hannebaum*, Lutheran Church, on Dec. 26.

BAPTISMS

Congerville (Ill.) Church, on Dec. 29: Paul Miller, Byron Miller, Daniel Adams, Kayle Dosher, Gail Grieder, Melba Gant, Carrie Adams.

WORKERS

David Habegger,
J. M. Klassen,
(News: Spring Tours).

Paul Boschman, missionary on furlough from Japan, is attending a semester of work at the Institute of Church Growth in Eugene, Ore. This school, headed by Donald MacGavran, is attended by missionaries from various denominations who seek to study the work of the church all over the world, with special reference to growth.

Harold Jantz, Virgil, Ontario, has been appointed editor of the *Mennonite Brethren Herald* (Winnipeg) by the Canadian Mennonite Brethren Conference. He will begin his duties on September 1, succeeding Rudy H. Wiebe, former editor and author of the controversial (for Canadian Mennonites) novel, *Peace Shall Destroy Many*, and interim editor Peter Klassen. Jantz is an instructor at Eden Christian College.

Arnold Regier, Newton, Kan., conducted a pastoral care workshop in Greensburg, Kan., on Jan. 13, for physicians, ministers, and hospital personnel. The program was sponsored by the Kiowa County Memorial Hospital, an institution administered by the (Old) Mennonite Board of Missions and Charities.

Rosemary Wyse, Archbold, Ohio, is in the midst of a special Voluntary Service assignment. Last summer she went to Colombia and taught in the General Conference school in Cachipay. Later she went to Ibague in Colombia and reorganized the library of the normal school. On January 6, she left for Montevideo, Uruguay, to help organize the library at the inter-Mennonite Biblical Seminary.

LETTERS

RICA AMAZEMENT

THE MENNONITE EDITOR: I was
azed about the first two parts of
article of Mr. Elmer Neufeld on
Congo. I do not know how many
ades Mr. Neufeld has been in
Congo; I wished someone else
d given a more mature account
the background of the Congo
uation. Here are some statements
ich should not have been pub-
ned in *The Mennonite* without
ther elaboration or proof: "Leopold's rule was ruthless. He had to borrow large sums of money at first, but no one will ever know how much he personally made out of Congo. . . . Their attitudes [of the Catholic priests] and practices tended toward the imperialism of the European traders. . . . Unfortunately—perhaps in part fortunately [?]—we have few details of this early history [of slave trade] and those records we have are from the hands of ["] obviously ["] partisan Europeans. . . . But for nearly four centuries, the white man fostered the idea that one man can hold his brother as private property . . . . Under the guise of an international association, ["]supposedly ["] with philanthropic and non-political interests, and with Stanley as its agent, Leopold pressed his claims."

I feel that *The Mennonite* should be more critical in accepting and printing manuscripts of this type. If an author generalizes or condemns foreign nations or people, he should be able to prove his accusations. *The Mennonite*, however, is hardly the place to fight this out. I rather would have read an account on Mr. Neufeld's personal impressions on the Congo, instead of some indigested half-truth copied from a few books in the English language. *Adalbert Goertz, 3005 Dover Drive, Boulder, Colo.*

Stewardship and the Church Credit Union

THE BEGINNING OF a new year is an appropriate time to reflect on past experiences and examine attitudes and concepts. Invariably at this time of the year the number one problem for many of us is meeting the family budget because it has been depleted by taxes and heavy year-end spending. It is a time for self-examination and planning for better future performances. It is a time to take account of our stewardship to see if it can be improved.

Stewardship may be defined as management of life. Good Christian stewardship means, then, management for divine purposes every facet of life of which we have control, or every gift with which we have been entrusted. Often we associate Christian giving with our concept of stewardship. Certainly generous Christian giving is involved in Christian stewardship. It is probably the prerequisite for good stewardship. However stewardship involves much more than giving. It involves the total area of life. How we earn, how we invest, how we spend, how we give time, talent, and money is the essence of stewardship.

To most of us stewardship connotates primarily financial or money matters. The Christian's attitude and use of money is much more vital than many are willing to admit. Jesus speaks more about money and man's relationship to it than perhaps any other subject. The key to man's Christian faith and life is revealed by his use of and attitude toward money and property.

The Apostle Paul in the Epistles has a number of things to say about the Christian's attitude and use of money. In 2 Corinthians 9:7 the admonition is expressed that a Christian is to give "not reluctantly or under compulsion, for God loves a cheerful giver." 1 Timothy 6:10 reads: "For the love of money is the root of all evils." And 1 Timothey 5:8 says, "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever."

There is little doubt that one of the crying needs of our materialistic age is a proper concept of Christian stewardship and a right use of money. Only to the extent that church people use their money and property for right purposes can they fulfill their divine purposes.

One of the great movements of our time that has done much to help people of all income groups to solve their financial problems is the credit union movement. Church and community credit unions can help on a functional basis to promote thrift and a better sense of stewardship.

The credit union movement started about a century ago in southern Germany and from there spread into many countries. The first American credit union was organized in Canada in 1900, and shortly thereafter a number were organized in eastern United States. Today, many thousands of credit unions are operating all over the world. This movement is probably making its greatest contribution among people with limited incomes.

Credit unions are organized among people with a common bond such as people working for the same employer, living in the same community, attending the same church, or having the same profession. Members save money together and from this pool of savings make loans to one another. In this way the credit union encourages thrift and creates loan capital for provident and productive purposes for its members. All credit unions must have a charter from either a state, provincial, or federal government and be examined regularly.

There are over 1500 church credit unions among many faiths in the United States and Canada. The church credit union is owned and operated by the church members themselves, but it always remains an independent organization within the church. All members of the church group including children of all ages are eligible to join. Members by mutually serving each other in this helpful way help to strengthen the tie of church fellowship.

The credit union is not a business in the usual sense because it is a service organization that exists solely to help its members. It is not operated primarily for profit but to answer needs both in case of emergencies and in the everyday affairs of life. It can save members many hundreds of dollars by providing reasonable interest rates on loans.

The credit union encourages systematic thrift and the wise use of credit. This is especially true of children and young people. It also exerts a strong moral force against improvidence and irresponsible money habits within the membership group. A church group with a credit union can solve many of the problems of daily living and can teach its people, especially youth, the basic facts of stewardship.

More information about credit unions can be obtained from Mutual Aid Services of the Board of Christian Service. Perhaps local Mennonite Men should familiarize themselves with the organization and operation of credit unions so they can promote local church, community, or conference wide credit unions. It is our conviction that credit unions can serve our Mennonite constituency in the same manner as Mennonite Insurance Societies.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

\ Peculiar Man Named Jesus

L. C. Waddle

ısus was a peculiar fellow.

Oh, you don't think so? You re-nt my saying He was? If you do sent it, that may be good or it ay be bad. You may like to think Jesus as a nice, harmless do-oder who was more or less like ost of us. That's bad!

Jesus wasn't like most of us. He ısn't nice, if by nice you mean sygoing and harmless. He drove oney-changers from the temple. declared He had come not to ing peace but a sword—to de-and that a person hate his family d love Him. He condemned the ce, respectable people of His day: called them names—"hypocrites."

Or you may resent my saying at Jesus was peculiar because you ink of Him as the one normal, tural fellow who ever lived. That's od! We can agree on that. But at's exactly what made Him pecu-r. It really boils down to our ad-itting that Jesus' healthy whole-meness was so much unlike our kly unwholesomeness that by mparison with us He was most culiar. The other side of this coin ys that by comparison with Him are horribly peculiar, and that real bad.

standard of judgment is involved re. By whom or by what do we cide who is peculiar or not pecu-r? When we say of another per-n, "He is a peculiar duck," what we mean? That he is different m the rest of us? And does this t usually mean that we think him ferent in a bad sense? We con-ler ourselves normal (whatever ormal" is) and him abnormal or en subnormal. We are like most ıer "normal" people. He is un-e us normal folks. Therefore, he peculiar; in a bad sense.

o we mean this when we say sus was peculiar? Hopefully we n't! Our standard for judging sus peculiar involves our compar-Him with ourselves, to be sure. t to declare Him peculiar, if we ly are Christian, involves a God-ented standard of judgment. sus was peculiar in that He was like most of us. But His being peculiar was not a bad thing. It was a good thing. For His being peculiar consisted in His being who He was supposed to be and what He was supposed to be on God's terms.

Now even if we can admit that Jesus was peculiar in this good sense, let us be honest enough to admit also that His brand of peculiarity disturbs us. It faces us with the uncomfortable fact that we are kind of spongy conformists. We are afraid to be peculiar—different from other people with whom we live—because we are afraid other folks will consider us peculiar. This means that "normal" is defined by most of us as being like most other people. And there is something particularly startling and disturbing to us if and when some person comes along who is peculiar—peculiar in the sense in which we have agreed Jesus was peculiar. This is not a good commentary on our Christian claims. It means we may very well be less Christian than we like to think, and that we need to look rather carefully at Jesus' peculiarity to see if we really are His disciples or just curious tag-alongs.

That Jesus was considered quite peculiar (in a bad sense) by the religious people of His day is easily observed in some events in His ministry. Let's look at a few of them. We will attempt to see why the people of Jesus' day considered Him peculiar.

Jesus healed the blind. Nothing peculiar about that in a bad sense, we are wont to say. There wasn't. It was peculiar only in its goodness. But the people of Jesus' day thought Jesus peculiar at this point for two or three reasons. For one thing blind folks were about as common as seeing ones. Most people just didn't pay any attention to them. Jesus did; He was concerned. He was peculiar.

For a second thing, religious people (the ones who had eyesight) were sure that blind folks were blind because they were terrible sinners. Their blindness was the natural fruit of their sinning, a getting of what they deserved. So, the religious people drew their self-righteous robes about them, proud of their goodness which assured them eyesight, and refused to defile their hands with the sinners. Not Jesus! He didn't give the blind an essay on sin. He healed their blindness. He was peculiar. (Read John 9.)

For a third thing, this upset the whole apple cart. It just wasn't the customary thing to do. It disturbed the status quo. It disturbed cherished religious ideas. It tore up their theology. It confronted them with the disturbing possibility that this peculiar man named Jesus was more than a carpenter from Nazareth. He might even be the Son of God, the Messiah, one who could demand that they accept Him as Lord. He was peculiar in a good sense. This pointed up the ugliness of their not being peculiar, like Jesus.

Then, Jesus healed on the Sabbath. Bad enough that He should heal. But on the Sabbath: Horrors! This was to break the law of God—according to the religious leaders' interpretation of God's law, not according to Jesus. He dared to be different, to cut across the popular views of His day. The law of the Sabbath concerned doing good or evil, not with just doing or not doing, as the interpreters of Moses' law insisted. Jesus did the good, even on the Sabbath. He was different. He was peculiar. (Mk. 3:1-6.)

Jesus even touched the mentally ill with His love and concern and healing. (See Mark 5:1-20.) He had the audacity to value a human being more highly than a herd of hogs. The majority of the people in this incident doubtless voiced the old religious platitudes about the insane man's being insane because he was a sinner, and that Jesus just should not bother with him. Maybe he *was* insane because he was a sinner—or insane because other sinners had driven him to distraction. Whatever the reason, Jesus healed him. That made Jesus peculiar.

What made Him more peculiar

was the fact that he healed the man at what some folks considered a too costly price. A herd of hogs got mixed up in the deal. And hogs, you know are worth quite a bit of money. (Money! Everybody wants it. Everybody is after it. How much you can make determines how successful you are, in the minds of all too many of us.) It is highly peculiar, in the thinking of many folks, to put a higher evaluation on human welfare than on money. Jesus did. Jesus was peculiar.

Jesus fed the hungry. Always there are hungry people. Most of them are hungry because they are too lazy to work. This is the way many of us well-fed folks figure it. Why do we need to concern ourselves about feeding the hungry. It will cost us a lot of money. It might make lazy folks more lazy (Even innocent children who can't work for bread?). We just won't bother. It might upset world economy even more. Like the disciples, we would have Jesus send them away. Tell them to feed themselves. Jesus fed them. He was different. He was peculiar. (Read Matt. 14:13-21.)

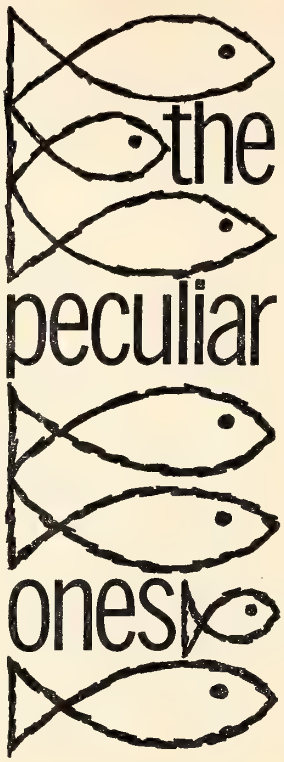
He accepted God's will for Him, completely and without reservation. As a boy of twelve years He must be "about his Father's business" (Luke 2:49). In Gethsemane the burden of His heart is "Thy will, not mine." Jesus took God's will in all seriousness. He was different. He was peculiar.

Jesus declared that the only way to save one's life is to lose it. On the surface that is contradictory. It depends on to what you lose your life. Jesus made it quite clear that life can be saved only if we lose it.

Jesus laid down His life for His sheep. So many of us just go about talking about it. Jesus did it. Thank God He did. Thank God He was different. Thank God He was peculiar.

Now comes the rub. He asks us to join Him in this kind of peculiarity. Read two selections of scripture on this: 1 Pet. 2:9, 10; Matt. 16:21-25.

This week (youth week) we re asked to push this "peculiar" bit around some. We have to begin ith Jesus, see His brand of peculia ty, if we are ever to understand he meaning of being "the pecu ar ones." He invites us to join ith Him in His brand of peculiarit



the peculiar ones

Margaret G. Hummel

The symbol of a fish was introduced by first century Christians. It was used as a means of identification and a sign guiding men to Christian meeting places.

How absurd
To be different
From the crowd.
Not too loud,
Not too proud,
Not too flashy,
Not too brashy.
Keep it cool,
Not too mousy,
Not a creep,
But not too neat.
Take your cue from
The way they're talking—
Way they're walking.
Think like they think.
Don't stand out.
Don't be a square,
Not too long hair.
Play it safe, man.
Take it easy,
Incoherent and even breezy
Don't take the rap,
And all that crap.
Who wants to lead
And maybe bleed?
Don't stick your neck out, Silly B y,
Then you'll know that blissful jo
Of never knowing who you are
Or why you came, and
Everyone can be the same—
Without a name.

A Good Chance To Be Peculiar

Marvin Dirks, Jr.

You probably already know that the 1964 Youth Week theme is "The Peculiar Ones." But perhaps you have not considered the possibility that you as a young person have a really good chance to be peculiar. You don't want to be a peculiar person? Oh, but you do! Let me tell you what I mean.

A few days ago I was visiting in the home of a young lady who is the president of her local church youth fellowship. I knew her from a work camp last summer so I decided to tease her a bit. The moment I walked in the door I asked her what she thought it meant for a young person to be one of the peculiar ones. You can guess her surprise at being met in such a ner. (Oh don't worry, I did say and ask her how she was enjo school.) We had a few moment complete silence while she thou Then she gave her answer. It essentially three parts which like to share with you. In what is the young person particu suited to be one of God's pe one of the peculiar ones?

GAYLE: Thoughtful silence.
ME: You know, of course, that the
me for Youth Week, "The Pecul-
r Ones," comes from 1 Peter 2:
0 where it refers to all of "God's
ople" young and old alike. But, I
st asked you about young people
"the peculiar ones."
(Some more silence.)
GAYLE: The young person has a
od chance to be one of the pecul-
r ones because he is more flexible
d can more easily make new and
eative responses to Christ. He has
s fixed habit patterns than his
lers do. He is peculiarly unat-
ched to tradition. His responses to
day's happenings are not so de-
rmined by "what we used to do."
ME: Okay, I'll agree with you on
at.
GAYLE: Well it seems to me that
e young person has a good chance
be one of the peculiar ones be-
use he is looking around at the
rld to try to find out who he is.
's aware. Young people test the
urch and the world to see what
e response is. They test parents
see what their parents' standards
e. All this testing of everything
d everyone has a tendency to
ake young people peculiarly aware
who they are and that's good. It
akes young people sensitive to the bad and good parts of the church.

ME: Some people really get bothered by adults who don't live up to what they say they believe.

GAYLE: I guess that doesn't bother me too much because I know that I don't live up to what I believe all the time either. I guess in some ways not being bothered by inconsistent adults could be both bad and good depending upon how you look at it.

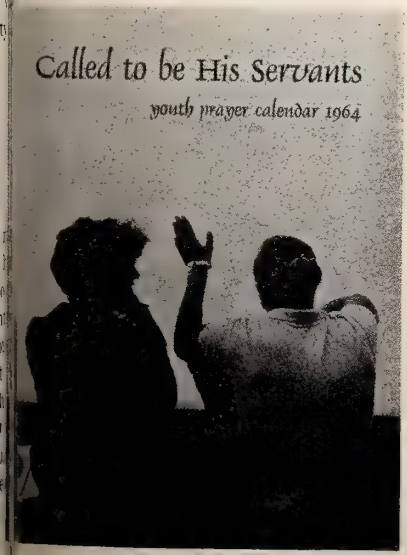
ME: How about the third part of your answer?

GAYLE: Well I'd like to say something about sensitivity to responsibility. You know like when you ask people to do something for youth fellowship, or in school, everybody says "Yes, sure I'd love to." But, then when it comes time to do it they don't know how or they don't have time or some other excuse. I guess that's kind of like the church is sometimes. A lot of people have good intentions but then there is always something else happening which seems more important at the time.

So that's about how our conversation went. What do you think it means for a young person to be a part of the church? Do you think they have a particularly good chance to be peculiar?

God Calls Men Back

IE BIBLE REPEATEDLY reminds us
at although opinions alter, man-
rs change, creeds rise and fall,
ere is yet a moral law written on the tablets of eternity—"Be sure, your sin will find you out."



Such was the warning to be conveyed to Israel. Jeremiah was not a man mighty as Elijah, eloquent as Isaiah, or seraphic as Ezekiel, but one who was timid and shrinking, conscious of his helplessness, yearning for a sympathy and love he was never to know—such was the chosen organ through which the Word of the Lord came to that corrupt and degenerate age. Why the selection of such a man for so stern a mission? Ah—it takes a tenderhearted individual to deliver with force and pathos a stern message of judgment.

Jeremiah was the prophet of the broken heart. His is a message relevant to our times, his is a character akin to ours—trembling, yet strong through Him who "strengtheneth us." *Hugo Peters*

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COVER
Youth Week is being observed January 26 to February 2. Comments regarding youth are often determined by the age of the speaker. So we will not give you any clues this time.

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THE MENNONITE

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EDITORIAL

by Claude F. Boyer

Pastoral work. The center of the minister's involvement lies in encounters with persons. Paper, pencils, and paper clips are props. They, and their mechanical counterparts—the typewriter and mimeograph—are not ends in themselves. The function they have is to assist in this basic and important involvement. These non-personal elements continuously make a strong bid for the throne in the kingdom of a minister's time. Occasionally they do imprison the minister within the ink-smeared and ribbon smudged walls.

The heart of a minister's concern lies with people. To carry out this basic function calls for person to person encounters. This may take place within the home of members, the study or office, or the minister's home. The atmosphere may be that of the sick room, the counseling room, prayer room, or a combination of any or all. This is pastoral work. It ranks alongside of study and sermon preparation in degree of importance.

Pastoral work is challenging. It is stimulating. It is the kind of activity in which the minister comes closest to fulfilling the example of the Lord, as He reflected it in His relationships with people. The minister never loses sight of this ideal and he keeps before him always Christ's concern for life in general, life eternal, and the keen insight and understanding the Master reflected is always an inspiration. In pastoral work the minister enters into intimate relationships with persons. He shares, counsels, suggests. He identifies. Above all else he listens. In this listening he hears more than words. In the process of this relationship with people he becomes a two-way channel. He provides an opportunity for the human expressions, whatever they may be, to be released. He is also the channel through which flows Divine love and grace, which bring comfort, understanding, guidance, and those things needed for the growth and development of the person. From the pulpit the minister proclaims and teaches. In this person to person contact he listens, responds, explains, reconciles, and comforts. He becomes much more personally involved. In this relationship being is much more important than doing.

Pastoral work is difficult. It is time consuming. It demands much from a man and can be nerve-wracking. It calls for dedication. It demands that a man put first things first. It means that a congregation will make it possible for its minister to put first things first. The man who really wants to do this necessary pastoral work, needs to be freed from the prison of stencils and carbon paper. The greater rewards and satisfactions come from the experiences of these personal relationships. The Kingdom is built in this way.

Philip Brooks is remembered for a number of things. He is perhaps recalled most often as a happy man leading a happy people. He did little parish work, except in calling on people and in counseling. He encouraged and inspired a host of men and women. The congregation he served influenced a large area. Much of his secret appears symbolically in the statue of himself outside Trinity Church. Above the massive figure of Brooks towers the statue of the living Christ, with arm outstretched to bless the man of God. Behind Brooks stands the church he loved, the church for which he lived. Before him lies the open Bible, from which he preached the truth that made men free and strong. Out beyond for miles extends the city he loved. This is a picture of the minister in his pastoral work. A lover of the living Christ, of the living Church, of the living Book, of the living throng.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 5 FEBRUARY 4, 1964

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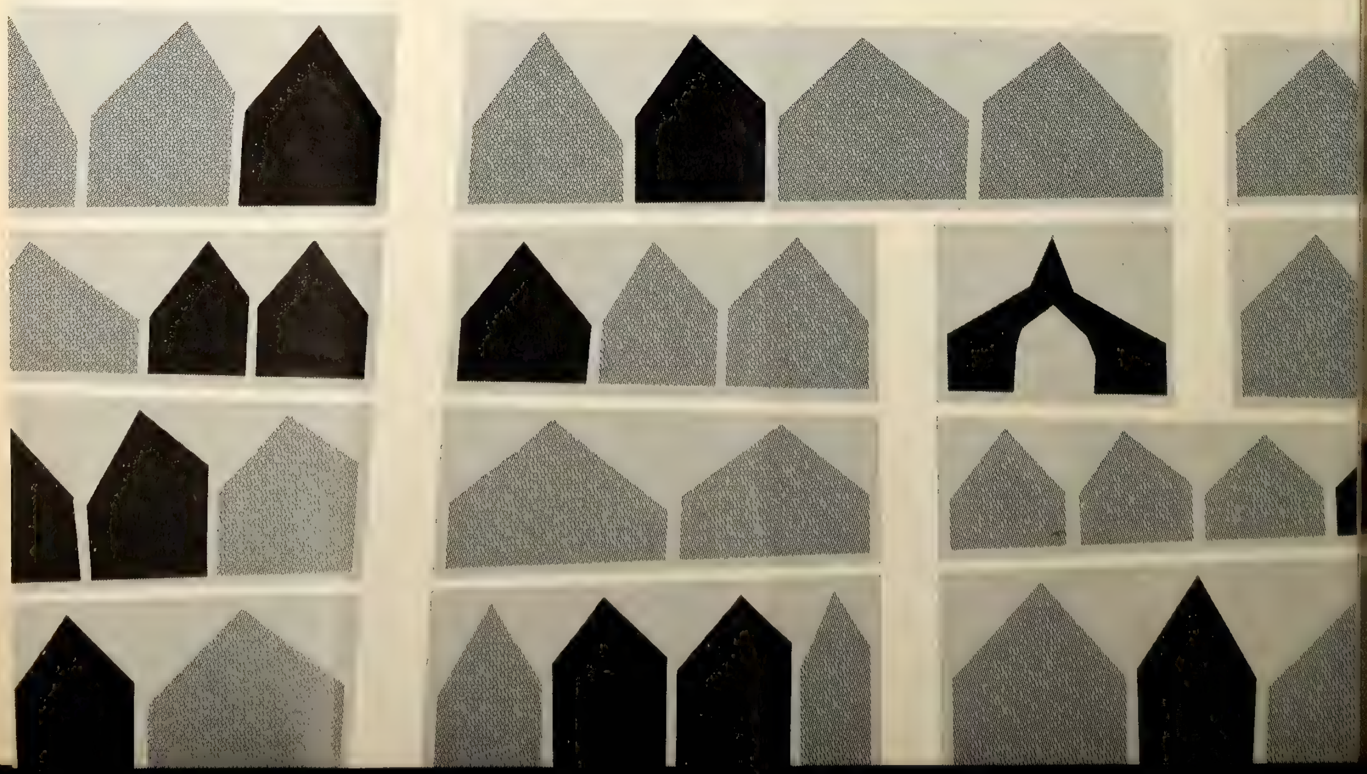
True	False	
☐	☐	Property values fall when nonwhite move into a neighborhood.
☐	☐	Nothing can be done to prevent pan selling.
☐	☐	Minority groups allow property to d teriorate.
☐	☐	Conflict develops in mixed neighbo hoods.
☐	☐	White families will not buy homes i a community where nonwhites live.

At twenty points for each correct answer, how man points did you score? For the correct answers, rea this article.

Myths About Real Estate

Seventeen businessmen and social scientis have studied one area of life where American practice democracy poorly. The findings their independent Commission on Race an Housing are given here as published by th American Friends Service Committee in th pamphlet, "Homes and Community."



GOOD COMMUNITY is a place where ealthy family life is built—with eat houses and yards. It has playounds and good schools. It has ubs and civic groups where you n share the fun and work of demratic society. It has places of woriip where you can find spiritual sources.

A good neighborhood is physical ings—houses, schools, streets. But is much more. It is spiritual—iendships, social, and religious life.

Its biggest asset is its people. ey enrich the neighborhood by eir diversity — the range of inrests, talents, backgrounds, and ints of view they bring to it.

Diversified neighborhoods have uilt-in" lessons in democracy — ssons in the dignity of the indiviıal and respect for his contribuns to society. Such communities ild citizens more secure in their owledge of democracy and better le to share its responsibilities.

Yet—where do most neighborods fall short of the goal? A typil neighborhood is probably short the most vital ingredient—its ople. It may behave as if it does t consider the interests and dirsity of its people its biggest asset.

New neighborhoods of one age oup, one economic level and one ce, are becoming more common ch day. Why? Because of comunity fears?

ear of Price Declines

A rigidly held belief is that propty values will fall when nonhites move into a neighborhood. he fear persists, yet little factual idence has been available to surt or deny it. Personal opinion, ejudice, and hearsay are often acpted as facts.

What did the commission studies veal about property values? Its cumentary evidence proves bend doubt that prices need not deine when Negroes move into a preously all-white neighborhood. In ct, they may rise in comparison ith prices in neighborhoods which main all white.

A comprehensive study of propty values was conducted for the mmission by Luigi Laurenti whose ndings are included in the volume, *roperty Values and Race* (Univerty of California Press, 1960). His sic research involved twenty ighborhoods in San Francisco, Oakland, and Philadelphia, where Negroes had entered during the past fifteen years.

With each of the three cities he studied, Laurenti compared price movements in "test" neighborhoods with those in similar neighborhoods which had remained all white over the same period. The price transactions studied covered a twelve-year period from 1943 to 1955. Over 9,900 sales prices were analyzed comprising about forty percent of all the sales during the study period. Almost all the neighborhoods consisted of single-family, owner-occupied residences and were not near other areas of nonwhite population.

In forty-four percent of the comparisons, prices showed gains which ranged from five to twenty-six percent. Another forty-one percent of the comparisons showed no significant change in price behavior. The other fifteen percent showed declines but none were over fifteen percent.

Put another way, eighty-five percent of the cases either showed upward movement or remained stable.

The results of the studies in these three cities are consistent with those made by other investigators who studied similar areas in Chicago, Kansas City, Detroit, and Portland, Oregon.

In the volume, *Property Values and Race*, Laurenti concluded:

"The major statistical findings of the present study is that during the time period and for the cases studied the entry of nonwhites into previously all-white neighborhoods was much more often associated with price improvement or stability than with price weakening. A corollary and possibly more significant finding is that no single or uniform pattern of nonwhite influence on property prices could be detected. Rather, what happens to prices when nonwhites enter a neighborhood seems to depend on a variety of circumstances which, on balance, may influence prices upward or downward or leave them unaffected."

Factors That Affect Prices

What factors affect the rise or fall in prices? The up or down movement of real estate prices is a complicated matter to understand. Many complex factors must be considered and no easy answer can be given.

What will the white families do if a nonwhite family moves into a new area? Will they stay?

On the other hand, will whites be willing to buy in a mixed area?

What degree of white hostility will there be in a neighborhood?

The potential minority buyers must be considered. What is their purchasing power and will the demand be high?

The price levels elsewhere and the degree of transition in a particular neighborhood will affect price stability.

Prices might decline because the houses in a community are "white elephants" that are hard to sell to anyone.

The *attitude* of whites is a crucial factor in property values. If their view of property values is pessimistic this can help create the condition they want to avoid. If they act on groundless fears and take flight the market may be flooded.

Regardless of other conditions, prices will fluctuate on the simple law of "supply and demand."

Improved Properties

Will minority neighbors maintain the property?

The principal reason a Negro family moves into a previous white neighborhood is that they find there a house that meets their needs and desires and is better than they had previously. Often they do a better job of upkeep than the previous owners.

If the family has been living in an over-populated, run-down, and poorly serviced neighborhood, that is no reason to assume this was what they preferred. There was no other choice if their opportunities were limited to the ghetto.

Evidence from cities studied by Laurenti proves that new Negro owners have improved properties they purchased from white owners. This is one factor supporting increasing or stable prices in those neighborhoods.

Social Relationships

Will social relationships create problems? Too often this question is answered before meeting the prospective minority neighbors.

Why should one assume in advance that a neighbor will be incompatible because he is of another race or religion? Normally a newcomer to a neighborhood arrives and is extended friendly courtesies which assure his welcome. Other decisions about closer relations are made later. He may either become a best friend or simply another resident of the block. His individuality is respected and his personal life is his private affair.

Prior judgments against unknown persons can perpetuate stereotypes which should be replaced by open-minded acceptance. Valid decisi on personal relationships can t be made after the newcomers their neighbors have had a cha to know each other in a neighb atmosphere.

Conflict in Neighborhoods

Will conflict accompany neigh hood integration? Most mino citizens have moved into new ne borhoods without incident.

Where there has been conflict responsibility for it has rested those who were attempting to re the newcomer. Unfortunately th instances have been exploited by press, which universally spotlig conflict in its treatment of ne The success story is not news, t say.

One of the commission's stu documented the fact that mi neighborhoods can exist with conflict. The book, *Privately De oped Interracial Housing* (U versity of California Press, 19 reports the findings of George Eunice Grier, who made a nat wide analysis of fifty private h ing developments built for in racial occupancy.

The whites who bought in th communities were average Am cans and few of them came fr the memberships of organizati formed to promote racial harmo In every way they resembled peo in the general white market housing in the same price ran Some at first admitted doubts ab

Why should one assume in advance that a neighbor will incompatible because he is of another race or religion? N mally a newcomer to a neighborhood arrives and is exten friendly courtesies which assure his welcome. Other decisi about closer relations are made later. He may either becc a best friend or simply another resident of the block. His dividuality is respected and his personal life is his private aff

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pen housing but were persuaded y the value of the housing availble in these communities.

Many people around the world eard of the rioting which marked e move of the first Negro family to Levittown, Pennsylvania, but w of them have heard of the sucss in integrating the other mamoth Levittown development in ew Jersey.

One factor contributing to the ntrast is the change in public inion. In many communities quiet ceptance of new neighbors is bening the rule as facts replace ars. After a series of six successe intergroup relations workshops r community leaders, the first miority families moved into the New rsey project. There has been no ouble or disturbance. The new milies have been invited to particate in churches, in clubs, in the A, and in the neighborhood imovement associations.

nic Selling

Will one minority family signal nic moves? The answer is primary in the hands of those homeowns in the neighborhood. If they nic and take flight, the homes ey leave will be available to inming families.

The number of Negro families at can move into a previously hite block can be no larger than e number of families which vacate uses in the block. In fact, if white milies replace white families, few homes will be available for Negro cupancy. The commission studies und a substantial number of ighborhoods where white families ught homes next door to, or in e same block with Negroes.

A story from suburban New Jersey ustrates how a skillful real estate gent altered his approach when ofring homes in a neighborhood here Negroes live. Since a prossional Negro couple bought a me there two years ago, five mes in the neighborhood have en sold to white buyers. One of e houses is next door to the minory family.

The real estate agent who sold the st three houses to white families ed an imaginative approach. Inead of telling his white prospects, There is a Negro family in the ighborhood," and having them go vay never to return, he experimented with a new technique which worked.

He would drive the prospects around the neighborhood and point out how attractive it was. He'd then take them by the Negro family's home and say how much they'd improved their place and how nice it looks. He'd remark that this was a respected and well-liked family in the community. He'd say, "The husband is an engineer at RCA and the wife is a trained nurse. They are Negro." Then he'd go on to something else.

What Can You Do?

The individual must decide, specifically, what he can do, for each of us can find ways to implement our religious ideals and democratic beliefs.

You and your neighbors and friends can form a voluntary association of citizens of different races and creeds working for open housing and social justice and harmony in intergroup relations.

You can organize a self-survey to determine community attitudes toward equal housing opportunities in your area as was done in Seattle, Washington and Dayton, Ohio.

You can make known your willingness to welcome a minority group member to your community, your school, your organization, or your home. You can speak forthrightly for justice and equality. You can arrange for discussion on equal opportunity in housing. You can support nondiscriminatory housing legislation. You can insist upon an open occupancy policy if you rent, sell, or buy a home.

You can influence the housing industry. Builders, mortgage lenders, real estate brokers, government agencies must be encouraged to accept the principle of a free housing market. They have a moral and a social responsibility to do so and it is in the economic interest of the industry and the nation that the housing market be broadened.

You can help a community make a positive response. In Park Forest, a Chicago suburb, and Levittown, New Jersey, advance planning had anticipated the day when Negro families would move into the community. Municipal officials and members of human relations organizations conducted community education campaigns to present all the facts. The authorities announced their firm intention to "extend the full protection of the law to all citizens without discrimination." When Negro families did move into these communities they encountered no difficulty.

You can create community situations where members of different racial groups can meet together and learn to know one another. In Pasadena, California, and Princeton, New Jersey, a series of "coffee klatches" provided the opportunity for the established residents of a neighborhood to meet their new Negro and Oriental neighbors in a warm and informal setting. Community needs such as schools, zoning, and other civic problems provide good opportunities for people of different backgrounds to work on common problems.

You can reach out to other citizens as was done in Burlington County, New Jersey; Des Moines, Iowa; the San Francisco Bay area; Pasadena, California; and suburban areas of Boston, where many have signed open covenant statements or "good neighbor" letters affirming their belief that housing should be available without regard to race, creed, or national origin, and welcoming good neighbors without regard to such facts. Open covenant statements and signatures were often published in local newspapers and distributed widely for the educational value. Pasadena called theirs "Putting Goodwill on the Map" and published a map of the area, with each "dot" representing a "friendly neighbor."

A Positive Response

The motivations which generate interest in equality in housing opportunities were succinctly put by a couple who prepared to sell their home without discrimination in a Philadelphia suburban community. Some in the community said: "How can you do this to us, *your neighbors!*" To this the sellers responded in an open letter:

"We are sensitive to your needs and worries but we have to be sensitive to the needs and desires of the individuals who have suffered unjust restrictions over many years and who right now cannot freely look for housing on the same basis as we do. They too are our neighbors."

NEWS

Congo Workers Routed by Terrorist Bands

VIOLENCE ERUPTED in Congo in January. This time Mennonite missionaries were caught in the crossfire. All of them escaped, but other workers were not so fortunate. Three Belgian Catholic priests at a nearby mission were brutally murdered, a Baptist missionary was killed by a poison arrow and another wounded.

Threatened by the guerilla raids were the missionaries at Mukedi and Kandala. According to reports from Associated Press, the buildings at Kandala were burned on Thursday, January 23. Missionaries there were: Harold and Gladys Graber, Pretty Prairie, Kan.; Mr. and Mrs. James Bertsche, Archbold, Ohio; and Selma Unruh, Hillsboro, Kan.

United Nations helicopters carried the Kandala missionaries to Tshikapa. Also evacuated was the youngest Graber daughter, Jeanette. The four older Graber children were attending school in Luluabourg, capital of a neighboring province.

Missionaries at Mukedi had been moved earlier when violence at a nearby Catholic mission took the lives of three Catholic priests. Peter Buller, Mennonite missionary from Mukedi, helped to bury the bodies of the Belgians who had been hacked to death with machetes.

It was at a Baptist mission also near Mukedi that Irene Farrell, Gerome, Idaho, was slain. Another missionary from the station is missing and reportedly wounded.

Mennonite missionaries at Mukedi who were evacuated to Kikwit, the capital of Kwilu province are: Dr. and Mrs. Arnold Nickel, Saskatoon, Sask.; Mr. and Mrs. Peter Buller, and Betty Quiring, Mountain Lake, Minn.; Charles and Geraldine Sprunger, Schwenksville, Pa.; Elda Ruth Hiebert, Elbing, Kan.; Mr. and Mrs. Harvey Barkman. They were apparently moved later to Leopoldville, the Congo capital.

The Associated Press also reported trouble at a third Mennonite station in Kwilu. Bertha Miller, Glendale, Calif., a former Congo Inland Mission worker living and working at Kamayala, reported t t she had to flee when guerrillas t fire to the grass. Flames began o sweep down on the mission bu lings. Also stationed at Kamay a are Mr. and Mrs. Ben Eidse.

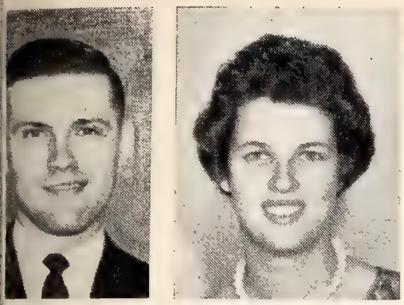
The revolt seems to be a local o , limited to the small Kwilu provi e which is one of two provinces ser d by the inter-Mennonite Congo land Mission. Press dispatches id tify Pierre Mulele as the leader f the revolt.

Mulele was formerly educat n minister in the early and short-li d government of Patrice Lumumba n 1960. Mulele has also been ass ated with Antoine Gizenga, curre tly a political prisoner of the cent l government.

The Congo government says t t it has found evidence that Mule s band was receiving support from e Chinese communists. Mulele s been to Peking. His guerrilla b d seem to be following tactics in th r raids developed by the Chinese.

A further report on events n

Harold and Glady Graber, Elda Hiebert, Betty Quiring, Selma Unruh.



arles and Geraldine Sprunger

wilu is expected shortly from Ver- on Sprunger, field director of the ongo Inland Mission.

PPALACHIAN DEPRESSED AREAS

he Voluntary Service department the Mennonite Central Commit- e is taking steps to assign medical ersonnel to the Appalachian Re- onal Hospitals which have request- l assistance.

The United Presbyterian Church the U.S.A. served as the agent hich made it possible to purchase om the United Mine Workers ten odern hospitals located in eastern entucky, West Virginia, and Vir- nia. Carl Klicka, formerly admin- trator of St. Luke's Hospital in hicago, began work on December as administrator.

A thorough survey by a private onsulting firm indicates that the ospitals are urgently needed. With- ut them the medical services in this ready blighted area would be rossly inadequate. The hospitals, owever, are experiencing difficul- es in getting staff members, hence e request to voluntary service.

The people of the region largely are the attitudes and aspirations Americans elsewhere. If they con- nue to lag in their social and eco- omic development, writes Thomas . Ford, "It hardly seems reason- ble to ascribe all the backward- ess, or even most of it, to inade- uate motivation."

The southern Appalachian region as been defined as an area 600 iles long and 250 miles wide. It as sometimes been referred to as e "back yard" of eight to ten ates including most specifically entucky, West Virginia, North Car- ina, Virginia, Tennessee, and Geor- ia. The per capita income of the ost depressed counties is only one- ourth of the national average. This uts it below that of some countries enerally considered "underdevel- ped."

Mechanization is the most distressing threat to the inhabitants of the Appalachian region for the three chief ways to earn money—mining, lumbering, and farming—require less and less manpower.

The proposed medical unit to the Appalachian Regional Hospitals is not intended as the set pattern for MCC involvement in this region. It is hoped that a diversified program in the fields of medicine, education, agriculture, community development, and handicraft can be implemented. Care is being taken to coordinate new projects in the depressed Appalachian region with other Mennonite groups who are already active there.

INVITATION TO RUSSIAN BAPTISTS

The Mennonite Central Committee, at its annual meeting in Chicago, January 17 and 18, voted to invite a delegation of three or four Russian Baptist leaders to visit North American Mennonite churches in 1964.

The invitation is being extended primarily to give the Mennonites an opportunity to fellowship with Christians from Soviet Union and to discuss the subject of biblical discipleship and peace. It is also hoped that the visit will result in a growing understanding between the two groups. Hundreds of Mennonites still in Russia have affiliated themselves with the Baptist church.

Plans for the visit are being worked out by the executive committee and the peace section, in cooperation with the Baptist World Alliance.

MANITOBA SENDS MEAT TO HONG KONG AND VIETNAM

The two Mennonite relief committees in Manitoba have purchased one carload, (40,000 lbs.) of canned meat from a commercial packer to be shipped to Hong Kong and Vietnam.

Last summer when MCC workers in thirteen countries submitted their requests for material and supplies, one of the major items was a request for 779,000 pounds of meat. The meat canning projects in Mennonite communities in the United States were expected to provide approximately 400,000 lbs., so MCC was still 379,000 lbs. short.

The Canadian Mennonite Relief Committee and the Mennonite Relief and Immigration Committee of Manitoba launched a joint drive to raise contributions in cash and livestock for a Manitoba meat canning project. The canning facilities in Winkler were offered to do the canning at cost price and the churches were approached for contributions. After careful checking it was discovered that commercially canned meats of good quality could be purchased for less than what it would cost to do the canning locally.

The committees then decided to purchase 40,000 lbs. of meat for $13,500. Shipped through Seattle, half of it will go to Hong Kong and the other half to Vietnam. In both of these countries MCC has large feeding programs. Workers in Hong Kong and Vietnam had requested 250,000 and 200,000 lbs. of meat respectively.

The drive for funds for meat continues. It is hoped that another carload may be purchased. Contributions may be made through your regular church and committee channels. The CMRIC office, 104 Princess Street, Winnipeg, helped to coordinate this project.

PUERTO RICO REUNION

Plans are under way for a Puerto Rico Reunion commemorating twenty-one years of Mennonite service and mission work in Puerto Rico. The reunion will be held in Kansas during late July or early August, 1964. All persons who have ever served in Puerto Rico are requested to send their names and addresses to Justus G. Holsinger, Box 233, Hesston, Kan. These should be sent in whether or not one plans to attend the reunion in order to compile a complete mailing list.

ALBERTA GOVERNMENT STUDIES CHANGE IN ADOPTION LAW

New legislation which would permit adoption of a child by qualified applicants regardless of their religious faith, is being considered in Alberta.

Provincial Welfare Minister, L. C. Halmrast, said Alberta's Social Credit Administration is considering an amendment to the present adoption law to allow this.

Under present law a child can be adopted only by a family of his faith. The only exception is when the child's natural mother signs a release saying she does not mind whether the youngster is placed in a Protestant, Roman Catholic, or Jewish home.

Halmrast said 1,600 Roman Catholic children are available for adoption. Of these, only 304 are in homes where they may be adopted. Of 1,150 non-Catholic children, 983 are in prospective adoptive homes.

He said the number of children in need of homes is increasing rapidly and if homes could not be found for them, Alberta would have to build an institution.

CHURCH BUYS LAND

The Warren Street Mennonite congregation, Middlebury, Ind., recently purchased a six-acre tract of land west of Middlebury. They expect to erect a building on the tract this spring.

Recently their present church building was sold to a congregation that will worship there under the title of Warren Street Chapel. Their pastor is Jonas Miller. The two groups will share this building until a new church house is completed.

The Warren Street Church was organized in Middlebury forty years ago. The present pastor is Myron Krehbiel.

DOCTORS FOR THE CONGO

In Kimpese, Republic of the Congo, near the western coast of the African continent, is the Institut Médical Evangélique, also known as the Union Medical Training Center. Its importance can hardly be overestimated in a country where Congolese have one chance in forty-five of getting a doctor when they need one, one chance in twenty of getting adequate nursing care, and one chance in sixty of benefiting from public health services.

The Union Medical Training Center was launched in 1949 to train Congolese auxiliary medical personnel. Five Protestant missions participated in the Center's founding: American Baptist Foreign Mission Society, Disciples of Christ Congo Mission, Baptist Missionary Society of Great Britain, Svenska Missions Forbundet (Mission Covenant Church of Sweden), and the Christian and Missionary Alliance. In recent years other missions added support, including the Congo Inland Mission, in which the General Conference Mennonite Church works, and American Leprosy Missions.

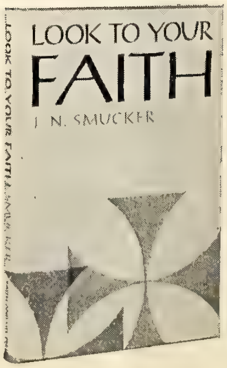
On December 23, 1963, as part of his visit to mission medical schools, Herbert Schmidt, of Newton, Kan., visited the Kimpese Center. What he saw there included 225-bed hospital buildings, a leprosarium, and two training schools.

Union Medical Training Center's nurses' school opened in 1952. It now offers a four-year program leading to a diploma which certifies competency in both nursing care and midwifery, and also qualifies the graduate for the responsibility of a rural dispensary. At present the nurses' school is being upgraded with higher entrance requirements.

The public health officers' school opened at the Center about three years ago, the first in Congo of its kind. It offers a three-year course of study and practical training leading to a diploma equivalent to sanitarian in the States.

It has been estimated that to increase by twenty-five percent a Congolese's chances of getting medical care when he needs it, 100 doctors and medical assistants, 150 nurses, and 120 public health workers p year *for twenty years over a above the number presently be trained are needed.* To help m this goal the Union Medical Tra ing Center has planned a devel ment program which will includ a school for medical assistants (me cal assistants are needed to fill the gap until fully qualified Con lese M.D.'s are available), upgr ing of the present schools, and commodation of more students.

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite*. By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana   Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

By support of Congo Inland M sion through regular mission of ings and special gifts, Mennoni will have a direct part in the C ter's development.

CHEYENNES STUDY JOINT CHURCH-MISSION ORGANIZATI

The Joint Exploratory Commit of the four United Cheyen Churches of Montana and Northern Cheyenne Mennonite M sion of the General Confere Mennonite Church met December 5 at Lame Deer, Mont. The commit was appointed to explore the po bility of the churches and the m sion forming a single organizati The churches are Ashland Chur Ashland; Bethany Church, Bus Birney Church, Birney; and Pet Memorial Church, Lame Deer.

After study and discussion, committee recommended the form tion of a new organization wh would combine purposes, respo bilities, and powers of both United Cheyenne churches and mission; that the new organizat be governed by the pastors and missionaries serving the churc and by representatives from e church; and that the new organ tion represent the churches to Board of Missions.

Attending the meeting were J Standsintimber, Joseph Walksalo Daniel Schirmer, James Shoul blade, Malcolm Wenger, and Shoulderblade.

PLANNING FOR BIBLE SCHOOL

The Herald Summer Bible Sch Leader's Guide is now available introduce the Summer Bible Sch Series published by Herald Pr In addition there is a section of daily devotions for summer Bi schools that have an assem period for general worship. Th are followed by suggestions fo closing program.

Graduate Students
robe Bible's Impact

he following article was written by 'aynard Shelly.

Must not the Bible be examined s severely and as critically as any her type of authority?"

A Harvard professor put this uestion to a group of Mennonite udents at a year-end conference Boston. The students had come study the meaning of the Bible r the modern scholar.

They found that the Bible had iany uses. Two of the students, iembers of the Mennonite Graduate ollowship, testified that they found pecial meaning in the Bible for ersonal living.

Wally Shellenberger, a medical udent at the University of Indi- na, found value in the Bible as iat source "which enables the holar to be obedient." He encour- ged reading of the Bible because o read the Bible is to enter into a ersonal relationship with God." It in this personal relationship that man finds the meaning of obedi- ice.

Jon Clemens, an engineering stu- ent at the Massachusetts Institute Technology, reported that the ible can guide in making pro- ssional decisions. "God does lead our daily lives," he said, and it is om the Bible that the Christian ian may find help in making the mplicated choices that he faces.

But it was the scholarly use of ie Bible that received most testing the sixth annual meeting of the ter-Mennonite student group hich had chosen as its theme, "The eaning and Relevance of the Bible r the Modern Scholar."

In his presentation, Shellenberger und that a scholarly approach to ie Bible was valuable. "It helps us confront the Bible more clearly hich makes obedience more im- erative," he said.

On the other hand, Gordon Kauf- an, Harvard Divinity School pro- ssor of theology, found that exam- ation of the Bible weakens tradi- onal views of the authority of the ible. Having raised the question out the need for critical study of e Bible, he admitted that as a result "it is no longer possible to accept the Bible with a childlike faith."

Kaufman noted that the modern scholar places high emphasis on his independence. In whatever subject he studies, he feels free to challenge and examine all authority. If he can do this on other subjects, why should he not do it when he studies the Bible? But such examination weakens the Bible's authority still more. The scholar finds that the Bible is a product of the culture which produced it. Modern man finds it difficult to accept the stories of the Bible. He finds that they are mostly legendary. He also finds that its cosmology (or its view of the world) is primitive.

Faced with a threatened breakdown of the Bible's authority, Christians usually choose one of three alternatives. They reject the Bible as no longer authoritative for faith and life. At the other extreme they continue to hold to the Bible's authority but refuse to examine its message critically. Or they decide that the moral teachings of the Bible are its most significant part and extract these as the Bible's most important contribution. This last choice has a special weakness in that man's ethical insight becomes the ultimate judgment of what to accept.

Kaufman felt that the problem of biblical authority has been wrongly framed. He said, "The question is not, 'Are these biblical words, God's words,' but, "Are these events the acts of God?' " He found the Bible's primary authority in the events that it reports.

But turning attention from the words to the events does not eliminate the need for critical study. "The events cannot be apprehended through an uncritical reading of the Bible," said Kaufman.

The central event of the Bible is the crucifixion of Christ. It is the event that follows man's creation by God and man's rebellion toward God. "God sent forth His son to make plain who He was and what His will is," said Kaufman. God continues to make His will known through His people.

Kaufman's views were given to the student group in a lecture entitled, "Biblical Authority in a World of Power." Mennonites in particular find it difficult to live in a world in which power is a dominant factor. Nonresistance has been an important Mennonite doctrine in the interpretation of the Christian life.

Kaufman plotted the place of nonresistance as a part of God's plan. "Through redemptive love God is transforming chaos," he said. God's pattern is "actual love for actual enemies." For this reason the cross is the prime symbol of the Christian faith.

"Self-giving and self-sacrifice are the only things that make sense in the world," he concluded. "The character of the world has not changed since Jesus' time. . . . Self-giving makes sense if we believe that God created in Christ a kingdom of love and is working to establish this kingdom of love."

J. Lawrence Burkholder, Harvard Divinity School professor in the department of the church, explored the Mennonite idea of nonresistance still further. He identified nonresistance in Mennonite ethics as a "species of absolutism."

Mennonites have made Jesus' teaching of nonresitance in the Sermon on the Mount so absolute that they failed to examine any other basis for their concepts of Christian conduct. Other factors such as natural law and responsibility have been either negated, neglected, or "slipped into practice without examination."

Burkholder agreed with Kaufman that Mennonites have been right in putting their finger on love as the starting point of any ethic. Mennonite practice of this self-giving and self-sacrifice has been a response in biblical realism. And while "biblical realism can be childish and absurd, it can be profound." The latter, he felt, has been the case in most Mennonite experiences.

But Burkholder found nonresistance inadequate for many questions of conduct. In the complex problems of business and industry it makes no sense to say, "Don't resist." For example, in the division of his profits, the businessman needs to resist all who want to share in them.

He needs to resist because it is neither possible to grant completely all requests, and to be nonresistant here would be neither loving nor just.

These are situations where there is a problem in the administration of justice and power. Bill collecting, the dismissal of unprofitable employees, and lawsuits are other examples.

Thus the Christian faces the use of power in many areas of life. Asked Burkholder, "Are we going into the power structures by default? Or are we going to develop ethical systems to meet these problems?"

Such an ethical system would begin in love. "As a general principle . . .we should use love as our starting point," he said. "We should do nothing out of hate, jealousy, or envy."

But the Christian must be responsible. He is responsible to Christ who is "Lord over the world —not just over the church which is His body and belongs to Him—even when it does not acknowledge it." Responsibility means that in love the Christian seeks out his neighbor. And the neighbor is anyone anywhere who is in need.

In responding to human need, Burkholder felt that "force can be used at certain times in the service of love." This, he admitted, is relativism and has its dangers. It could lead the Christian to antinomianism which makes no distinctions between the right use and the wrong use of force. Such decisions cannot be made by the individual Christian. At this point the Christian needs the church to test his decisions on the use of power. Burkholder felt that this testing and examining of the problem from all sides is actually the "key to New Testament ethics."

But as the church is presently structured it is inadequate for the task. It has not prepared itself for the work of decision making. The one element in its favor is its experience of the Holy Spirit. Concluded Burkholder, "The presence of Christ may be the factor that allows the church to be relativistic."

The Mennonite Graduate Fellowship began with conversations among a few Mennonite students in 1957. Graduate students felt that they were the "marginal men" in the life of the church. Regular meetings since 1958 have brought together students from many disciplines and advanced areas of study. These conferences have served as a "meeting ground for a synthesis between sacred and secular studies" according to a history of the movement prepared by Leo Dridger, East Lansing, Mich., retiring chairman of the group. He also described the fellowship as a "forum to debate Mennonite faith" providing students with "a chance to ask serious and critical questions."

This opportunity to ask "serious and critical questions" was given in the recent meeting through the discussion of *The Faith of a Heretic*, a strong denial of traditional views of Christianity as written by W ter Kaufmann, Princeton Universi professor of philosophy. The bo was reviewed by Theron Schlaba University of Wisconsin; Harry I Fever, Eastern Mennonite Colle Harrisonburg, Va.; Joe Smuck Michigan State University; Pa Shenk, Boston University; and M vin Schmidt, Yale Divinity School

While disagreeing with the ma motif of the book that Christian is a search for security at any pri the panel agreed that the critici offered by Kaufmann called " an honest look at our traditions."

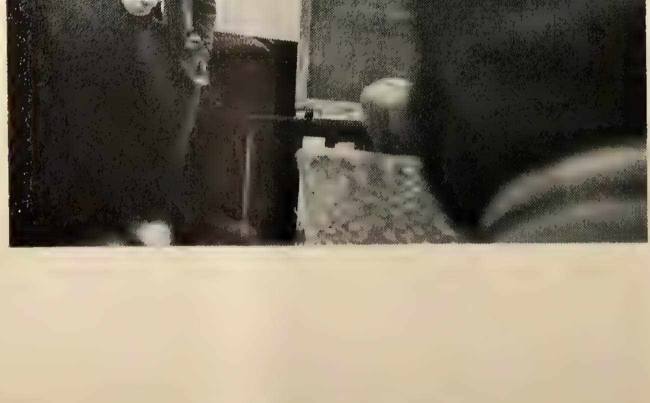
Other persons participating in t Boston program were: Owen Gin rich, Cambridge, Mass., astronom with the Smithsonian Astrophysi Observatory; David Garber, Prin ton Theological Seminary gradu student in New Testament; Ed R dick, social work graduate stud at the University of Chicago; a Robert Jungas, biochemistry instr tor at Harvard Medical School

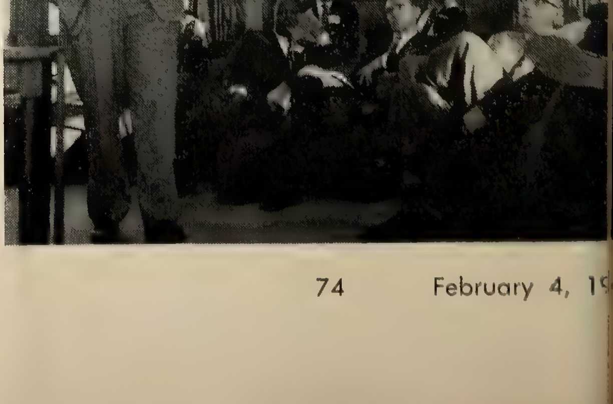
Members of the planning comm tee in addition to Driedger were Riddick, Theron Schlabach, a Victor Vogt, Goshen College Bi cal Seminary.

Registrations at the 1963 conf ence totaled eighty-four.

The group elected as its planni committee for its 1964 meeti Muriel Thiessen and Perry A. Kla sen, University of Kansas stude in English and medicine, and Vic Vogt. The next meeting is ten tively scheduled for Indiana lowing next Christmas.

Leo Driedger (left), East Lansing, Michigan, led program planning for the sixth annual inter-Mennonite meeting of graduate stude Gordon Kaufman (right), who spoke to the students, is one of two Mennonites on the Harvard Divinity School faculty. The ot professor is Lawrence Burkholder, formerly of Goshen College Biblical Seminary.





CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

anadian

Feb. 17-19—Bible Week, Canadian ennonite Bible College, Winnipeg, an. C. J. Dyck, speaker.

entral

Feb. 9-14—Lenten Services, War- n Street Church, Middlebury, Ind. Herbert Fretz, speaker.

acific

Feb. 9 - 14 — Spiritual Emphasis eek, Warden (Wash.) Church. arris Waltner, speaker.

estern

Feb. 16—Mission Festival, Alex- nderwohl Church, Goessel, Kan., e Aron Jantzens and Sue Martens, eakers.

ARRIAGES

Carol Siemens, and *Leonard Hieb- t,* both of Walton (Kan.) Church, Jan. 19.

Bonnie Lou Toews, West Zion hurch, Moundridge, Kan., and *harles Claassen,* Faith Church, ewton, Kan., on Jan. 6.

Gary Tschantz, Wayland (Iowa) urch, to *Crystal White* on Dec. .

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William E. Hamerschmidt, 12905 SW Butner Rd., Beaverton 97005

DEATHS

Mrs Myrtle (Zehr) Elder, Wayland (Iowa) Church, born Sept. 1902, and died Jan. 2.

Sadie Guth, Calvary Church, Washington, Ill., born Jan. 15, 1890, and died Jan. 11.

Jeanette Annabelle (Miller) Tieszen, Bethesda Church, Marion, S.D., born Aug. 12, 1886, at Farmersburg, Iowa, and died Jan. 11. Her husband, two sons, and two daughters survive.

Jennie Hensley (Mrs. Ed) Toevs, First Church, Halstead, Kan., born Aug. 22, 1905, and died Jan. 17. Her husband, and two sons survive.

Mrs. H. H. Voth, Alexanderwohl Church, Goessel, Kan., born Aug. 16, 1888, and died Jan. 12.

John Zeltman, Wayland (Iowa) Church, born Nov. 27, 1895, and died Dec. 27.

Henry S. Ratslaff, Herold Church Cordell, Okla., born June 24, 1884, and died Dec. 30. His wife and two daughters survive.

Peter P. Schmidt, First Church, McPherson, Kan., born March 23, 1888, and died Dec. 26.

Mrs. Abraham (Elizabeth) Warkentin, born Dec. 27, 1888, and died Dec. 24. Three sons and one daughter survive.

SERVICE OPPORTUNITY

Bookstore secretary is needed for a minimum of two-year term who has completed high school and is able to read German script; business training and experience preferred. Apply in handwriting to: Manager, Mennonite Bookstore, Rosthern, Sask.

DEDICATIONS

Thompson (Man.) Church will be dedicated on Feb. 23. The building was designed by Church Enterprise, Inc., and is being built by a local contractor. John Harder is pastor of the church.

First Church, Phoenix, Ariz., dedicated their place of worship on Jan. 3. The church building is located at 1612 West Northern Ave. Donavin Diller is pastor

WORKERS

Eugene Bergman, Willow Creek Church, Paso Robles, Calif., entered Pax service in January. He has been assigned to the Congo.

Marion and Lois Deckert recently returned from a term of voluntary service in Indonesia. They are now in Chicago where he is continuing graduate study.

C. J. Dyck will give the annual Bible Week lectures at Canadian Mennonite Bible College, Winnipeg, Canada, from Feb. 17 to 19. His theme will be "The Renewal of the Church."

C. J. Dyck (Workers).

LETTERS

THANK YOU

Dear Sir: For a long time I have received *The Mennonite* and read it with joy and benefit. The paper has helped me in my Christian life as church member and student at UBC. I believe that the Lord's blessing rests on the paper. *Vancouver.*

HOUSING PROBLEMS

To the Editor: I read the letter, "Another Side of the Story" (Dec. 31) with a rather uncomfortable feeling. I guess I imagined myself the writer—possibly in a few years. I hope not!

We are living in an area of our city where, due to boundary changes, a rather large number of Negro children are going to our formerly almost all white elementary and junior high schools. Therefore, quite a few Negroes have moved into our residential community. There seem to be more and more houses available for them while many of our *hard-working honest* families are moving to other homes. I know of several fine, respectable, Negro families who are looking for better housing, some of which could be available in our community, but these families say they would rather not move into an area where upon so doing, nearby families feel they must leave.

In a normal community situation, there usually is no mass exodus or mass influx of residents. Surely, families move regularly because of job transfers, inadequate housing, choice of schools, etc. This is true in our community also. Immediate neighbors are glad or sad, as the case may be and life goes on much as before. But when the change of color enters into the picture, the approach is changed.

First of all, there is a long period of apprehension when "They say many Negroes are moving into the area." When families do come, they are looked upon with questioning and suspicion. And all along the gnawing feeling keeps growing that "It would be much better for our children and all concerned, if we would move." Through all this, we are helping create a climate ripe for a situation such as exists on Chicago's south side—in other words, a ghetto with all the ramifications of a ghetto.

In no way am I minimizing the facts and fears expressed in the letter. I am sure they are real. But by far too many of us are contributing to the realities in these very ways. We have not been taught to think of the Negro as our God-created, also potentially-good fellowman. Rather, we have acquired the attitude that he is very different and inferior. We need to continue to be retaught so that when families concerned with the teaching of love and brotherhood find themselves in an integrating community, they might know that they have the support and encouragement of their church, their families and friends.

The tragedies of the past year (in which we cannot omit the violence of the uncolored) should bear some fruit. I think it will. *Mrs. Elmer Buhler, 2602 N. Chautauqua, Wichita 14, Kan.*

UNCLAIMED WITNESS

This fantasy occasioned by the naming of Martin Luther King, Jr. as man of the Year was written by Victor A. Dirks, 12800 Dupont Ave. S., Savage, Minn.

The postman delivered the January 3, 1964 copy of *Time* magazine in heaven. It was instantly routed to a group of men who had led the different Christian persuasions in the sixteenth century. They had long since recognized that Christ resolves all differences, and so they amiably gathered round the journal, and together read the cover story on the Man of the Year.

Thereupon the impulsive Martin Luther turned to Menno Simons and said: "Well, Menno, speak up! Claim him as your own! Up here, we know them by their fruits, and that marks him. Claim him, before George Fox grabs him for the seventeenth century!"

"And that would be entirely improper," John Calvin added gravely.

"I wish I could claim him," Menno replied sadly. "I wish he were calling himself by my name, or that his faith were a product of the outreach of my people. But no, my people have long since been convinced by uniformed gentlemen that their faith is 'Christian but not practical! They have listened to preachers who say that my witness is not possible in this dispensation, wha ever that is. And they have be persuaded that the laws of the sta must be obeyed, regardless of the intent or consequence."

"I'm going to ask God to straig en out some of those lawmake who always use my old argument Calvin commented.

"Brethren, ours is an orderly u verse, and there must be a pla for this new witness," stated Er mus, the Catholic scholar. "Y know all about arguments, Zwing what do you say?"

The warrior preacher limped still showing his battle sca "Thank you all for this chance be a Peace Maker," he said. "M tin, you can claim his name. Menn he speaks your gospel of nonv lence at a time when your own ha left it for the way of noninvol ment—I would never have had Fe Manz drowned for that! And all us can only very humbly give cre to the New Testament of our Lo now, as in our time and for time, the fountain of truth."

All nodded in agreement.

WILLING LAYMEN

Dear Editor: Thank you so mu for your article in the issue Dece ber 10 in regard to the laymen. It a well-known fact that too many us do very little within the chur All indeed have some talent and g but it is not always put to u Merely to attend church on Sund and a prayer meeting in the mid of the week is indeed good but mu more is needed. The Christian l demands the best of us all. To sume an attitude that it's only a few to have the responsibil within the church is the easy w out. True, all can't do the same surely there is something one c do. It would surprise many h much we can do. If we only are w ing and have faith we can do it. not a matter of education mer but the experience of a regenera life. Whatever little we do for Lord He will bless. Surely tha where we begin in order to obt the greater work. Personally, I lieve a deeper all-surrendering sire to do the will of the Lord needed at all times, if our work the church the body of Christ bring results and glory to the Lo *Jens R. Kramer, 2302 College Ro Goshen, Ind. 46526*

Andrew Cordier, international security expert, U.N. official, lecturer, teacher, and peacemaker.

velyn Bauer

Breaking Bottlenecks Around the World

TER LISTENING to the ninty-minute ture, an old farmer said, "I don't ow what he's gettin' at, and if I l, I'm not sure I'd believe it. But does. He sure does!"

The lecturer who spoke with such nviction was Andrew W. Cordier sixteen years executive assistant the Secretary-General of the Unit- Nations. He helped in forming the nstitution of the UN at San Fran- co, the famous preamble of which gins, "We, the peoples of the Unit- Nations, determined to save suc- ding generations from the urge of war. . . ." Since then, il his recent resignation, Cordier was one of the most important and best-informed men in the United Nations. Many of the secretaries in the offices used to say, "Cordier is the UN."

Since his youth, Cordier has been an active member of the Church of the Brethren. No other member of his church has held such an influential political post. He takes his Christian convictions with him into his work. Who can say how many public figures today have been deeply influenced by him?

YOUTH

As a farm boy in Ohio, he developed the hearty, stocky build of a Midwesterner. He says, "The farm is a good place to grow up. Work and struggle are accepted as a necessary part of life."

By the time he was eight years old, he decided to become a teacher. To attend high school he walked five miles a day—round trip. After graduating from the Brethren college at North Manchester, Indiana, he earned his Ph.D. degree at the University of Chicago.

Because his church is known as

one of the three historic peace churches, it seems unusual but not altogether suprising that Cordier should have so quickly become a widely accepted lecturer.

For seventeen years, before and during World War II, he was the head of the Department of History and Political Science at Manchester College. During the summers he often traveled in Europe, witnessing international crises firsthand, and studying the problems involved.

All kinds of groups began asking him to give lectures—service and social clubs, religious and farm groups, institutes, universities and colleges. In one year he received 1,400 requests for lectures! People recognized his wise insight and great skill in analyzing world situations. They wanted to know what could be done to assure a better world.

Cordier is a man of faith, both in a loving, just God and in mankind. He believes that war is neither inevitable nor the will of God. He believes that God by His very nature does not allow a human condition so grim that we, under divine pardon and power, cannot change. No person or plight is beyond redemption. Always there are areas in which creative solutions might be found. This is the hope which drives Cordier to do all he can to keep the world at peace.

During World War II, Cordier was called to Washington to serve in the Department of State as an expert on international security. He was adviser to the late Senator Vandenburg, who wrestled through the death throes of American isolationism. Cordier believed that our country should not selfishly try to close itself up for its own welfare, but that it should be concerned for the welfare of others. Standards of righteousness should not only be preached but lived.

Cordier's widest influence came while he was with the United Nations. From his office on the thirty-eighth floor, he put to use his intellectual gifts in co-ordinating UN activities and programs. He organized and directed the annual General Assemblies. He was principal adviser to all the presidents of the General Assembly since the beginning. His name was prominent in our papers, and his face familiar on TV, especially during the Congo crisis. Dag Hammarskjold often sent him as his personal deputy on various missions abroad.

In his lectures during this period, his audiences sometimes wanted him to be more sensational and tell about the word battles in the UN. This he refused to do.

"What is the point in becoming like the people we are fighting? Nothing is gained that way," he said. His lectures carefully analyzed world problems, indicating the difficulties involved in their solutions. He promoted Christian principles of fair dealing, mutual respect, and justice.

"Everyone wants peace, but wishes are not enough. Practical steps and a strong will to peace and justice are needed," says Cordier.

At sixty, Cordier retired from the UN to take up a new career—as dean of Columbia University's Graduate School of International Affairs. As professor of international relations, he will be able to influence future statesmen with his practical ideas and Christian approach to world problems.

Cordier received his first lessons in peacemaking in connection with his church's twice annual communion services. The Brethren eat a simple meal together, called the love feast, literally observe footwashing, and follow with the communion service.

Cordier says, "Utter sincerity, utter fairness, and utter integrity are basic to communication, and I first learned them as prior conditions to coming to the love feast tables." The Brethren believe they are under condemnation if they take part in this service and afterward do not put the commands of brotherhood into practice. Cordier sees a close relationship between Christ's teaching in this sacrament and a correct world view for today.

Cordier helped his church organize emergency relief work for war victims. He served as the first chairman of the Brethren Service Committee, similar to our Mennonite Central Committee. Their gifts carry the single statement about the donor: "Given in the name of Christ."

In a speech during the Congo crisis, Cordier said, "We are breaking bottlenecks all around the world." This is a Christian duty as well as Andrew W. Cordier's life concern.

it's a PROBLEM

MARTY LET OUT a long groan as s
flopped onto Joan's bed.
"You sound like you have had
Marty. Did you and Jim fight la
night?"
"No, it's not Jim, it's my paren
Honestly I can't do anything rig
From morning to night all I he
is 'Marty, get up; Marty, you'
had the bathroom long enoug
Marty, make your bed; Marty, tu
that radio down; Marty, comb yo
hair; Marty, that skirt is too tig
Marty, the radio is too loud; Mar
do you *have* to play that reco
again? Marty, hang up your clothe
Marty, quit fighting with yo
brother; Marty, get off the pho
Marty,—' "
"Don't tell me. Change 'Mar
to 'Joanie' and you have the sto
of my life too," Joan answered
Marty caught her breath.

Understand and tolerate differen

Marty and Joan obviously feel th
their parents do not understa
them. This is likely true. Pare
and teenagers often have deep m
understandings about each oth
But the important matter is not
fact that these misunderstandi
develop. Some of them are norn
in the process of growth. What
ally counts is how these misund
standings are resolved.
At rock bottom is the need to r
ognize that God has made us w
individual differences. It would
wonderful if everyone would
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cause of these differences peo
tend to look at problems throu
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be much happier if we learn to
derstand and tolerate differenc
Parents and teenagers also t
to look at things from their o
vantage point. Parents, if they
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what they think is best for the te
ager. Teenagers, if they are norn
are looking out for themsel
Marty's parents may be deeply

rned that she develop a keen nse of responsibility. To Marty is seems like nagging because e wants to be independent. Perups Marty's parents haven't been o effective in teaching responsibiy and now that she is a teenager upsets her greatly.

Young people also need to realize at it is often a painful process for rents to ease up on the control of child. Marty's parents may be ıding it hard to let her sink or im. They may want to let go but e afraid to do so.

Many resentments can be relved when parents and teenagers ırn to communicate. Everyone ıds it hard to be perfectly honest. ırty's parents may never have ıde it plain just what is and what not expected of her. She resents is treatment and does the very posite of what they want. At ıes teenagers are not honest with eir parents. This results in misıst. Because Marty's parents n't or can't trust her it seems to r that she does nothing right. rents tend to give more liberties eenagers prove to be trustworthy.

mportant in the development of ılthy parent-child relationships a proper Christian spirit. This indes a renewed mind which sees situation God's way, a loving ırt which exemplifies the presce of Christ, and a determined tivation which allows nothing to nd in the way of harmonious ent-child relationships. *Lyman fstetter, Pastor, Bethel Commuy Church, Santa Fe Springs, Calif.*

y a bit of humor

sounds as though Marty and her ents don't communicate with h other very much except for n'ts"—if you can call that comnication. Too often the only time ents talk to their children is en the children are doing someng they don't want them to do, l too often the only time teenrs talk to their parents about ngs that really matter to them is they are asked. In this kind of nily the members are too much olved in individual lives and not cerned enough about each other. ll families need time for parents l children to share together. This y take place at the table, when arent and teenager are working ether, when the student comes home from school in the afternoon, over a bowl of popcorn in the evening, just before bedtime—any time that can be snatched from the organized rush of the day for person-to-person sharing.

As part of these highly informal discussions, in which every person's opinion is respected, family members can discuss reasonable individual and family goals and decide together what individual responsibilities are. When there is no such mutual understanding, parents are bound to seem overdemanding and teenagers inconsiderate.

As the family shares together it probably discovers that everyone needs to help the other a little more: Dad builds Joe storage space for his hobby to eliminate a messy room problem; Mother takes time out from her work for daily piano accompaniment during Ann's clarinet lesson because it makes Ann's practicing more fun; Joe and Ann agree that they should make their beds and try to do it on rising. Even though this doesn't work all the time, the family finds that shared ideas in an atmosphere of Christian love work much better than a crack-the-whip show run by a parent.

A sense of humor helps. Parents and teenagers should be trying out their wit on each other. The resulting exchange, if it is obviously not ridicule but fun, creates a climate for cooperation. Perhaps instead of, "Marty, please straighten up your room," the parent says cheerfully, "Marty, I'm thinking of asking the garbage man to change his route so that he can pick up in your room instead of in the alley," and Marty comes right back with, "That's a good idea, Mother, thanks. Be sure he takes that hideous plaid skirt." (OK, that isn't so funny, but you can do a lot better once you get started.) Anyhow, *humor* each other; you'll eventually have a pretty good treasury of family jokes and you'd be surprised how this oils human relationships.

Always, both parents and teenagers need to remember that adolescence is a time of change and some confusion, and as a result *all* family members should try to put in as much second-mile tolerance of and consideration for each other as they humanly can. *Esther Groves, homemaker, Newton, Kan.*

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EDITORIAL

by Robert D. Suderman

The old slogan "business before pleasure" had just been applied. Daddy excused himself from the table and went to his desk. Small faces looked questioningly at Mother. Why did Daddy have to study so much? Mother tried to explain (once more) that Daddy must study to become a preacher. Out of the mouth of babes came a question. "Well, if Daddy is going to be a preacher, then who will be our daddy?" Daddy already had one vocation. Could he be a daddy and a preacher at the same time? Small minds were not suggesting a celibate clergy (I trust). They were asking what many who consider the ministry as a vocation are asking, "Is there enough room in my life for both myself and the ministry?"

The next question is, "How much room does the ministry take?" Assuming of course that we all know precisely how much room we need for ourselves. Ah, there is the rub! We don't know all about our life before we live it. We don't know how long it will last. To divide time for the purpose of scheduling and convenience is one thing. But to divide it for the accommodation of conflicting interests is another.

So the problem of enough time for the ministry is not the basic question. The real issue is personal integrity. "Am I willing to integrate my personal expectations from life with my personal obligations to life?"

The vocation of the ministry provides ample opportunity for anyone who anticipates both privilege and responsibility in life. In other words, you can be a daddy and a servant at the same time.

The life of Jesus illustrates both the sense of privilege and the awareness of responsibility which the ministry offers. Jesus' expectation from life and His obligation to life were harmonized. If anyone ever enjoyed life, it was Jesus. Some have the impression that He was the sad man of Galilee. But there enough evidence in the Gospels to the contrary. the age of twelve, He was enjoying the creative ab ity of His mind by asking questions in the temple. was a happy youth because He obeyed His paren He appreciated the beauty of the lily fields. He to pleasure in social festivities. At one wedding feast did not want the joy of the occasion marred by shortage of wine so He made more wine. Indeed, H enemies thought that He was getting too mu pleasure out of life. He enjoyed the innocence a prattle of small children. He appreciated the clo ness and fellowship of His twelve disciples. He w most happy when He could help people.

But with all of His satisfying experiences, Je was aware of life's problems. He saw what sin co do to mankind. He encountered the twisted bod the deranged minds, and the broken hearts. He h met the devil face to face. He sobbed uncontrolla when death claimed the life of His friend. He cr when His own people rejected Him. He felt the p of physical torture. He sensed the frustration of dea He bore the guilt of the world as though it were own.

Jesus is more than an example of the ministry. is the key to life at its best. His life and persona are the dynamic for the ministry. His life and de are removed from us by many centuries, but by fa in Him as our Lord and Savior we stand in same line of redemptive history in which He sta as the center. The benefits of Jesus' ministry are tra ferred to our account. We must not forget that sense of mission is also extended to us because we lieve in Him.

In Christ, God was a Father and a Servant at same time.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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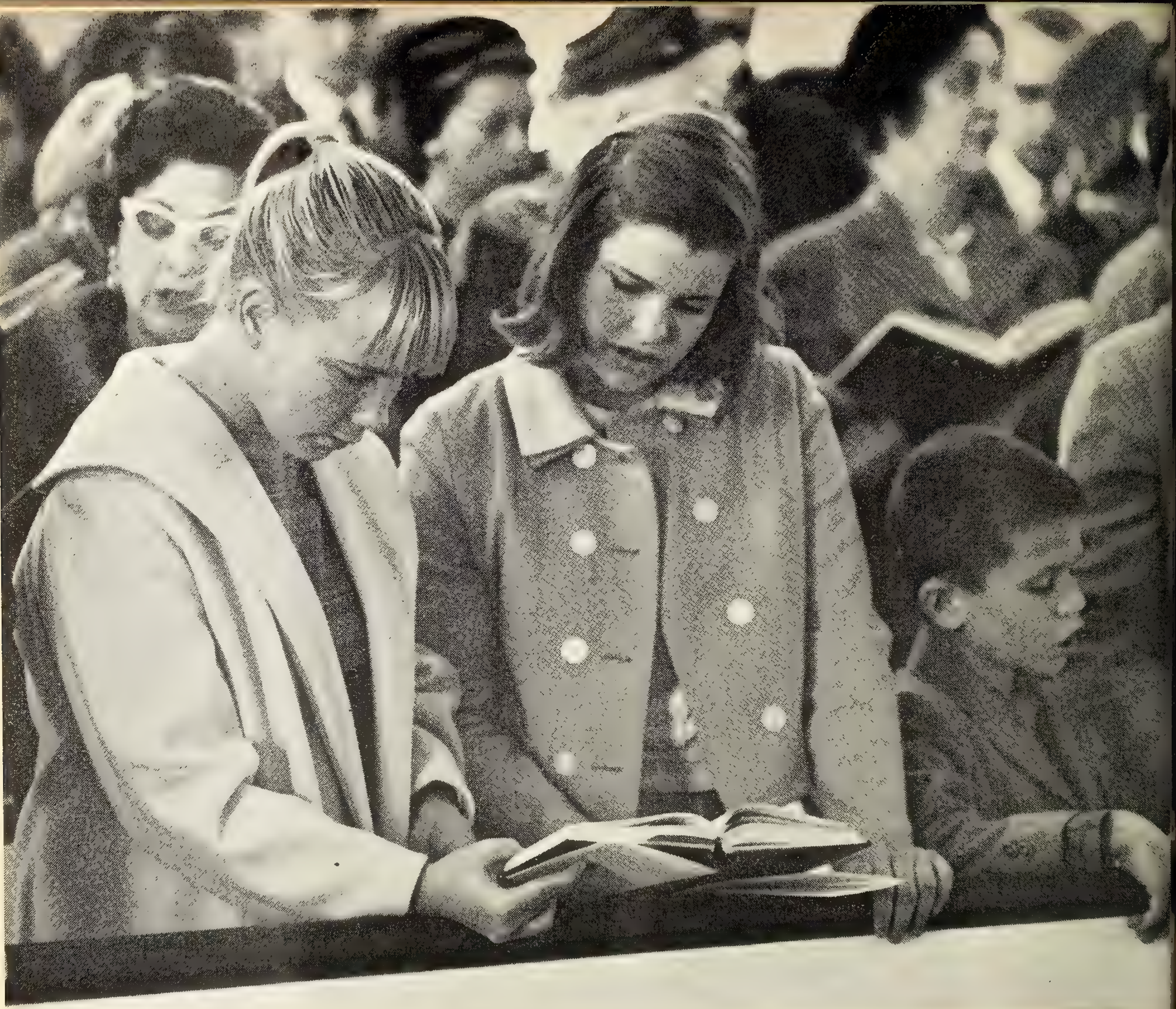

A hymn should help us in the worship and praise of God.

a hymn is to sing

Walter H. Hohmann

MANY WRITERS CONSIDER a hymn more difficult to write than any other kind of poetry. Alfred Lord Tennyson, a great poet, said: "A good hymn is the most difficult thing in the world to write." In his old age Tennyson wrote "Crossing the Bar" which is hymnic in character and one of the few of this type he wrote.

It is easier to say what a hymn is not, than what it is. Most people who sing hymns regularly in worship services could not give much information on what a hymn is.

Harvey B. Marks says, "A hymn is an ode of praise to Almighty God. In contrast, a gospel song is a religious exhortation to fellow man, and a carol is a simple narrative in verse of some outstanding biblical event."

Augustine said: "Hymns are praises to God with singing."

Another definition of a hymn considered good by many says, "A hymn is a sacred poem expressive of devotion, spiritual experience or ligious truth, fitted to be sung by assembly of people."

Hymns should help us in wors —a primary activity of redeer mankind. The chief function o congregation is to worship God. place in which this worship ser is held is a *house of worship* and service is a *public worship* beca we all take part.

God is the supreme factor, and acts of worship take character f

ir relation to Him. A hymn uld should help us in the wor-) and praise of God.

he Psalms contain more pas- es of praise than of prayer. aise ye the Lord" may be called keynote of the Psalms. The wor-) of the heavenly hosts is praise, the redeemed in heaven are represented in the Book of Revelation as praising God in such lofty strains and mighty volume as earth has never heard. Such being the case, how sadly has public praise often been neglected and even abused at times. Pliny the historian took note of the hymns of praise of the early Christians. Luther conquered, at least partially, through his chorales. Charles Wesley's hymns prevailed as effectively as John Wesley's preaching.

We do not realize how much sacred song means, to what it expresses, or what it may accomplish. Therefore we neglect it, to our loss.

"Desire ye to know whether a land is well governed and its people have good morals?" asked Confucius. "Hear its music."

What are the essentials of a good hymn tune or melody. How should the melody be harmonized? What should the rhythm be? What should be the balance of phrase?

Richard Terry, for many years organist and choirmaster at Westminster Cathedral, London has some interesting things to say in his recent book, *Voodism in Music*. Concerning a hymn tune he says:

"First: If the melody is strongly and clearly defined, free from triviality, banality or trite cliches; if it is readily picked up by a congregation without a note of its harmony being played, it is a good tune. If on the contrary its melody is weak and sentimental, if it is reminiscent of the drawing room song, if its intervals are awkward, if the congregation finds difficulty in 'picking up' the melody from merely hearing it sung unaccompanied by a single voice, then it is bad, or at best, an unsuitable tune.

"Second: If the vocal harmonies and the accompaniments are bold, straightforward and diatonic it is good. If they are meretricious, or sensuous it is bad.

"Third: If its rhythms are broad and dignified and free from that form of vulgarity known as patter it is good. If they are jerky, jumpy, square-cut or vague or rambling, it is bad.

"Fourth: If its phrases are ill-balanced it is not a good tune." A phrase may be well or ill-balanced from the point of view of contrast, of repetition, or of rhyme. A great many hymns may be studied from these various points of view and one can discover what the points mean.

Again quoting Terry: "Fifth: In the matter of aesthetic or devotional appeal . . . so much depends on a variety of circumstances and occasions. A tune eminently suitable to one set of circumstances may be quite out of place in another. To take one example: Sullivan wrote a rousing tune to Onward Christian Soldiers. It fulfills the idea of soldiers on the march and from that point of view it is inspiring. But by singing that tune to another hymn of exactly the same metre (e.g., Caswell's 'Come Ye Little Children' or —worse still— Faber's 'Mary, Dearest Mother') the result is grotesque in the first instance and outrageous in the second. And yet it is precisely the same tune. Which only goes to show that tunes intrinsically good in one case may prove shockingly bad in others."

Perhaps these points may serve as guides for us all.

Some of our churches have built well, and even better than our elders thought at the time in providing what they called *Die Sommerferein Bibel Schule*. In this school Bible verses were memorized and chorales and hymns were learned by lyric and note. I well remember these experiences in this type of school in the church at Deer Creek, Oklahoma. Our churches should revive this sort of experience and training for the children of today.

Johann Sebastian Bach, a master musician, gives us much to ponder when he said: "Its final cause [of music] is none other than this that it ministers solely to the honor of God and the refreshment of the spirit; whereof if one take not heed, it is no proper music, but devilish din and discord."

Is the average church music one hears today in tune with such ideas? In our church music we must keep an ever vigilant attitude and mind and ask God's guidance and leading in order that we may build the "Kingdom of God" to His honor and glory and the welfare and salvation of mankind.

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Strength from Outside

A MEDITATION FOR WORLD DAY OF PRAYER

Matilda K. Voth

To have someone pray for you is a wonderful thing. The witness of Christians praying for one another is perhaps the greatest power in the world.

The secret of much of the success of the Billy Graham evangelistic crusades is the preparation beforehand in months of prayer fellowships. Prayer partners like the little woman in her sixties who travels with the team spend much time in prayer for the meetings, for Mr. Graham, and for the people.

Perhaps you have had hours or days when strength just seemed to come to you from outside yourself—a time of bereavement or great stress when you could not pray and yet strength came. Later you learned how kind friends and relatives had been praying for you.

As for prayer fellowships, what a wonderful blessing they are, both to the participants and to those for whom prayer is made. A friend of mine, Doris Trefren of the Oriental Missionary Society, traveled all over the United States, England, Australia, and New Zealand organizing prayer fellowships. Great blessings have resulted to the work of the society.

Everywhere on mission stations the weekly prayer times are the power source for the work. In our town furloughed and retired missionaries pray over mission concerns at a monthly prayer fellowship. Similar groups meet weekly aside from the scheduled church meetings.

Norman Vincent Peale tells in the magazine *Guideposts* of young people meeting in groups for prayer and discussion. In the less formal atmosphere of a small group, outside the church often, seekers find the Lord. Uninhibited they come truly seeking, and truly praying.

In this atomic age we become more aware of the marvelous resources of God's great universe. The earth, we are told, receives but 1,237 millionth part of the sun's heat. The rest goes out into space. How great are God's resources.

The Capacity to Love

God has given us the resources of our bodies and minds. To the infant and small child the emotion of fear is most useful. As adults, too, in many things we do we are moved by a sense of fear. We build houses for fear of rain and cold, take out insurance for fear of illness or car accidents, prepare to come to a home for the aged for fear of having to live alone.

God is love and has given us the capacity to love. When we have the wrong kind of fear, perfect love casts out fear. The story of Joseph forgiving his brethren is a perfect example of this. His brothers had sold him into slavery. Then, because Joseph feared God, he would not stoop to sin. There were years of suffering and testing. Never a word about his father and home could reach him. Surely Joseph could have despaired. Now before him were his brethren, he had just told them who he was. His brothers were filled with fear for their lives. But Joseph assured them, "God meant it for good."

Fear because of jealousy and unforgiveness has no place in a Christian's life. As Paul wrote to Timothy, "God has not given us the spirit of fear, but of love and of discipline and of a sound mind."

Arima San as a young man of sixteen attended a Catholic school in the city of Miyazaki, Japan. He rode back and forth by bicycle from his home in the neighboring town of Takaoka, about six miles away. Entering his home town nestled among the hills and orange groves, he often passed a group of children listening to a missionary and a Japanese young woman telling stories from a flannelgraph board. He stopped and listened. As the days went by he learned to know the speakers and the Lord whom they presented. One day he came to the missionary home and after an hour of study and sharing over Rom 5 he knelt and gave his heart to Lord. A few weeks later as missionary family was packing leave Japan for an appointment another country he brought a pla carved with his own hand. On it had carved the verse from 2 T othy 1:7. To the missionaries it an evidence that young Arima learned the secret of this mess himself and had become "more t conqueror" in wanting to share

The Resource of Faith

The indispensable resource for life of victory is faith. Many of have found blessing in Kathe Marshall's recent book, *Beyond O selves*. In it she refers often to other great Christian woman, H nah Whitall Smith who through book, *The Secret of a Happy Ch tian Life* had a strong influence Katherine Marshall's life. Both phasize the fact that the Chris life must be lived in the will.

Akyou lives on Taiwan's coast. She thought of divorce w her husband was imprisoned fo small criminal offense. Then found work as cook for missionar She heard of a small Bible st group and joined it to see what gospel was. Soon she found life in the gospel and desired to come a Christian. She entered catechism class for further st was baptized and soon becam Sunday school teacher.

In due time her husband retur from prison. Akyou found in b a Christian her attitude toward had changed. She no longer wa a divorce but rather desired tha also might become a Christian. prayer was answered when he n ed to enter hospital for an e gency operation. As he entered operating room he prayed his prayer to the "Only True God Heaven."

"Truly God does work in m terious ways His wonders to form," says Akyou. (See *The M nonite*, May 28, 1953 and *Tai Home Bond*, Fall, 1962.)

Romans 8:37 says "In all th things we are more than conque through him who loved us." S of "all these things" include tr lation, distress, persecution, fam peril. We can be more than querors through Him that loved and gave himself.

Der Mennonitiſche Immigranten=Bote

, January 14, Der Bote, *our sister
rman paper celebrated its for-
th anniversary, having begun in
24 as the* Mennonitische Immi-
anten Bote. *In one sense,* Der Bote
*the continuation of the first Men-
nite paper published in North
ierica, John H. Oberholtzer's*
ligioser Botschafter *founded in
nnsylvania in 1852 which through
series of mergers was merged
th* Der Bote *in 1947. Below is the
niversary editorial of* Der Bote's
tor, P. B. Wiens.

RTY YEARS AGO, on January 14,
24, the first four page issue of the
nnonitische Immigranten Bote
s published. Many of our readers
ı still clearly remember this birth-
y. We do not intend to make a
at to-do about the fortieth birth-
y of the *Bote*. But we do wish to
ourselves today whether the
te has fulfilled its purpose as out-
ed by its founder and first editor,
etrich H. Epp.

Ve have evidence that the late
tor was a warmhearted, unselfish
ganizer who loved his people. If
ptability and empathy are nowa-
ys a prerequisite to the success of
editor, how much more necessary
st it have been in those confused
ys. Certainly D. H. Epp was no
ıatic but a far-sighted idealist.

The *Bote* was born in a poor no-man's-land. With its appearance an opportunity was given to the widely scattered immigrant groups that had no other way of meeting and communicating, to get into touch with each other weekly. With its communications from the old home and its reports from the many new settlements in Canada, the *Bote* soon became a replacement for the so greatly missed village fellowship of Russia. This is the only answer as to why the little two page *Bote* was received with open arms by all the immigrants.

Yet D. H. Epp set much higher goals for the *Bote*. In his leading article in the first issue we find these words, "Even if our way of life was undermined in our former home, yet we were permitted to take with us the most sacred of our possessions, our religion. We wish to acknowledge our faith here and freely increase it. The *Oberlicht* ["Light from Above," a devotional feature] in the *Immigranten Bote* will strengthen your faith when it grows weak and will serve you as a guide on your path of faith, and will encourage and cheer you when you are discouraged.

But the *Bote* recognized as its greatest task the bridging over of the differences between the new immigrants and the native born. Epp says in his own words as follows, "The *Mennonite Immigranten-Bote* comes to you dear brethren in Canada and takes its place at the family table. Impelled by Christian love you have helped us across and have received us hospitably. A bond of friendship unites us to you. You are keenly interested in our life and fate. The *Mennonite Immigranten Bote* intends to tell you how the immigrants are faring, through it you are to learn how they are working, feeling, thinking, and how it is with their spiritual life. Help us in our new task. Help us with your experience. Give us some good hints. We immigrants have not come across to live in isolation, but we wish to unite with you in order to work together as a large family, in the building of God's Kingdom on earth, in the realization of the ethical ideals which our faith teaches us and in the improvement of the intellectual culture of our people."

Today the forty-year old *Bote* could not set any nobler goals. We thank God that through the *Bote* much could be accomplished in the Mennonite fellowship. At the same time we wish to acknowledge modestly that the task with which we are charged has not yet by far been fulfilled. May it please God that in the future also the efforts to unify all Mennonites shall be discussed in the *Bote*.

DER BOTE

NEWS

United States Court Drops Supreme Being Draft Test

DANIEL ANDREW SEEGER is a conscientious objector. He comes from a devout Roman Catholic family. Two of his uncles are priests. But his request to be deferred from military service was denied by his New York draft board. He was refused this recognition because he answered "no" to the Selective Service question asking if he believed in a Supreme Being.

The United States law on conscientious objectors has required that refusal to serve in the military forces be based on such a belief. Those who believe otherwise are denied deferment and called up for service as was Seeger. On October 1960, he refused to take the step forward at swearing-in ceremonies that would have made him a member of the armed forces.

The Justice Department prosecuted Seeger for refusing induction. He was sentenced to a year and a day in prison. He appealed the conviction. On January 20, the United States Court of Appeals Agreed that he had been wrongly sentenced. It further declared unconstitutional that portion of the law requiring conscientious objectors to profess belief in a Supreme Being.

Because this verdict strikes down part of a federal law, the government will send this case to the Supreme Court. Should the Supreme Court agree, Congress will need to write a new law for conscientious objectors.

Seeger does not count himself as an atheist. He attends the meetings of the Society of Friends regularly, although he is not a Quaker. He heads the college counseling section of the American Friends Service Committee in New York.

He calls himself a "religious agnostic." He does not feel that he can say definitely and finally that he believes in a supreme being. He says that "the existence of God cannot be proven or disproven, and the essence of this nature cannot be determined."

Seeger finds war futile, self-defeating, and unethical.

The Court, in its opinion, felt that Seeger's decision to follow his conscience deserved to be respected by the draft board just as much as the conviction of a believer in a Supreme Being.

Judge Irving R. Kaufman wrote the verdict with which his two fellow judges agreed. Kaufman felt that the great variety of religious beliefs present in the United States prevents the law from requiring a common belief. "For we feel compelled," said Kaufman, "to recognize that a requirement of belief in a Supreme Being, no matter how broadly defined, cannot embrace all those faiths which can validly claim to be called 'religious.'"

He noted that many groups do not teach a belief in a Supreme Being. He listed: Buddhism, Taoism, Ethical Culture, and Secular Humanism.

Kaufman added, "In the face of this vast conglomeration of differing ideas and ideals, it is not surprising that no single concept may be fou which is common to all."

Kaufman noted that for some, co science has taken the place forme ascribed to God. He said that "f many in today's 'skeptical gene tion,' just as for Daniel Seeger, t stern and moral voice of conscien occupies that hallowed place in t hearts and minds of men which w traditionally reserved for the co mandments of God."

The Court also felt that the re gious beliefs of even a majority the citizens could not be used to d criminate against others. "We . cannot conclude that specific re gious concepts, even if shared by t overwhelming majority of the cou try's organized religions, may be lected so as to discriminate agai the holders of equally sincere re gious beliefs."

Kaufman also rested the Cour case on the rights of individuals u der the Bill of Rights. He saw t draft act as developed by Congre as an effort to preserve individu liberty. Said he, "We . . . recogn the concern for personal libert and religious freedom which led the enactment of the conscientio objector exemption in the face the perils which confront us throu out the world."

In his final plea, Kaufman bas the rightness of his opinion on belief in God, which he did not quire of Seeger. He said in conc sion, "Indeed, we here respect t right of Daniel Seeger to belie what he will largely because of t nviction that every individual is a ild of God; and that Man, created the image of His Maker, is en- wed for that reason with human ;nity."

UDENTS WORK IN INNER CITY

teen students from Goshen Col- e, Eastern Mennonite College, d Hesston College spent the latter rt of their Christmas vacation ecember 28-January 4) in an inner y volunteer project at St. Louis. Purpose of the project was to e students a better understand- of the predicament of urban n. Students listened to lectures city leaders such as T. M. May- ry, former alderman of St. Louis, d Vernelle Fuller, former police ective and current law student Washington University.

They also visited community irches and toured the St. Louis tropolitan Church Federation De- rtment of Planning and Research. oup discussions also comprised a ge part of the project with the al pastor and three Mennonite y social workers participating.

Practical work included cleaning artments for disabled persons as ggested by the Visiting Nurses sociation. All students lived in gro homes during their seven- y stay.

Regarding the program Student oject Leader Curtis Burrell says, he basic assumption that the irch has the final answer for the es of man is correct. But that t must not cause us to err in nking we always know what our ient's ill is, or how to apply the aling balm. If we are to hit our get in urbia, we must make close servation as to what and where is. If not, we may find ourselves atching where it doesn't itch."

PANESE CHURCHWOMAN DIES

December 27 the funeral of Mrs. Fukuda was held at the Cen- l United Church of Christ in yazaki, Japan. Missionary Rob- Ramseyer writes of Mrs. Fu- la: "She was the mother of Ted kuda, who attended Bethel Col- e and Hartford Seminary with ssion Board assistance several rs ago. Mrs. Fukuda was a lead- in church women's activities and many social welfare activities oughout the prefecture. Her passing made us aware once more of how much one woman fully dedicated to the Lord can do, even in this land which knows so little of Christ. We pray that God will raise up many like her who will give themselves fully to His work. May God give us the courage to offer ourselves also."

CONGO MISSIONARIES SAFE AND PLANNING TO RETURN TO WORK

On January 31 the Congo government began sending troops into Kwilu province to deal with the two-week-old rebel uprising.

Guerrilla bands led by Pierre Mulele have terrorized the province of Kwilu killing three Belgian Catholic missionaries and a Baptist lady missionary from Idaho. Another Baptist worker was wounded.

Kwilu is one of two provinces in which the inter-Mennonite Congo Inland Mission is active. All Mennonite missionaries in Kwilu were evacuated safely. (See *The Mennonite,* Feb. 4.)

Mennonite missionaries formerly in Kwilu have moved to the following places: *Leopoldville*: Charles Sprungers, Peter Bullers, Harvey Barkmans, Mrs. Arnold Nickel, and Selma Unruh; *Tshikapa*: Elda Hiebert, Betty Quiring, Dr. Arnold Nickel; *Lubondai*: James Bertsches, Harold Grabers.

Mission properties at Kandala were burned by the rebels, and possibly also at Kamayala. Property at Mukedi, the other major station involved, seems to be secure.

Mennonite Brethren missionaries working in the same province were also evacuated and are reported safe.

As of January 31, only one American missionary remained in Kwilu. She was Mae Clark of the Congo Gospel Mission, who operates an orphanage at Balanganga in eastern Kwilu.

A New York *Times* dispatch reports that Charles Sprunger and Loyal Schmidt, both Mennonite missionaries were held captive by the guerrillas for thirty hours in the Gungu area. They were present at a meeting of 700 guerrillas in the forest late on the night of Jan. 23.

The men were seized on the road between Gungu and Kandala. Their car was burned and they were taken to the forest rendezvous.

On their way they passed a village where their captors demanded food supplies. The village chief knelt before the guerrillas and pleaded for mercy when told that his village would be burned if no food was produced.

At the forest meeting small rebel groups each with a commander congregated. The men were armed with bows and arrows and bush knives.

The meeting was in charge of a "vice president" who sent a courier on bicycle to the "president" to find out what to do with his prisoners. Word came back the next day that the missionaries were to be helped to leave the area and directed toward Mukedi. From Mukedi they were evacuated by plane.

Another missionary, a Baptist, reported that his house was broken into by a large group of bandits. The missionary, Barton G. Browning, asked what they wanted.

"They said they wanted all the missionaries, Catholics and Protestant, to leave," Browning reported. " 'We will kill our own leaders,' they said. 'Then Moscow will help us and give us all kinds of things.'

"Some said they had seen pictures of places where the Russians had taken over. 'White men keep us from having all that,' they said."

"Then," said Browning, "they threw dirt into my face and shouted, 'This is our land, the white man cannot have it.'"

In commenting on the disturbance in Congo, Reuben Short, Elkhart, Ind., executive secretary of the Congo Inland Mission, said, "This crisis is a fabric of sporadic anarchy and violence floating on the surface of a tension laden nuclear era."

"Secondary causes," Short added, "appear to be idleness, poverty, illiteracy, and we believe the primary cause is the fact of human depravity."

Short felt that the rebellion would be short-lived. He indicated that workers would probably be able to return in the near future. "We assume," he said, "things will quiet down shortly, that we can return to our posts with confidence and we can pick up from there—perhaps with some adjustments in strategy. We will continue to help so long as we can be useful and do not plan to retreat because of a few misunderstandings and belligerent foes."

Mennonite Comment on Pope's Visit to Holy Land

The following observations were written by Herbert L. Swartz, Willowdale, Ont., who is director of the Mennonite Central Committee's program in Jordan. He is a member of the Mennonite Brethren Church.

The yellow and white flags and streamers are being removed. The arches across the road at the Jordan River and at the approches to Bethlehem and Jerusalem will stand for a time as a reminder of the occasion. The newsmen are already gone to the next important place. And gradually the press and information centers at the post office and the archaeological museum will disappear. But many will not soon forget the visit to Jordan, the Holy Land, of Pope Paul VI.

The excitement of receiving an important visitor seemed to grip the city of Jerusalem, where MCC Jordan has its headquarters, a few days before the visit. While the outward preparations accented this mood, the ever present political and religious questions drew the residents and the visitors together into a concerned group.

Was the Pope sincere in his pledge that this was to be a "pilgrimage"? How would the proposed meeting between the Roman pontiff and the Greek patriarch affect the recent thaw in Protestant and Catholic relations? What would the Moslems say to all of this? And, finally, in the light of recent tragic assassinations, would God grant a safe journey to this man?

In carefully guarded words and by a due regard for the right holy places at the Garden of Gethsemane, in the Church of the Nativity, and in the Church of the Holy Sepulchre, Pope Paul underscored his sincere desire to make this a personal pilgrimage. One could not keep from making the obvious comparison between the medieval saint and the modern Pope. There was no similarity between this entry into Jerusalem, and that of the One who came in peace to give His life as a ransom for sin that men might be reconciled to God. But, there was a sharp reminder of the need for reconciliation of man to God, and man to man, when the Pope crossed over to Israel and returned at a different point.

The meeting between the Roman and Greek Church leaders was cordial. While the event itself was dramatic, its timing was unfortunate. It seemed like a "play" for the crowd. There can be no doubt now that the door for discussion and more cordial relations is open. However, in a message from Bethlehem, Pope Paul made quite clear the position of the Roman Catholic Church towards "the separated brothers who are not in perfect communion with us," as he declared that "the door of the fold is open," "there is room for all." Besides this though, he did emphasize that, "We shall not call for gestures which are not the fruit of free conviction, the effect of the Spirit of the Lord." The thaw is still on!

The message of King Hussein of Jordan, at a press conference two days prior to the arrival of the papal party, set the tone and official attitude of Islam toward Christianity as represented by Pope Paul. The king spoke of a common spiritual heritage and of the fundamental affinity of the two great religions. He also defined the position of the Koran toward Jesus Christ, which he said has reverence for the divine message of Christ with the result that Islam reveres and believes in the divine nature of Jesus Christ as emanating from the Son of God. The visit of the Pope, the King declared, heralded a new era of cooperation between Islam and Christianity.

In seeming reply to this, Pope Paul declared in Bethlehem, "We Christians, taught by revelation, know that God subsists in the three divine persons, Father, Son and Holy Ghost—but we ever confess a single divine nature and one only living and true God." Theologically, the positions were clear; but left unanswered was the basic question: "What then shall we do with Jesus Christ?"

GOSHEN MUTUAL AID MEET

The 1964 conference of the As
ciation of Mennonite Aid Societ
will be held March 5 and 6 on t
Goshen (Ind.) College campus. T
is a major change in location
order that the various mutual
officers might be able to see one
the centers of Mennonite Mutu
Aid activity.

Principal speakers will be: O'R
Graber, Buhler, Kan., who will p
sent a series of four addresses
"The Imperative of Mutual Ai
A. J. Metzler, executive secreta
of the Mennonite church, will spe
on "Is Mutual Aid an Imperat
Today?" J. Lawrence Burkholder
Harvard Divinity School will p
sent an address on "Mennonite M
tual Aid Programs and the Futur

There will be three worksho
one including a tour and disc
sion of management practices a
application of the Mennonite M
tual Aid, Inc., of Goshen. Ha
Wenger of Wellman, Iowa, will c
duct it. Wayne Clemens of Akr
Pa., will conduct a workshop
"New Developments in Packa
Policies." Richard Yordy will c
duct another workshop on "T
Role of Mutual Aid in the To
Program of the Mennonite Churc
These workshops will be under t
direction of A. A. Schroeder
Reedley, Calif.

Secretary-treasurer of the asso
tion is Howard Raid, Bluffton, Oh

INDIAN LEADERSHIP EMPHASIZ

A special report on Paraguay I
ian tribes living in the Chaco n
Mennonite colonies was made
Jacob A. Loewen on January 17
the Executive Committee of
General Conference Board of M
sions.

Loewen, professor of anth
pology at Tabor College, Hillsbo
Kan., recently returned from Pa
guay after an intensive six-mont
study of Paraguay Indian tribes
behalf of the Mennonite Cent
Committee and the Indian reset
ment program). The Board of M
sions is studying Conference
volvement in the Indian miss
work.

Loewen reported his impress
that the establishment of the Ch
tian church among Paraguay I
ans appeared to be on a soun
foundation than work he had
served elsewhere in Latin Ameri

untries. He emphasized the im-
rtance of allowing Indian leader-
ip to develop and work freely un-
r the guidance of the Holy Spirit,
thout the hampering influence of
much white administration and
estern mores.

Loewen also suggested that as
raguayans Mennonites win Indi-
s to Christ, the converts may
emselves be the best channels of
Holy Spirit in winning Spanish-
eaking Paraguayans, with whom
ey are closer culturally than the
rman Mennonite immigrants.

A number of Mennonite colonists,
alizing the great opportunity for
ristian mission work among their
dian neighbors, see the leading
God in bringing them to the
aco. "Why did He lead us to
raguay?" they ask. "Was it not
this work—to bring Christ to
Chaco?" The undertaking will
quire the joint support of Men-
nite groups both in North and
uth America—thus the concern
d interest of the Conference
ard of Missions.

STHERN BOOKSTORE SALES

vid Reimer, manager of the Men-
nite Bookstore in Rosthern, Sas-
tchewan, reports gross sales of
15,000 for 1963, an increase of
ty-seven percent over the previ-
year. The store moved into a
w building a little over a year
o, and the enlarged new quarters
ve contributed substantially to the
es increase, as has the program
veloped by the staff: church vis-
tion, promotion, and wider selec-
n of merchandise. Assisting Rei-
r are Ruby Welk, Robert Schmidt,
d Lydia Janzen.

REAN ANNIVERSARY

n years ago Kyoung San, Korea,
s a ghost town. Now it is teem-
with 200 orphan boys working
h carpentry, printing, metal
rk, and agriculture; studying
glish and all other academic sub-
ts; playing tennis and basketball.
When MCC workers, Mr. and Mrs.
Robert Kohls, arrived at Kyoung
in 1953, they found an aban-
ned Japanese agricultural insti-
e. Since that time the Mennonite
cational School has come into
ng.

After the original buildings were
paired, a small staff greeted the
ival of the first thirteen orphan boys who also worked hard to help with the farm and building programs. Later more boys came and the first agricultural vocational course was started followed by academic and additional vocational training classes.

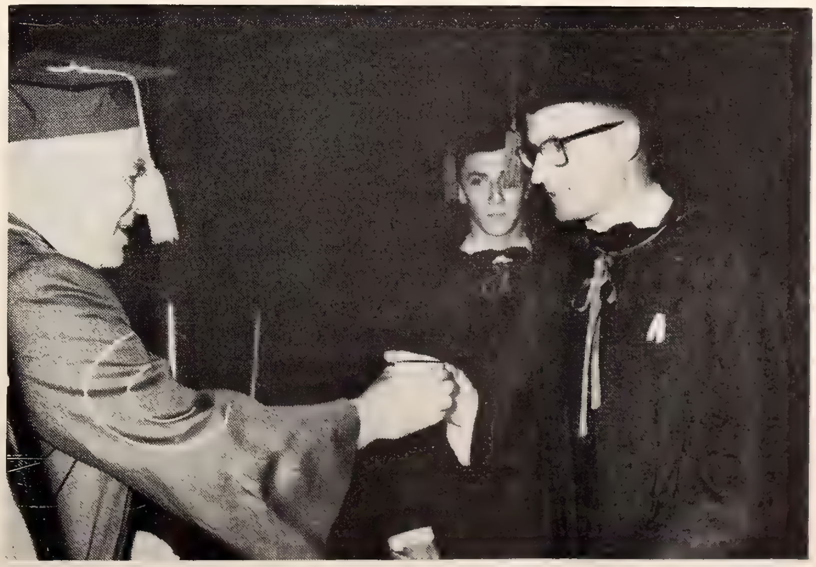
There were growing pains, of course. At one time a group of boys who had become disgruntled with the food and their general treatment persuaded sixty more boys to leave the school. Later most of these boys returned but it was a time of crisis for the school. At another time one dormitory burned to the ground. This was replaced to make a total of three dormitories, with one more presently under construction.

A fifty acre farm helps to feed the 200 orphan boys at the school. Along with the development of the farm many animals were obtained. The animal population has increased to six cows, three oxen, three goats, fifteen pigs, three geese, twenty rabbits, and two watch dogs. The main crop here as elsewhere in Korea is rice and a winter barley crop. Vegetables are also raised.

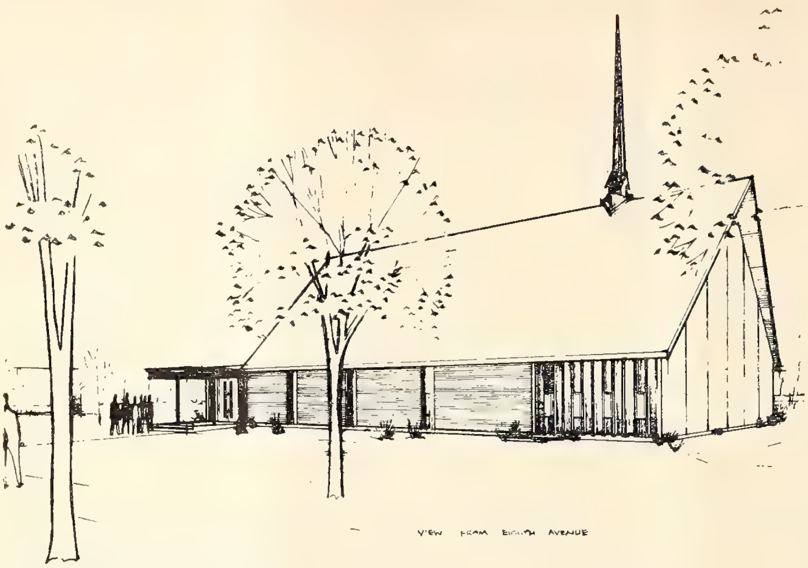
The scope of the school has changed much during ten years. The staff has increased to nearly fifty persons. The education program has improved, new buildings added, and farm production has increased. There has been a steady decrease of serious rule infractions by boys and an increased interest in religious activities. From this we can see that Christ not only changes individuals, but also the spirit of an institution.

Graduation time is always a sad time. When boys leave the protection of the school, they remain under the care of MCC for ten months longer while they are helped to find jobs. After this they are on their own in a society which does not readily accept orphans. However, these boys have had an opportunity to learn to know Christ while at the school and thus are doubly prepared to meet the battles of life.

On November 20 many guests, former staff, and graduates attended the tenth anniversary celebration of the school. Each vocational class had a special exhibition, a fine arts contest was held, an alumni organization was formally initiated, an anniversary picture was taken, and in the evening the history of the school was portrayed in shadow drama and slides. The first principal of the school and his wife attended the festivities plus other honored guests from many places. Fifty graduates from many walks of life came to help celebrate.



HANS EDGAR EPP BECAME the first Mennonite to receive a doctor's degree from the National University of Paraguay. Epp graduated with highest honor in a class of fifty-seven. He will serve his internship under a new arrangement with the University Medical School and the Alliance for Progress. In this program he will work nine months in the state hospital in Asuncion, and serve nine additional months in the country. Epp is a member of the Fernheim Church.



DEDICATION SERVICES FOR the new building of the Altona Mennonite Church, 268 Eighth Avenue NE, Altona, Man., was held on February 2. Established with twenty-two members in April, 1962, the English-language congregation now has forty-four members coming from five Mennonite groups and four other Protestant denominations. The sanctuary with seating for over 300 was built and furnished for an approximate cost of $62,000.

OPENINGS FOR NURSES

At least thirty registered nurses will be needed for MCC medical projects in 1964. There will be openings in hospitals, clinics, and mental hospitals in eight countries.

The hospitals at St. Anthony, Twillingate, and Corner Brook, Newfoundland, will need seven R.N.'s. Hospital Albert Schweitzer and the MCC-operated hospital at Grande Riviere du Nord, Haiti, are looking for five.

The programs in Bolivia and Paraguay will need at least one each. In Asia there will be openings for one or two each in Vietnam, Korea, and India. A Canadian R.N. will be needed for the latter.

The Mennonite mental hospitals in the United States will have nine positions open. The Appalachian Regional Hospitals in Kentucky, Virginia, and West Virginia, and Grady Hospital in Atlanta, Ga., will need a minimum of four.

There are currently sixty R.N.'s in the Mennonite Central Committee program.

CHURCH AIDS MRS. OSWALD

The following letter was sent shortly before Christmas by the congregation of Chicago's Woodlawn Mennonite Church to the widow of the accused assassin of President Kennedy, out of recognition of her present anguish and future anxieties.

"Dear Mrs. Oswald: We are a small interracial congregation on the south side of Chicago. We are writing to let you know that we are praying for you in your time of testing and grief. In our church worship service we have a short period of time each Sunday in which different members stand and tell of any concerns they have. Last Sunday someone mentioned that you were a person with immense difficulties and hardships, and that all of us ought to remember you. After the service a small basket was placed where persons could leave money to express their feelings of sympathy for you. The amount is not great. We cannot give much. But we hope that this gift will let you know that we are thinking of you.

"We wish that it were a better world. We wish there were a place where you could raise your children free from any remarks that will hurt them. Some of us know too what it is like to raise our children in places where they are not wanted.

"It seems that we cannot change the world in big ways. But each in our own way, we pledge ourselves to do all we can in our daily lives to replace hatred and suspicion wi love and understanding — for a persons.

"Please express our prayerf sympathy also to your mother-i law.

"With Christmas coming soon v hope that you will find Christ, th Prince of Peace, to be a light your dark hour; and a lift for th heavy burden that you carry. It a reminder that God does not choo only some of us to love.

"If there is anything we mig do to help you, we would be hap to hear from you. Sincerely, Mer bers of the Woodlawn Mennoni Church, 1143 E. 46 St., Chicago 5 Illinois."

NINTH ANNUAL MDS ALL-UNIT MEETING

Mennonite Disaster Service is sche uled to hold its ninth annual a unit meeting at the Christoph Dock School, Lansdale, Pa., on Fe ruary 13 and 14. This is a meetir to which all unit members from th U.S. and Canada and others inte ested in MDS are invited.

The two-day sessions will hig light papers on "Witnessing throug MDS" by C. N. Hostetter, Jr., cha man of MCC; "Biblical nonresistanc Christian concern, and civil defens by Edgar Metzler, executive secr tary MCC Peace Section; "Unde standing the role of MDS in a n clear age" by Prof. Henry Weave Jr., Goshen College; and keyno speaker B. Charles Hostetter, pa tor of the Mennonite Hour.

In the past years MDS has be active in flood cleanup operatio and in one case assisted the Am ican Red Cross in the constructi of a home for a needy family. Th have sponsored first aid courses various churches. In one area th discovered a very needy color community and moved in with M teams for cleanup and proper repairs. Another group kept acti in the absence of major emerge cies by building a home for t mentally retarded. In other are it has been successful in spons ing blood donor clinics for the R Cross and a few fire-fighting pr ects. Not only have they been acti in flood cleanup work but have a tempted to prevent floods by addi sand banks to dikes through t services of volunteers.

CHURCH RECORD

LENDAR

nferences

1965, July 10-16—General Conferce, Estes Park, Colo.

1967 — Mennonite World Conferce.

nadian

eb. 17-19—Bible Week, Canadian nnonite Bible College, Winnipeg, n. C. J. Dyck, speaker.

ntral

eb. 18—Tucson, Ariz., Boys Choir, ffton (Ohio) College.

stern

eb. 24—Eastern District Minis s Meeting, Mennonite Home, derick, Pa.

rthern

eb. 28-Mar. 2—Stewardship Conence, Hutterthal Church, Carpen-, S.D., Lester Janzen, speaker.

cific

eb. 28—Vernon Neufeld of Bethel llege to speak at Bethel Church, nton, Calif.

stern

eb. 16—Mission Festival, Alexerwohl Church, Goessel, Kan., Aron Jantzens and Sue Martens, akers.

eb. 25—Oklahoma Ministers Reat, Mennonite Indian Church, nton, Okla.

RRIAGES

elen Bestvater, Alexanderwohl urch, Goessel, Kan., and *Joseph rd,* Park Place Christian Church, tchinson, Kan., on Jan. 25.

elores Dalke, Herold Church, dell, Okla., to *Warren Wilson,* mas, Okla., on Dec. 20.

wen Goering, West Zion Church, undridge, Kan., and *Roger Vogts,* st Church of Christian, Moundge, Kan., on Dec. 17.

udith Elaine Harms, Herold rch, Cordell, Okla., to *Lloyd ce Sherrod,* First Methodist rch, Goodland, Kan., on Dec. 21.

onnie Hirschler, West Zion urch, Moundridge, Kan., and *rk Graber,* First Church of istian, Moundridge Kan., on . 16.

enny Meyer, Wayland (Iowa) rch, to *Connie Lewis,* Dec. 28.

Lillian Richert, Durham, Kan., and *Dwight Jantz,* West Zion Church, Moundridge, Kan., on Oct. 12.

Ambrose Basinger, St. Johns Church, Pandora, Ohio, to *Mrs. Elizabeth Lehman,* Grace Church, Pandora, Ohio, on Dec. 4.

Paul Basinger, Ebenezer Church, Pandora, Ohio, and *Linda Lee Radabaugh,* First Lutheran Church, Leipsic, Ohio, on Jan. 10.

Elias Goering, Hopefield Church, McPherson, Kan., to *Mrs. Sarah Siebert,* Assembly of God Church, McPherson, Kan., on Dec. 18.

Lowell Hoffman and Wanda Crump, Carlock (Ill.) Church, on Dec. 1.

Genevieve Mierau and *John A. Janzen,* both of the Bethesda Church, Henderson, Neb., on Dec. 20.

Gerald Sheffler, Lorraine Avenue Church, Wichita, Kan., to *Alice Ann Moody,* First Baptist Church, Mountain View, Ark., on Dec. 21.

Jeanne Sommers, Grace Church, Pandora, Ohio, to *Michael Cramer,* E.U.B. Church, Rawson, Ohio, on Dec. 24.

MINISTERS

Paul Schroeder was installed as pastor of the Rosthern (Sask.) Church on Jan. 19. He is also chairmain of the General Conference of Mennonites in Canada.

AUDIO-VISUAL AIDS

A Tip or a Talent, a 64-frame color filmstrip, with 33⅓ record, script, and guide, in which a high school boy compares his spending on a Saturday night date with his Sunday morning contribution. Cartoon artwork and adolescent narration make the treatment of the subject natural and humorous. The filmstrip is recommended for motivation and discussion with older junior highs, senior highs, and young people.

The Will of Augusta Nash, a 34-minute, 16mm., black-and-white film. It portrays a father who is left a large sum of money—with strings attached. One condition is that he must tithe. The film shows how he confronts the will and considers its challenges. An open ending leads naturally to discussion. The film is recommended for use and discussion with junior highs through adults. Rental: free-will offering, with a $6.50 minimum.

WORKERS

J. M. Klassen, Winnipeg, Man., has been appointed as Executive Secretary of the Mennonite Central Committee (Canada). He formerly served under MCC in Korea and was later assistant director of relief.

Gladys Siebert, Bethesda Church, Henderson, Neb., will be commissioned by the Bethesda Church in a service February 16. She is entering mission service in Taiwan.

BAPTISMS

Carlock (Ill.) Church, on Dec. 18: Mrs. Glenn Waller.

Grace Church, Pandora, Ohio, on Jan. 26: Karen Balmer, Nancy Bucher, Richard Gerig, Thomas Moser, Joan Lemley, Trina Reichenbach, Barbara Schauflin, Stephen Sutter, Charles Welty.

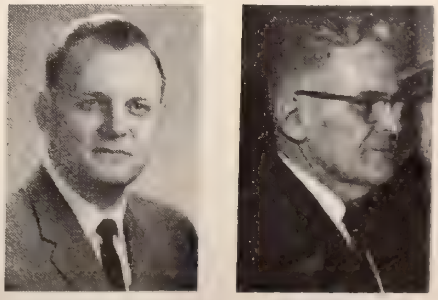
DEATHS

Herman Claassen, Willow Creek Church, Paso Robles, Calif., born June 8, 1884, in West Prussia, Germany, and died Jan. 19. His wife and one son survive.

Wayne S. Getz, Germantown Church, Philadelphia, Pa., born Jan. 25, 1881, and died Jan. 24. He was responsible for the maintenance of the historic church for a number of years. His wife and a daughter survive.

Mrs. Effie Hayslip, Carlock (Ill.) Church, died Dec. 12.

Mrs. Ida B. Lehman, Ebenezer Church, Pandora, Ohio, born Jan. 21, 1874, in Lancaster, Pa., and died Jan. 13.



J. M. Klassen (Workers), Paul Schroeder (Ministers).

LETTERS

UNITY TRENDS

Dear Editor: With great interest do we read *The Mennonite;* but with this comes a concern for the trend within the General Conference Church.

In the January 21 issue the article, "Christian Missions Face an Unfriendly World" by Maynard Shelly, and the letter, "Healing the Schism" by Missionary E. H. Burkhalter are disturbing. These, of course, are only two of the many articles appearing on both sides of the fence. The one revealing the trend in our Conference towards joining hands with the World Council of Churches, which in turn hopes to join hands with the Catholics; and the other raising the question of its advisability.

The emphasis on unity between denominations and faiths is necessary but might well come at the expense of the unity within our own denomination. Possibly we need to look first into our own unity within the Conference on this issue before we can expect it to move ahead in *unity.*

May we always be "endeavouring *to keep the unity* of the Spirit in the bond of peace . . . *till we all* come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:3, 13). *Frank D. Huebert, Orienta, Okla.*

GRATITUDE

To the Editor: Appreciate your efforts and fresh thinking with *The Mennonite* though I don't always agree with your ideas. *Ohio.*

To the Editor: Personally, I think that *The Mennonite* is one of the best church organs in this country, and that we might suggest to people who feel concerned about outreach at an intellectual level that a subscription to *The Mennonite* might be a most appropriate way to introduce ourselves. *Minnesota.*

To the Editor: I would like to comment at this time on the fine job you are doing as editor of the paper. I find the articles and editorials interesting and thought provoking. As a Canadian I'd like to see a few more Canadian news items but I realize that you can only work with what we send you. *Saskatchewan.*

READING FOR THE BRANCHES

Dear Friend: Our good friend Stanley Bohn's letter in this week's *Mennonite* (Jan. 14) ought to be required reading from every Mennonite pulpit of all branches of our church. *William H. Stauffer, Box 365, Sugarcreek, Ohio.*

UNITY IS PAINFULLY SLOW

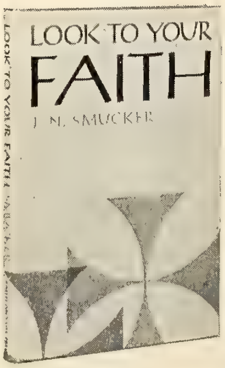
The writer of the following letter is chairman of the Board of Business Administration.

Dear Editor: Stanley Bohn's letter of January 14 on stewardship is encouraging and well taken in its logic. We could go even further to state that all duplication of effort in the work of Christ is a wasting of the resources God has given us in people and in things and, however, is not so easily determined, whether it be institutions, program, or repeating the same Good News
every Sunday to the same peop
The prior question might then n
be one after duplication but "Wh
does it take to get the messa
through?" I feel with Stanley a c
tain impatience that it should ta
so much machinery to do it, a
sometimes fear that the machine
itself is getting in the way. On t
other hand we cannot be as ide
istic (or pessimistic) as the prov
bial Dutchman who said, "You ca
get there from here." We need
begin where we are.

Referring specifically to the Ge
eral Conference stewardship p
gram, it became clear very ea
that we could count on many
valuable resource materials and
perience from other groups, incl
ing particularly also the (Old) M
nonites. A tremendous spirit
brotherliness prevails among t
stewardship men, I think, as a
sult of which we do not envisi
any duplication of literature effo
It also became clear that Dan Ka
man had had more than enou
work with the (Old) Mennon
churches. He has been tremendo
ly helpful to Lester Janzen and
of us at every point. You mig
without hesitation, consider D
and Lester a team working in s
cific fields within the Mennon
Church. I might add that no pla
have been made to continue t
stewardship education program
yond the initial three-year peri
Those planning the program f
we need to be open to a wide va
ety of short, specific ministries
the church without letting them
evitably constitute organizatio
growth.

The larger question Stanley as
however, remains a real challe
to which we all need to give
lives. Christologically all di
sion is sin. Progress in unity
painfully slow among us. The ha
writing on the wall is getting la
er. Perhaps we are not faith
enough, or prophetic enough. P
haps we ourselves are too divi
within and at the local level. P
haps the agony of a divided Bo
of Christ is part of the burden
must bear as disciples while
strive to have our Lord's pra
(John 17) answered in *His* t
in part, we hope (1 Cor. 3:12-
through our living and doing. *C*
nelius J. Dyck 3003 *Benham A*
Elkhart, Ind.

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

Glenn D. Everett

YOU DON'T HAVE TO DRINK

I A NON-DRINKING member of a ofession in which social drinking demanded. I am a Washington wspaperman, covering a political d diplomatic beat.

When I first came to the capital at enty-three, a decade ago, I was d I'd have to learn to drink, at st enough to be sociable. The ktail party is Washington's great- institution, and newsmen have attend hundreds of them in the ocess of making acquaintances ong public officials.

Back in the old saloon days and ring prohibition, drinking had a ial stigma attached to it. Today situation is reversed. The drink- of whiskey and gin cocktails is t only socially acceptable, it's ially demanded. In some small vns the drinker may still be owned on, but not here in the city. inking is considered smart.

How can a non-drinker justify his nciples in a society where drink- has become so widely accepted? w can he resist social pressure? t's face it. It isn't easy to refuse. had lots of uncomfortable mo- nts till I got my social bearings ficiently to know how to cope th the problem.

wish our churches would be nker with young people. I wish y would tell any young man tering a profession calling for ial contacts that he's going to e the problem, that many of his sociates will drink and that drink- will be expected of him—unless makes up his mind that he's go- to refuse flatly. I wish they'd l the girl who's going to marry a ing man entering the business rld that as the wife of an aspiring ofessional man she's going to have face the problem of liquor and p her husband meet it.

wish our pastors and youth coun- ors would deal with this problem re realistically, because unless we illy let young people know what y're going to face in the way of ial pressure and give them con- te reasons for resisting it, we are ng to leave our youth unprepared.

can understand well how many our youth, who would really pre-

fer not to drink, become convinced they must for social reasons. After ten years of bucking the cocktail circuit in our nation's capital and drinking ginger ale and Cokes, maybe I can give advice on how to refuse a drink when it's pressed on you.

In the first place you have to decide whether you're going to drink or not drink. I made up my mind rather strongly on that when I was going to college. I knew a couple of fellows who were expelled from a small church college for drunkenness. They didn't look good the night they tore up the library on what was supposed to be a hilarious spree. For one of them, it meant the ruin of what could have been a law career. He never went back to college.

While in graduate school at a Big Ten university I saw a lot more students drinking. It was more common on the big campus. I saw some coeds when they were so tipsy that the way they behaved left me with no respect for them or the men they were with. They were paying a mighty high price for a good time.

I knew a congressman's son, a brilliant boy, who first flunked law school, then was courtmartialed as an army officer simply because he couldn't stay away from beer. He caused his father terrible anguish and finally woke up to the fact that he was ruining his life.

The ones who wake up, painful as the experience is and humiliated as they feel when they realize how they have behaved, are the lucky ones. Lots of young men and women don't wake up until they're too far down the road to alcoholism to stop.

So, from what I could see in college, drinking didn't look too smart. My parents were opposed to liquor, I heard many a sermon against it in church, and what I saw it doing to some of my young friends convinced me it was something to avoid.

For a while after graduation I was breaking my way into journalism as a general assignments reporter. As city editor of a small Minnesota paper, I had to cover police court. There I really saw the cost to our society of letting beer and liquor become a controlling part of the American way.

I would see not only those whose lives had been sacrificed on alcohol's altar—the white-pallored, trembling stumblebums and the floozy, unkempt women—but also those who travel in the most respectable circles of society. They're the ones who never get their names in the papers because they're too influential with the editor. They presented a pathetic sight as they paid fines for "speeding," "disorderly conduct," or some minor charge a friendly prosecutor would agree to put on the books.

But the police officers and reporters present knew what really happened, the drunken brawl, the wild orgy that went on until police were finally called to break it up. Hollow laughs couldn't hide the sordid truth of what police had seen.

I remember seeing a man who had murdered his wife in a drunken rage, seeing him the morning after when he realized the gravity of the charge he faced and comprehended what he had done to the one who entrusted her life to him at the marriage altar. He was a shaken man.

There were girls from respectable families who'd been pulled in at 3 a.m. when police investigated a drinking and petting party in parked cars. I'd seen them when through the fog of morning-after hangover they'd meet their parents and realized the situation in which police had found them. It wasn't pleasant to witness. The mother always had the same stunned look of disbelief. It haunts you.

Worst were the accident cases. They'd come in from the hospital in bandages and splints to be arraigned for drunkenness or manslaughter. You'd hear the widow of the man who'd been killed tell through puffed lips of that last terrible moment when the other car veered across the center line.

In the courtroom you'd see her young son and daughter, still mourning their father, straining forward to catch words of testimony. You'd try not to look at them, until there'd be a stir and the daughter would be carried out in a faint.

And worst of all you'd ever see is the salesman who had run down two young boys on a bicycle . . . one dead, the other crippled by spinal injury . . . drunkometer test positive . . . car off the road when it hit them . . . manslaughter . . . defendant pleads guilty, brokenly tells judge how sorry he is . . . judge stern . . . ten years in state penitentiary . . . the man sobs. And you aren't surprised when he commits suicide in prison six months late

Not everyone gets indoctrinatio into the costs of alcohol via th public court, though our courts ar open any morning you care to g in and see the sordid story. It's good antidote to the "men of di tinction" ads.

No, not everyone who drinks going to end up in police court, bu none of them who do ever though they were going to.

The ironic fact that really b comes apparent after you hav learned to refuse liquor at any an all occasions including White Hous dinners, is that you don't have t drink to be sociable after all. Yo can, if pressed, explain with ju enough obvious irritation to caus the host to drop the subject, tha you simply don't like to drink. As for ginger ale. They always have —for chasers.

Nobody shuns you. You don't los friends—and you definitely gain i fluence. I don't care what the drin er says to cover up. He has an inne respect for the man who doesn drink and won't compromise on th issue. The man who won't yield t pressure on that issue isn't likely t yield to temptation or mob pressur on others, and people know it.

The young professional or bus nessman, no matter what field he in, can build respect and prestig faster by refusing to drink tha through all the sociable cocktails h can possibly imbibe. And youn wives when entertaining need mak no apology for refusing to serve a cohol. You make a fatal mistake th minute you apologize for taking th abstinence stand.

The present trend in Americ toward more and more consumptio of liquor will be halted only b those who refuse to be intimidate I'll never forget the day former Pr mier Mendes-France of Franc raised his glass of milk in a toa at the National Press Club. It too nerve to do that, but he saw alcoh eating the heart out of his countr And he gained stature by his bo act of fighting it.

Don't let anyone tell you that yo have to drink to be sociable. Yo don't. You gain the right kind friends and prestige and professio al advancement lots faster drinkin that ginger ale plain, and lookin your host right in the eye as yo order it. Do you dare try this?

ensitivity and Loneliness

nny Lind Atkinson

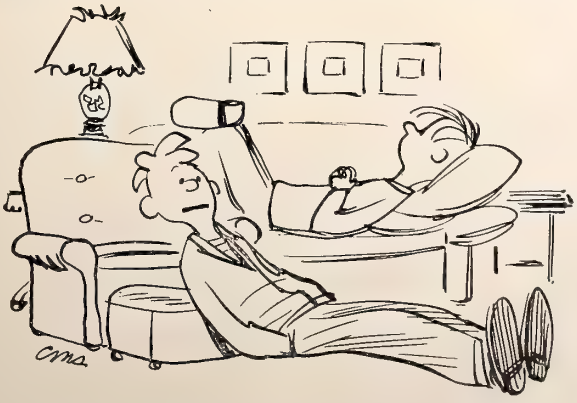
W MUCH MUST we be willing to rifice in order to function as a ole person? What is conformity l how far must we go in order be accepted? No matter how we test or pretend that we don't e what other people think of us, need and desire for love and eptance are the most basic of all. ople need people. It's that simple. t is impossible to exist in our own all worlds. One can only escape far and falsify to a certain ex- t. There is always (whether we ognize it or not) a breaking point time when we must no longer be cerned with the trite petty ex- ence that we call life—a time en we must examine ourselves l realize that there is more to life n the superficial.

ome people can go through their ire lives and never be completely rwhelmed by a beautiful piece music—or captivated by an art- s work in oils—or saddened to point of weeping over the ught expressed by Millay or Mil- in one of their poems. Depth sensitivity are forbidden words. ey exist, for most of us, in the id of the "fanciful," the "kook," the "out of it" person. We're aid to think of such things, let ne express them to anyone. Those are concerned with more than superficial, (and I am convinced t there are many who will not nit it) feel a certain sense of neness that leaves an empty, cold feeling. So much of life is false, and so many people are afraid to admit they sense this falseness. Sassoon said it best when he wrote "Alone."

Alone, the words tripped off his
tongue
As though to be alone were
nothing strange.
I thought of age and loneliness
and change.
I thought how strange we grow
when we're alone.
How unlike the selves that meet
and talk
And blow the candles out and say
good-night.
Alone, the word is life endured
and known
Where all but inmost faith is
overthrown.

So in essence — when we walk through the campus, how many of the people that we meet are really living? How many are alone? How many would like to read poetry and say as Dickinson—"Poetry, when I read it, makes me feel like the top of my head is coming off."?

Each one of us may be hindering the other by harboring our true feelings. My question is this—Where is the place for the sensitive, non-shallow person? Must we give up thoughts of anything but the shallow—conform to the "accepted" way of a society that is gaining only "phyrric" victories — one that is strangling itself because no one wants to admit that there is a difference between life and existence?



Charles M. Schultz, © 1961, by Warner Press, Inc.

"I wonder if there's such a thing as a spiritual dentist? I think my whole personality is full of cavities!"

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EDITORIAL

Once in a while you read something in our news columns about the World Council of Churches. You may even see mention about the Roman Catholic Church now and then. Does this worry you? We'd like to think that everything we do is clear and self-explanatory. But perhaps not. So if our actions don't speak for us, let's try words.

We carry news about these groups (and many others) because we don't live in a Mennonite world. Let's recognize it. We carry news about other Christians because we believe something about God. We believe that God works through other people just as much as He does through Mennonites, if not more so at times.

Let's put it another way. The Acts of the Apostles (which could be called the Acts of the Holy Spirit) is an open-ended book. Pentecost and the preachings of Peters and the conversions of Pauls are still going on. We'd like to think that each issue of our little journal is another chapter in the modern Acts of the Holy Spirit.

So that's the reason. But now comes the problem. It is a worry bird that looks up over our desk and says, "What are you trying to do? Make us members of the World Council of Churches? If you keep this up we might even join the Roman Catholic Church." This is followed by a real loud worry bird noise.

Well, worry bird, let me tell you something. We aren't promoting membership in the World Council of Churches. (Tell your friends that you read it here first.) I hardly think it is necessary to comment on the Roman Catholic question, but just to be sure, I'll say we aren't even promoting the Catholic Church.

But I will let you in on something I'd like to make an open secret. We are promoting obedience to Jesus Christ.

And it works like this if I can draw a straight line from where we are to where we ought to be. God is at work in this world. We see Him at work at many places.. The Roman Catholic Church and the World Council of Churches are just two of many places. The revival in the Roman Catholic Chur which is giving a central place to the Bible is esp cially remarkable to those Protestants and Menn nites who had given up the Catholics for aposta and spiritually dead. We didn't even think G could revive them. (How terrible to admit it, b I am afraid most of us were so far beyond this poi we didn't even think of it.) And so when G comes in a cloud of smoke and a pillar of fire, le report the facts even if we can't print a picture.

And in the same way, we proud Mennonites wro off the rest of Protestantism with the exception of few revivalist groups who could outdo us in bei judgmental. The traditional Mennonite perspecti on other churches is a downward angle across uplifted nose. But when the Holy Spirit does s Protestants whether through the World Council Churches or through Billy Graham, we do try to sa "Look, Ma, no cavities."

The end of the straight line is here. If the Ho Spirit is stirring up other groups, He may somed work on us. In fact, He may be already. T loosing of the worry bird from his coop may in fa be the first sign that the dawn is on the way.

A refrain from a gospel meeting hymn makes good prayer for this turn in the road, "While others Thou art calling, do not pass me by." are promoting obedience to Christ, and frankly don't know where it will lead us. We know it w lead us to better attitudes toward all the groups used to give ourselves A pluses for criticizing. don't think it will necessarily mean organizatio unity because we don't believe organizational unity the highest form of Christian fellowship. But wh ever it means, we are sure it means something m visible than an empty prating about spiritual un Because if the spiritual unity we pray for and t about so piously is half as pregnant as we pretend is, we're going to have a few visible signs here a there. Now don't you agree?

Well, I've already passed the point where I w going to get off, so I'll stop here.

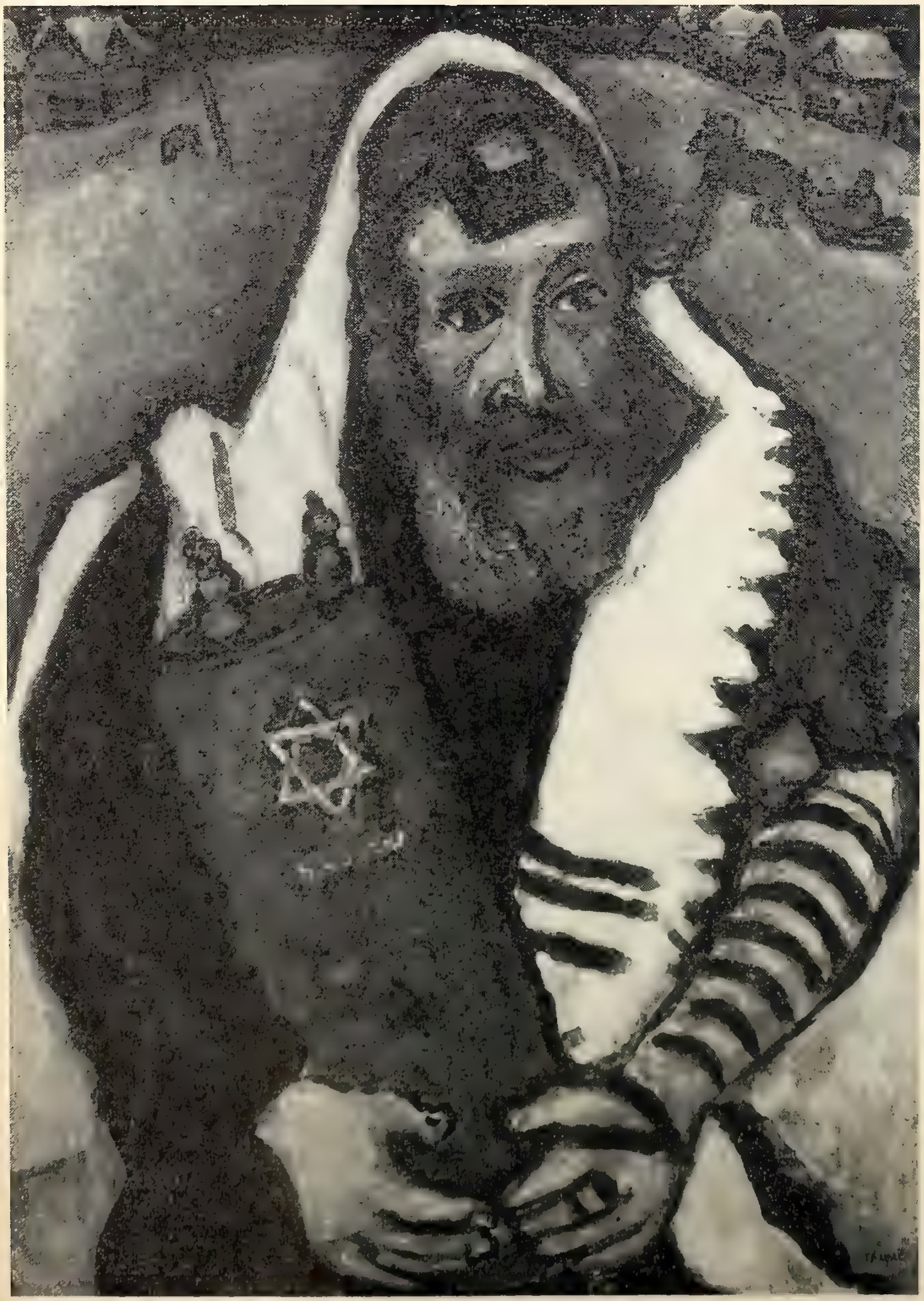
THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 7 FEBRUARY 18, 1964

Bernie Wie

instant religio



"Rabbi with Torah" by Marc Chagall: "For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself' " (Gal. 5:14). Stedlijk Museum, Amsterdam.

We live in a day of do-it-yourse kits and instant foods. Instant co fee, milk, tea, eggs, and potatoes a all commonly known. To us th seems a relatively new trend. B man's search for shortcuts is as o as history. Many of us secretly ha bor the wish for an instant educ tion or an instant religion.

A lawyer came to Jesus with ju such a request. He wanted a key th would solve the whole mystery the Christian faith. And we kno those who glibly claim to have t whole Christian faith figured o (cut and dried so to speak). A we want a formula too. If somebo would just say, "Do this: one, tw three, four, and you're a Christia wouldn't there be a great stamped

Jesus makes it plain to the lawy He has no instant religion to whi you only have to add water (does that fit baptism nicely?) and i finished (you're a church memb and nothing else matters).

The lawyer came to Jesus with *great question*. Which is the fi commandment of all? The object his search was a key to life.

Jewish rabbis had calculated th the Sinaitic law contained 365 p hibitions and 248 positive co mands; 613 laws in all. Most m cannot even remember all of the how can they live by them? Is there some way out of this dile ma? With over 300 denominations America, which one has the key the Gospel?

Foundation of One God

The lawyer asks a great questio Jesus gives an even *greater answ* He could've said, "They're all i portant," and thus avoided a co troversy. He could've said, "Don't so neurotic." He could've said, "W don't you find out?" But He did

Instead, Jesus said: "The first 'Hear, O Israel: The Lord our G the Lord is one; and you shall lo the Lord your God with all yo *there a quick answer to the mystery of the Christian faith and life?*

art, and with all your soul, and
th all your mind, and with all
ur strength.' The second is this,
ou shall love your neighbor as
urself.' There is no other com-
ndment greater than these" (Mk.
29-31).

'Here, O Israel: The Lord our
d, the Lord is one" was common
every Jew. It was the Shema
ich he prayed twice daily. This
tement had become the touch-
ne of their faith. Their God, Jah-
h, had called them from the serv-
of many gods to become His
sen people.

ldous Huxley, a British writer,
s that our monotheism is decay-
and the polytheistic gods of
eek and Roman mythology are
urning. He sees the goddess
nus portrayed in the sex-emphasis
our society; the war-god Mars in
militarism; Minerva the patron
ldess of the intellect in our striv-
for knowledge, and Vulcan the
nmonger in our industrialization
l automation. To this I would add
cult of patriotism and nation-
m where our flag takes the place
he cross.

Vhen the foundation stone crum-
s, the building collapses. We need
be reminded even as Jesus re-
ded the lawyer, "Hear, O Israel
Lord our God, the Lord is one."

al Love

esus then asks for love with
rt, soul, mind, and strength. He
ot classifying love. He calls for
l love.

oday, love can mean anything
n the slightest approval to pure
. Jesus here speaks of a love
ich makes decisions and acts,
a mere feeling" (Cranfield).
e is a positive and total response
od.

ebrew medical science and psy-
logy probably seem rather out-
d, yet the four aspects of man
n all-inclusive even today. The heart (*kardia*) was considered the seat of the emotions and the will. This emphasizes total involvement. It attacks a compartmentalized religion. God requires an undivided love.

The soul (*psyche*) as the life-principle is the essence of life. Can we love with the soul? Yes, for herein lies the uniqueness of the individual. It is the seat of our will. Because of the soul, we are not just driftwood on the river. Heredity and environment shape us but the soul accepts or rejects. God calls for an act of the will.

Faith Without Brains

The mind (*dianoia*) is part of our commitment to God. Halford Luccock, the teacher of preachers, said: "Moslems remove their shoes before they enter the mosque but Protestants remove their brains before entering the church."

He adds that "Loving God with our minds means more than just having the joy of intellectual apprehension; it also means the willingness to have our minds changed into harmony with His mind." Often we find ourselves trying to live with a B.S. in biology and a grade one in religion. God then becomes so vague that loving Him is like trying to love an equation or a triangle.

Strength (*ischys*) is sometimes translated 'might.' It includes all our energies. This speaks to our workday life. Where does our strength go?

A man who claims to be a nonresistant Christian works in a Bendix plant manufacturing missile controls. A seminary student, studying for the ministry, spends his summers driving a liquor truck. Frank C. Peters, Winnipeg, says "Too long we've said that it doesn't matter what you are, only be a Christian there." This is even less a principle than that which the secular Peace Corps holds to. C. J. Dyck observes, "If this is the place where you with your talents and inclinations can be most effective as a Christian, this is it, if not, you're in the wrong job."

Jesus' last statement, "You shall love your neighbor as yourself" is built on the first command. Let's face it. Man cannot live alone. He is a social being. The Bible recognizes this already in Genesis 1 and 2. The man who loves God also loves his neighbor. The Bible seems to indicate a progressive development in this concept: In Leviticus 19:18 the neighbor is a fellow-Jew; in Leviticus 19:34 the neighbor is a full proselyte; and in Luke 10 the neighbor is a foreigner (Samaritan); and in the Sermon on the Mount the neighbor is an enemy. This love includes even the Russians and the Chinese.

A Total Commitment

We are by nature self-conscious. God encourages us to love our neighbors as ourselves to bring balance into our relationships.

Psychiatry today proclaims a holistic approach. The Bible has always taught this. It is Jesus' approach: build your total life around God. If there were any key to solving the human dilemma, this is it.

The lawyer admits that Jesus is right. Jesus says, "You are not far from the kingdom."

Many are disturbed by this ending. Then this isn't the instant, do-it-yourself answer after all! No, it isn't but I'm glad the story ends here. This is the greatest challenge of the passage. You and I, by our lives, are writing the finishing chapter to this episode. Jesus shows profound respect for human worth. As the Negro spiritual says, "You've gotta walk that lonesome valley, you've gotta walk it by yourself." It is your privilege and mine to write the conclusion of this story. Jesus calls us to be total Christians.

Geoffrey Murra

3 MEN IN A TEN

A FAR-OFF SPOT of white against the immense umber landscape is all that you see of the three-man tent. You look down from a pass in the hills and let your eyes range over the long vista which stretches to *Ounk el Jamal*, the Camel's Neck. It is a scratch in the wastelands south of Constantine, Algeria.

At first your eyes quarter the huge scene. The place is bounded by a ring of jagged mountains. You suppose that this is a countryside from which all life has departed. You wonder why anyone should pitch a tent in so deserted a setting. The loneliness, you think, must be absolute.

But presently your eyes grow accustomed to the scale. You discern amid the monochrome a scattering of low buildings hugging the earth and blending with almost perfect camouflage into the scene. They are spaced widely apart, as though isolation were something to be prized. As you count up those that you detect, you begin to realize that in this wilderness some hundreds of families are living.

Even so, the chief impression that remains is one of exceptional loneliness.

You come down from the pass and make your way by the roughest of tracks across the bed of what was once a saltwater lake. You find that the primitive homes you noticed from above are mostly roofless, destroyed in the Algerian War of Independence that ended in March 1962. In the lee of these wrecked buildings, roughly patched shelters, mostly canvas, have been constructed and are the homes of each family.

Savage Climate

The people herd a few sheep. This is their sole support. The lake has dried up and the ground is now covered with a thin carpet of coarse vegetation but it is too salty to grow staple crops. The community spread out around the Camel's Neck is one of the poorest in the world. Its struggle for existence in a harsh climate—sizzling hot in summer, and plagued in winter by a bitter, savage wind—is severe.

Here three young Americans pitched their white tent at the foot of a hill near Ounk el Jamal in September, 1963. They came to help these people in their battle for survival. There they lived throughout the winter—one night their tent was blown down—but before the spring they hope to complete brick-built houses, each with two bedrooms and a living room, for nine families on the plain.

These young pioneers are Paxmen Max Kanagy from Ohio, Dan Beachy, from Pennsylvania, and Lyle Miller from Iowa. They are members of a Mennonite team at Henchir Toumghani, almost an hour's drive from the Camel's Neck, where the Christian Committee for Service in Algeria (CCSA) is conducting a demonstration farm and a farm-school for thirty boys, as well as medical, social, and educational work.

The local authorities called the team's attention to the desperate state of the people at the Camel's Neck and asked if they could help this distressed community in any way. Max, Dan, and Lyle volunteered to see what could be done ar disappeared with their tent into tl mountains.

With a grant from the Luthera World Federation they bought brick-making machine and oth necessary materials. With these the set about a housing project on whic they have worked side by side wi the people in the neighborhood.

The men take turns working the houses. Scores of others wh travel many miles come to wat the progress of the venture. In th way the whole community is bein trained to carry on building and r pairing houses.

Water Found

For once, virtue has already bee rewarded. The sight of the work progress spurred residents at t Camel's Neck to dig out a long-d used well near the new houses. Th led to the rediscovery of an urgent needed supply of fresh water. T Christian Committee is equippi this well with a pump. Water th raised will be used to irrigate t adjoining land so that it can planted with vegetables, corn, a other crops.

The houses and the well have p new life into the dwellers at t Camel's Neck. Thy have slough off the lethargy that poverty h bred in them. They are now eag to rebuild their community.

This is one instance of how t CCSA is transforming lives in geria. The committee was set up March 1962 to act as an intern tional body for helping Algerians reestablish themselves after near eight years of full-scale warfare a

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litical upheaval.

The Christian Committee is an in- pendent body representing a large mber of Protestant churches and urch service agencies. These in- ıde the World Council of Church- Lutheran World Federation, Men- nite Central Committee, Church orld Service, and similar organi- tions in many countries. The orld Council helps to recruit staff, w numbering 160 men and wom- , of whom one-half are Algerians, r the work in the field. Others me from the United States, ance, Britain, Germany, the Neth- ands, Canada, Sweden, and Switz- land. The World Council also ap- als to its member churches for the oney and material aid needed to rry out the CCSA's program.

This help comes from many sourc- A great deal of it is sent by Prot- ant congregations in the United States through Church World Service which organizes the collection of blankets, medicines, surplus clothing, and immense quantities of foodstuffs made available by the United States government. Church World Service is also the channel through which churches in America have made substantial money gifts to CCSA.

Worldwide Support

Other generous supporters of the program are the Lutheran World Federation, the British Council of Churches, the Netherlands Inter-Church Aid Committee, the Mennonite Central Committee, and other church bodies in Canada, Australia, New Zealand, Switzerland, Germany, France, Denmark, Sweden, Belgium, and Austria. Together they form a worldwide chain of help whose links are a vast number of Christians of many confessions who have volunteered to serve in the field or to give money and material aid to the CCSA.

And just as these supporters in distant places sink their differences and become one in their desire to help a sorely pressed nation in its efforts to establish itself, so have all those church bodies which might have been working separately in Algeria come together to carry out as one body a common program.

This program includes medical work undertaken by four teams of doctors and nurses based on various centers from which they extend their service by means of mobile clinics given by the LWF and Germans' "Bread for the World" campaign. Each medical team sees between 90 and 120 patients every day. In many places theirs is the only medical treatment available because

Hans Aurbakken (right), director of the Christian Committee for Service in Algeria with Alvin Friesen (center), Mennonite Central Committee's Algerian director, and a friend inspect lost well.

all too often hospitals stand empty for want of staff—the outcome of the departure of 800,000 skilled people who have gone to France since the ceding of independence to Algeria.

Economic distress in Algeria is so widespread that in many places two-thirds of the people have no work of any kind to support them and their families. This has compelled the CCSA to undertake a huge amount of relief work. Tens of thousands of schoolchildren in Constantine, Batna, Setif, and Eastern Algeria—the area of CCSA's main responsibility—are fed every day at school in four shifts beginning at 8 a.m. Milk is supplied to multitudes of children, particularly in Algiers where mobile milk dispensers are extremely active, and are manned by voluntary workers. Hundreds of tons of clothing, including layettes for babies, are given out every month throughout the winter.

Classes are held in isolated villages so that children can have some schooling which would otherwise be impossible because of the shortage of teachers. I visited one school in Constantine where there are twenty-three teachers for 900 girls. Schools are everywhere conducted on the shift system and it is usual to find sixty-five pupils to a class.

War Orphans

The Christian Committee is trying to help some of the thousands of war orphans who have no one to care for them. In cooperation with the government, former army camps have been taken over to provide shelter where they can live. In these camps boys are taught such trades as blacksmithing, woodwork, the maintenance of automobiles, and other crafts. A similar scheme for girls is now being planned near Algiers.

The Christian Committee has not been able to escape these projects to feed the hungry, clothe the naked, and succour the fatherless. Yet i regards these as emergency meas ures only. Its overriding concer is to provide work so that the ur employed can gain self-respect b supporting themselves.

That is how it has become ir volved in a reforestation projec which will see the planting of upwards of 10,000,000 seedling tree during the present season. Befor the program ends, it is expected tha well over fifty million trees wil have been planted to combat soi erosion and check further encroachments by the Sahara.

Laborers engaged in this worl receive their wages in the form o food, the greater part of whicl comes from the USA througl Church World Service. The ration are sufficient to feed the worker and their families and in this wa about 175,000 persons are benefiting Moreover, those engaged on the project are learning skills which the will be able to use in similar reforestation enterprises which the Algerian authorities are now planning

"It is necessary to speak of s many trees planted and of the millions more that are being raised i the nurseries so that something o the scale of the operation can b suggested," says CCSA's director Hans Aurbakken, a Methodist minister who has been in Algeria fo about a quarter of a century.

Personal Service

"But it is not in statistical term that we regard our work. We look upon it as person-to-person service given to a people in exceptiona need. We are trying to stand b them as friends and to help them as best we can, to surmount thei difficulties. Service of this kind cannot properly be measured by figures But it is, we believe, the essence o Christian aid."

It is also the policy of the CCS not to continue its help indefinitely otherwise people might think tha the committee will always be there for them to rely on. June 30, 1965 has therefore been fixed as the date when it will wind up its program and disband. After that, those projects which will have to continue for some time—the reforestation venture, for example, and the training courses for war orphans—wil be turned over to responsible successors.

Slaughter of Mercy

Watch the beggar from a distance:
how he pleads, tears at your heart
until, hating yourself,
you relent against all judgment
and give him what means nothing to you—
pennies in your pocket.

When you leave,
disgraced in your own soul
for so degrading brother,
he leaves, too, scornful.
His disillusion with life reinforced,
he bends toward a new victim.

Mercy dies
when men manipulate each other
in the name of kindness
and compassion.
Oh help us to preserve the love
that dares say "no."

Barbara Chapin

NEWS

Race Crisis Moves North As Struggle for Justice Hardens

IE RACE REVOLUTION in the United ıtes will continue to deepen. It ll ask more probing questions of church, the business world, and vernment. It will cause northern ıite antagonism before the situa- n in the North would begin to im- ɔve.

These concerns were expressed by ıcent Harding, Mennonite worker Atlanta, to the recent annual ·eting of the Mennonite Central mmittee Peace Section.

'The evangelicals are still the st cautious," he said. "To Negro ders it seems only the larger ırch groups are willing to stand h them."

Harding said there has been ıch searching and fumbling, but was sure that the hardest part the battle is still to come.

Members of the Peace Section eed that the work of reconcilia- n in the midst of the racial crisis urgently needed. They voted to gin looking immediately for a ılified white person who could rk side-by-side with Vincent Hard- in this ministry.

At the business session the Peace tion approved a budget of ,265. Of this amount $25,000 will used to support peace repre- tatives in Europe, Japan, Africa, ıth America and the U.S. South.

t was reported at the meeting t the Peace Section has been uested by the churches of India send a peace missioner to their country in late 1964. Edgar Metzler, executive secretary of the Peace Section, has been appointed to this assignment.

In response to increasing interest among South American Mennonites in the peace witness, Martin Duerksen has been asked to represent Peace Section interests there. His work will include the planning of a peace conference for Mennonites in Latin America.

Carl Beck, a Mennonite Board of Missions and Charities missionary in Japan, has been appointed by the Japan Peace Advisory Committee to succeed Ferd Ediger, who is scheduled to return to North America for a furlough in July. Ediger and Beck, under the supervision of the advisory committee, will work mainly with church and student groups, initiating and encouraging discussion and study of the Christian and war.

The work in Europe will be under the direction of the Peace Section European Committee, headed by Marlin Miller. Highlights during the year will include the sending of representatives to the All-Christian Peace Conference in Prague and a one-month visit to European churches by Vincent Harding.

Elmer Neufeld will continue to serve as resource person for peace interests in Africa, working closely with the churches there.

The following Peace Section members were elected to serve on the executive committee for the coming year: William Keeney, chairman; Clarence Hiebert, vice-chairman; John A. Toews, John H. Yoder, and Paul Peachey. Edgar Metzler, executive secretary, and William T. Snyder serve ex officio.

MENNONITES IN SOUTH AND RACE RELATIONS

An unprecedented conference on race relations of Mennonite churches in the South is scheduled for February 25 to 26 at Atlanta, Ga.

Because the Mennonite congregations in the South are relatively few and widely scattered, they felt that they would benefit from a conference on race relations to share problems, concerns, and search together for the way of Christian obedience in this complex and difficult challenge of our time.

Most Mennonite groups will be represented at this meeting. Since these churches are scattered all over the South, and because they represent the various Mennonite groups, they have had little or no opportunity for mutual concern and fellowship in the past. The proposed February conference has gained widespread interest among the churches in the South.

The idea was originally suggested by several persons working in the South and by the conference offices of several of the Mennonite groups with churches and mission and service projects there.

The planning committee of Southern churchmen consists of Truman Brunk, chairman, Virginia; Paul Dagen, Alabama; Martin Lehman, Florida; John Wenger, Louisiana; Vincent Harding, Georgia; and Titus Bender, Mississippi.

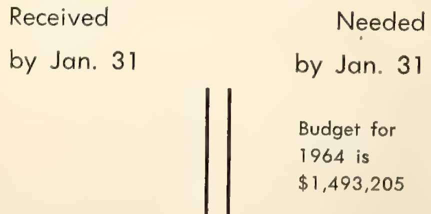
The two-day program will contain six major sessions dealing with these subjects: What is the problem? Why do we have a problem? What do the scriptures say? What are other Christians doing in response to the present crisis? What is the call of obedience for the churches in the South in view of the racial crisis? Learning from the past and looking to the future.

The sessions will be held on the campus of Gammon Theological Seminary, Atlanta, Ga., which is now used as a conference center.

NEW CHURCH FOR SASKATOON

Nutana Park Mennonite Church is the proposed name for the new group that Saskatoon First Mennonite Church is planning to organize this year. Recommendation to build a sanctuary with 375-seat capacity at a cost of $75,000 was accepted in principle at a brotherhood meeting of the mother church last fall. The building committee has engaged an architect and is going ahead with the plans. There are some 350-400 potential members in the Nutana area, which is situated on the east side of the city.

CONFERENCE STEWARDSHIP



INTER-MENNONITE STUDY OF WORSHIP

General Conference Mennonite and (Old) Mennonite representatives will meet February 21 at Camp Laurelville, Pa., for a joint study of the theology of worship. The group will study aspects of worship most needing research, consider possible revision of the minister's manual, and discuss how best to communicate study findings to church congregations. William Klassen, Henry H. Epp, Alvin Beachy, R. L. Hartzler, and Orlando Schmidt will represent the General Conference Church in the worship study.

MCC ACTIONS

The January annual meeting of the Mennonite Central Committee voted to invite a delegation of Russian Baptist leaders to North America during 1964. Details of the visit will be announced as they become available.

A budget of $1,299,243 was approved for the five administrative departments and headquarters site development. This is an increase of three percent over 1963.

Progress reports were presented on two meetings slated for 1964: the Council of Mission Board Secretaries and MCC consultation on missions, relief, and service relationships overseas, which is to be held May 7 and 8; and the all-Mennonite conference on Christian mutual aid, which is scheduled for June 4-6.

Greece. Workers in Greece will continue to gradually turn responsibility over to local people. Moving out of an area requires a great deal of skill and understanding as projects are transferred to local leadership.

Algeria. Important decisions concerning the work in Algeria must be made in 1964 because of the planned termination of the Christian Committee for Service in Algeria in June, 1965. Mennonite Central Committee will work closely with the Mennonite Board of Missions and Charities (Elkhart) in exploring possibilities for a more permanent witness through the farm and school at Henchir Toumghani and the material aid distribution project at Orleansville. Algeria will become one of the MCC's largest recipients of food, clothing, and bedding. It will also represent one of
the most significant experiments
missions-relief coordination and
operation anywhere in the progra

Jordan. The clothing and fo
distribution program will be furth
reduced in 1964, hopefully, in
operation with the other Protesta
and Catholic agencies similar
serving the Arab refugees. The e
phasis will be on distribution to t
people in greatest need, rather th
broader distribution to refugees
a category.

India. In India MCC will work
close relationship with the MCC
India. The emphasis will be on pa
nership in any projects that are u
dertaken and on mutual staffing a
financing of the work.

Paraguay. The Indian settleme
program will be the major effort
Paraguay in 1964. They will seek
incorporate Jacob A. Loewen's fir
ings into a more effective handli
of the settlement work, which
the primary responsibility of t
Indian settlement board. A P
team will work together with Sou
American volunteers in a comm
nity development venture amo
the Indians.

Bolivia. More Paxmen will go
Bolivia to work in a Methodist co
munity development project amo
the Indians and a construction u
at an evangelical radio station.

Brazil. Paxmen from North Am
ica and a Brazilian Mennonite tea
will be sent to North Brazil to wo
in a settlement project near I
peratriz. It is hoped that a lead
ship couple can be recruited for t
project early in 1964 so that th
can begin language study.

The Teachers Abroad Program
Africa hopes to place at least thi
more teachers in Kenya, Tanga
yika, Northern Rhodesia, Nyasala
Congo, and Nigeria during the co
ing months.

The programs in the other ov
seas countries in which MCC is
tive will continue at about the sa
level as in 1963.

Inner City. A program of tea
ing in the inner city is slated
begin in Cleveland this summer. T
volunteers will teach in pub
schools and at the same time se
to give testimony to their Christi
convictions, including especial
their belief in racial equality.

Appalachia. In an effort to help
the serious situation in Appalach
a medical unit is to be establish

one of the ten abandoned United ne Worker hospitals in this re- n. Later, it is planned, assistance l be expanded to other types of vices.

Mental Health Services. In ac- dance with a national trend, em- asis is shifting from inpatient d" care to diversified services, h as outpatient and day hospital e, satellite clinics, and consulta- n services to hospitals, schools, l law enforcement and probation cers. Mennonite Mental Health vices will continue to study its e during the coming year. A study nmittee is expected to report in rch on ways that MMHS can most ctively serve the church and the pitals.

ace Relations. The Peace Sec- n will be looking for a white son to serve with Vincent Hard- in the South. A conference of nnonite churches in the South l be held in February to discuss problems and opportunities re- d to the racial crisis.

NVIOLENT MONSTRATIONS APPROVED

pecial study committee of the istian Churches (Disciples of ist) has approved the use of non- ent demonstrations where all r means of gaining racial jus- fail.

n a ten-point statement, the com- tee said that "demonstrations non-violent direct action pro- ms would normally follow, not ede, efforts to work out satis- ory solutions to the problems ugh conferences, conciliation, legal process."

ST JAILED FOR ARTICLE CONSCIENTIOUS OBJECTORS

ner Ernesto Balducci, editor of Italian Roman Catholic review *imonianze,* has been sentenced ight months in jail for publish- an article about conscientious ctors in a Florence newspaper. ne terms of the sentence have been published. They state that main charge against Father Bal- i was his contention that "in of total war Roman Catholics d not only have the right to rt, (but) it would be their duty o so." (Present Italian legisla- terms it "immoral" to refuse to ilitary service.)

BUTCHERY BUILT IN HAITI. On March 15, 1963, a butchery was dedicated at Grande Riviere du Nord. The new building enables meat vendors to handle their merchandise under sanitary conditions. Running water, proper aeration, concrete floor, meat cutting tables, hooks to suspend meat from the ceiling, and screening to permit fly control and exclusion of dogs are features of the new buildings. The project was first directed by Dr. Ben Bonnlander of Sacramento, Calif. He asked MCC to continue the work when he terminated his service in Haiti before the project could be completed.

Father Balducci was also criticized for "attributing unlimited autonomy to the conscience of the individual."

In Italy attention is being drawn to the fact that this is the first time that a citizen has been sentenced by a civil tribunal for defending the rights of conscientious objectors in the press.

TWENTY-FIVE YEARS OLD

In 1963 the General Conference Mennonite Church's *Junior Messenger* completed its twenty-fifth volume of weekly issues for junior-age boys and girls. It first came into being in 1937 as part of the *Kinderbote* and was edited by J. H. Janzen of Vancouver, B. C. Two years later the German and English materials became two separate papers under the editorship of Mrs. H. J. Andres of Newton, Kan. From its beginning *Junior Messenger* contained stories, Bible activities, and letters from its readers. Today the paper is an eight-page weekly with nearly 6,000 readers. It is edited by Cornelia Lehn, who also edits *Kinderbote.*

ONE GREAT HOUR OF SHARING

March 8 is the date for the One Great Hour of Sharing in 1964. (This Sunday is also designated Conference Sunday by the General Conference Mennonite Church.)

One Great Hour of Sharing is a united appeal for relief gifts. Help is sought for the "victims of disasters, the hungry and undernourished, the uprooted and underprivileged seeking human dignity and purpose through self-help."

This joint appeal has the support of all major religious groups. Aim of the appeal is to increase giving to denominational programs. Members of Mennonite churches should send their gifts to: Board of Christian Service, 722 Main St., Newton, Kan.

ARCHBISHOP MEETS PASTORS

Allen Martin (Old) Mennonite, literature missionary to Brazil, reports that "On January 6, Don José Newton, archbishop of Brasilia, invited thirty-five evangelical pastors to his home for an informal report concerning the recent ecumenical council which he attended in Rome.

"Said Newton, 'Of the three billion people in the world only one-third of them are Christian.' He reported that the historic wall that separated Catholics and Evangelicals has now been broken. He asked that we might meet with one another, to know each other, to talk together, to understand one another, to love each other and to pray together.'

"This plea was followed by a

session of prayer. Newton further urged that 'we first become acquainted and pray with each other and then we will be able to discuss our differences.' Leading ministers of Brasilia gave their response, recognizing the sincerity of the archbishop's request, thanking him for this historic occasion where Evangelicals and Catholics met, especially in a country where bitterness has often characterized the relationship between the two."

Martin further comments that "The two-hour session will probably be the beginning of better relations at the grassroots between the Catholics and Evangelicals in Brasilia." Martin was among the thirty-five pastors invited to the meeting.

TEACHERS FOR WOODSTOCK

Woodstock School, Landour, India, needs teachers, especially in the field of music—piano, strings, brass, and choral work. From June on, the school will also require teachers in the fields of industrial arts, home economics, English, French, and physical education for boys. Apply to the Board of Missions, General Conference Mennonite Church, 722 Main, Newton, Kan., or the Principal, Woodstock School, Mussoorie, U.P., India.

PRAIRIE VIEW ACTIVE IN COMMUNITY SERVICE

Prairie View Hospital, Newton, Kan., now provides community mental health services for citizens of Harvey County with the help of tax-supported funds.

The services began in mid-September, 1963. After six weeks, twenty-four different families had availed themselves of this service and regular consultations were under way with community agencies.

J. Winfield Fretz, then Professor of Sociology at Bethel College, called together a small group of Harvey County individuals in December, 1961, shortly after the new Kansas mental health legislation became effective. In the following months successive open meetings were held with a wider representative group. Investigations revealed that professional groups felt there was great need for counseling services which they were ill prepared to provide and for which people needed financial subsidy.

A steering committee, in making its recommendations to the county commissioners, called for the purchasing of psychiatric service from the Hertzler Clinic in Halstead and Prairie View Hospital in Newton on a contract basis, rather than building a new psychiatric center.

Among the advantages cited for this arrangement were: an easy way of beginning; a balance of psychiatric time otherwise not available within the Harvey County budget; provision of comprehensive service immediately.

The Hertzler Clinic was eliminated from consideration when it was discovered that a contractual arrangement could be made only with a nonprofit corporation. Thus the county commissioners negotiated with Prairie View Hospital. Prairie View Hospital sponsored the formation of the Prairie View Community Mental Health Services corporation of which Elmer Ediger was designated the executive director.

With Prairie View now serving the Community Mental Health Services on a contract basis, the day hospital program is also available as part of the outpatient services. Patients come for varying lengths of time, from one-half day a week to seven days a week from 8:00 to 5:00. This enables the family member to retain his home life and frequently his job. Some patients, though still called "day patients," work at their job during the day and come only for the night or weekend if these are most difficult for them to manage on their own.

Walter Lewin who has the medical leadership for the day hospital program has the following to say about the values of the day hospital program: "The day hospital makes possible a treatment program particularly suited to meet the patient's need without twenty-four-hour-a-day hospitalization. The day hospital fills the gap between weekly one-hour outpatient appointments and total hospitalization."

Administrator Elmer Ediger points out that the day hospital service can be provided at considerably less cost than full hospitalization. For those living within a thirty-five mile radius this can serve as an economical alternative to many who might otherwise need full hospitalization in private or state hospital. Those outside commuting distance
may find temporary private hom
in the community and thus ha
the advantages of the day hospit

BROADCAST REACHES MOUNTAIN JAPANESE

Eighteen church members from N
beoka, Japan, with missiona
George Janzen boarded a bus la
October and went to the mountai
for tract distribution among the v
lages. "These are lonely and fa
outlying places," says Janzen, "a
at many places we can be sure th
no Christian has ever set foot the
before. At other places we find th
God is not without a witness.
one mountain home a middle-ag
lady greeted me in a most friend
way, telling me that she owned
Bible and that some of her rel
tives were believers. They lived
a sea of Buddhism and superstitio
and for lack of fellowship wi
other Christians their own Chr
tianity seems only a faint shado
of what we conceive of as 'the re
thing.'

"At another home, even farth
into the mountains, a man told m
'I've been listening to your Gosp
broadcast for years. About five yea
ago I responded by writing a lett
to the radio station, and son
Christian literature was sent to m

"At a third place a young stude
sent in the enclosed card reque
ing a Bible Correspondence Cours
She is now happily working at t
course, listening to the radio broa
cast with her family; and the who
family is expressing interest. T
student herself has subsequent
been to our house here in Nobeok

394 ENROLL IN INDIA BIBLE COURSE

India Calling, the General Conf
ence field paper from India m
sionaries, reports that a total
394 persons enrolled in the annu
Bible course in 1963. The Bib
course is given one hour daily f
five days a week, three to six wee
to Christians in both northern a
southern areas.

Among prayer requests listed
the paper are the following need
a doctor to care for 500 patients
Bethesda Leprosy Hospital while t
Arthur Thiessens are on furloug
a pastor for the Champa congreg
tion, and materials to complete c
struction at Sewa Bhawan Hospit

CHURCH RECORD

LENDAR

ıferences
965, July 10-16—General Confer-
e, Estes Park, Colo.
967 — Mennonite World Confer-
e.
pr. 23-26—Central District, Kid-
, Ohio.
pr. 30-May 3—Eastern District,
ly, Pa.
une 18-21—Northern District
une 4-7—Pacific District, Aber-
n, Ida.
ct. 16-20—Western District
tern
eb. 24—Eastern District Minis-
Meeting, Mennonite Home,
derick, Pa.
thern
eb. 28-Mar. 2—Stewardship Con-
nce, Hutterthal Church, Carpen-
S.D., Lester Janzen, speaker.
ar. 15-29 — Special meetings,
terthal Church, Carpenter, S.D.,
ner Mouttet, speaker.
ar. 15-20—Pre-Easter services,
t Church, Mt. Lake, Minn., Del-
Franz, speaker.
ific
b. 28—Vernon Neufeld of Bethel
ege to speak at Bethel Church,
ton, Calif.
tern
b. 25—Oklahoma Ministers Re-
t, Mennonite Indian Church,
ton, Okla.
ar. 17—Western District Wom-
Missionary Organization spring
ting, West Zion Church, Mound-
e.

RKERS

J. Enz, Professor of Old Testa-
t and Hebrew at Mennonite
cal Seminary, has been award-
grant to study in Israel for
next seven months. Enz re-
d the grant from Hebrew
n College Biblical and Archaeo-
al Institute of Jerusalem to
r travel and maintenance ex-
es while continuing his studies
e Institute which he began dur-
July and August of 1963.

David P. Neufeld, chairman of MCC (Canada) and executive secretary of the Conference of Mennonites in Canada, was elected to the executive committee to replace J. J. Thiessen. Members of the executive committee who were re-elected are: C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman; William T. Snyder, executive secretary; Atlee Beechy, assistant secretary; H. Ernest Bennett, and Waldo Hiebert.

Arnold J. Regier, chaplain at Bethel Deaconess Hospital and Home for Aged, received accreditation as a professional hospital chaplain from the American Protestant Hospital Association. Regier and twenty other chaplains were accredited at the annual chaplains meeting in St. Louis in January.

Mr. and Mrs. Emil Schmidt, missionaries under the Mennonite Pioneer Mission, have returned to their work at Matheson Island after a leave of absence since July due to sickness.

BUSINESS OPPORTUNITY

Excellent opportunity to acquire up-to-date cabinet and millwork shop in Mennonite community. For particulars write Mutual Aid Services, 722 Main Street, Newton, Kan.

DEATHS

Frank F. Matthies, Bethel College Church, North Newton, Kan., born July 18, 1880, in Russia and died Jan. 26. His wife and three sons survive.

Daniel A. Mierau, Bethesda Church, Henderson, Neb., born Sept. 8, 1914, and died Jan. 28. His wife and two daughters survive.

Laura S. Weinberger, Bethany Church, Quakertown, Pa., died Jan. 10, at the age of 96.

Mrs. Hattie Lugibihl, Ebenezer Church, Pandora, Ohio, born Sept. 13, 1882, and died Dec. 27.

Clayton S. Rosenberger, West Swamp Church, Quakertown, Pa., born March 2, 1894, and died Jan. 9.

Edwin J. Roth, Calvary Church, Washington, Ill., born Jan. 1, 1887, and died Jan. 17. Surviving are his wife, a son, and three daughters.

Mrs. Reuben Schumacher, Grace Church, Pandora, Ohio, died Dec. 20.

Mrs. Edward Schmidt, Lorraine Avenue Church, Wichita, Kan., born Oct. 18, 1899, at Lucien, Okla., and died Dec. 17. Her husband, a daughter, and a son survive.

Ben B. Stucky, Hopefield Church, Moundridge, Kan., born Feb. 27, 1894, and died Jan. 10.

Robert F. Wetzel, Sr., West Swamp Church, Quakertown, Pa., born Oct. 31, 1889, and died Jan. 12.

Martin Wiens, Bethel Church, Inman, Kan., born March 26, 1891, and died Jan. 22. Survivors include his widow, three daughters, and one son.

AUDIO-VISUAL AIDS

A Bale of Christmas Bundles can be obtained as either a 40-frame color filmstrip or as a 40-frame set of colored slides. Both the filmstrip and slide set are accompanied by a script and seven and one-half tape. It illustrates the preparation and shipping of Christmas Bundles and pictures their distribution. Rental: free-will offering.

MCC in South Asia, a 67-frame color filmstrip with seven and one-half taped narration and script. It deals with MCC's work in India, Pakistan, Nepal, and Vietnam. Women's missionary groups studying Southeast Asia in 1964 should find this of special value.

Women and the Bible, a 53-frame color filmstrip with script produced by the American Bible Society. The purpose of the filmstrip is to show the need that women have for the Bible, and the very active part that women play in introducing the Bible to all parts of the world. Rental: free-will offering.

Profile of Communism, a 61-frame color filmstrip, part one of a two-part series on communism. It surveys the ideological beginnings of communism through Marx and Lenin, the conversion of the USSR under Lenin and Stalin, and the national and international policies of the USSR through World War Two. A teacher's guide is available. Rental: free-will offering.

J. J. Enz

(Workers).

LETTERS

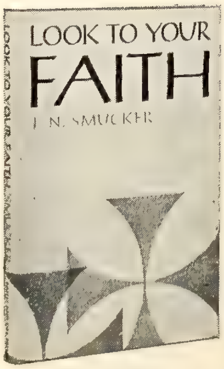
TEST OF ACCURACY

Dear Editor: For those who know Elmer Neufeld, he does not need to be defended [Letters, Jan. 28]. For those who do not know him, I would like to say that his dedication, devotion, and sacrifices in previous tasks, and his scholarship, and thoroughness of research are admired by those of us who have been associated with him. I believe this same sincerity is seen in his witness in the Congo.

I believe Elmer may very well have read books on this subject in other than the English language, if that makes them more authoritative. We would have rather dull reading in *The Mennonite* if every statement had to be documented by proof in several languages.

However, I agree with Mr. Goertz that responsible statements should be made at all times, capable of proof if requested, and that counterstatements implying error must also be capable of proof. It is easy to say that statements are inaccurate as long as one is not called upon to prove them wrong. *Glen L. Boese, Springfield, S.D.*

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite*. By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CONGO SOURCES

To the Editor: I must ask the . . . letter writer ("Africa Amazement," Jan. 28) how many decades he spent in the Congo that he questions the history background as related to Brother Elmer's [Neufeld] article, as well as the quotes he uses. Does he, Mr. Goertz, have more reliable source of information than the article gives? What would Mr. Goertz accept as a *mature* account? For Elmer's personal impressions let us wait until his term of service is completed in the Congo.

Letters of Mr. Goertz's temper or tone perhaps should better be answered by the editor personally. However, this could become so burdensome that no time would remain for editing. Maybe it shouldn't have been printed in *The Mennonite* as this one perhaps shouldn't either and probably will not. But that wouldn't dismay me in the least. *L. F. Gaeddert, York, Pa.*

PAYING FOR WAR

To the Editor: Edgar Metzler's editorial (*The Mennonite*, April 2, 1963, p. 239) startled me when I first saw it seven months ago. He wrote: "In the day when land armies were crucial, conscientious objection had some significance. In today's world of technological warfare, it hardly matters." If the above statement is true, as it may well be, then it clearly points up the fact that we have allowed conscientious objection to war to become meaningless by default. Somehow we have failed to adequately relate the Gospel to the changed and changing situation in today's world.

In view of the above, I believe it is urgent that we find ways, other than the traditional ones, in which to say "a *no* to war." To respond positively to John Howard Yoder's proposal (*The Mennonite*, February
26, 1963, p. 132) would in a real wa
make conscientious objection to wa
the responsibility of every Christia
in every congregation and not on
of those young men who are order
by our government to perform son
type of public service. Yoder d
clared that "almost every citizen .
once a year does make a person
contribution to the moral and fina
cial support of the military mo
ster." In this connection it would
interesting to know how many i
dividuals in Mennonite congreg
tions would qualify as authent
C.O.'s if examined on the basis
the U.S. Government position "whi
has through its courts held sever
times that any substantial contrib
tion for war by an individual is leg
proof that he is not a genuine obj
tor to war."

If Christians courageously refus
to have their income tax money us
for military purposes they wou
discover that it costs a person son
thing to be a conscientious object
to war, even in the United States
America.

Judging by our record as a Menn
nite Church it would appear that
are confused about what it mea
"to obey God rather than men
For example, in our personal life
oppose war (as most Mennonit
have throughout their history), b
with the money which we earn
support it (as most Mennonites ha
throughout their history). Who c
honestly say that this is consiste
with "the Way of the Cross"? I su
pose the majority of Christians
our day consider it either presum
tuous or scandalous when a pers
refuses to pay war taxes. And y
if, as Ernest Bromley has observ
the taxpayer now plays the part t
soldier used to play, then it becom
imperative that we examine mo
carefully what it means to pay ta
es. When paying taxes, are we rea
being faithful citizens of God's Ki
dom of Love?

Admittedly the right of taxati
has a long-established precedent
the history of governments. On t
other hand, is it not conceivable th
even this "collective necessity" ne
to be subject to the ethical dema
of the Gospel? Is it not time that
as Christians ask ourslves h
much longer we are willing to
guilty of "paying for war" wh
"praying for peace"? *Don D. Ka
man, Marion, S.D.*

YOUTH

ᴀᴅ, ʜᴏᴡ ᴀʙᴏᴜᴛ it, may I have the 's?"

nd the boy stands in the open r with the keys to the family . He looks at the keys, at his dad, l at the car, and he realizes that keys unlock more than just the nily car. They open up a whole v world of freedom. They are the 's to exciting places and people er before within reach.

It seems odd that young people, ing the sharpest eyesight, the ckest reflexes, and the best hear- should become known for their ident rate," a police friend told

It is my opinion that no young son wishes to become a statistic," dded, "for their teen years are the most exciting and produc- years of their lives."

I believe it happens because ng people believe in signs," a th put in. "I was riding with a ow one day when the police siren ed him to the curb," the young n explained. "The officer pointed he speed sign."

Was I doing over fifty-five?" the er asked.

"Do you think you must go fifty-five because the sign says so?" the officer asked.

"It was then that I realized the road was a glare of very slick ice," the young man said.

Sometimes lack of judgment is responsible for accidents.

When you take the keys to the family car you take a grave responsibility. The lives you meet and those riding with you are yours to squander on the highway or save by driving defensively. Defensive driving means driving for the fellow you meet, too, expecting the oncoming car to do anything. Driving with this attitude helps one remain alert at the wheel instead of lapsing into careless half-hypnotic driving habits.

Most high schools now offer excellent driving courses. These courses, because they are geared to the newest cars and roads, are better than a friend or relative's instruction. But driver education cannot teach common sense. It is still up to you to know when road conditions and other factors alter driving rules.

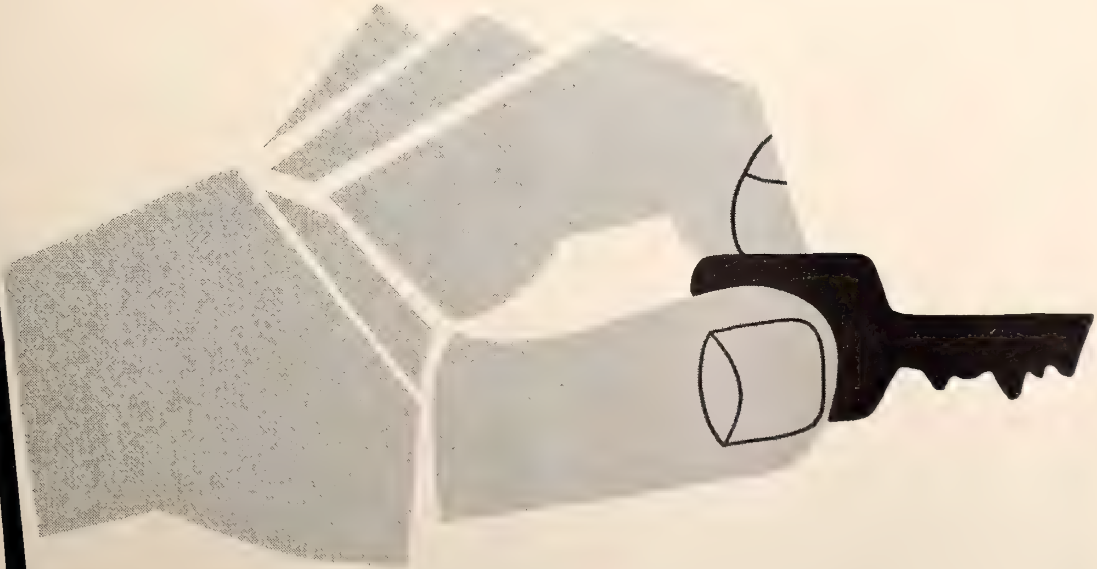
When you accept the keys to the family car, you accept the trust of your entire community. Every citizen trusts you to obey safe driving rules by giving you the privilege to drive. The old lady crossing the street trusts you to drive with the light. The drivers of cars behind and coming toward you trust that you will do what you indicate when you signal for a turn. Persons who ride with you trust that you will get them safely to their destination. Parents trust your judgment and your word when they let you have the family car.

There were six young people in the car when Greg had a flat tire. "I promised Mom I'd be home by eleven," Ron said.

"It wouldn't be safe to try to get you home by eleven. We'd have to go at a break-neck speed." Greg was using common sense.

Ron used still more when he said,

een M. Hasse



the keys

"I'll walk to the next phone and call Mom."

"Why frighten her?" one of the boys asked.

"It'll be more frightening to know I'm not home yet," Ron answered.

Ron was interested in building his mother's trust in him when he was out, with or without the car. The use of every opportunity to show your parents that you are levelheaded, dependable, and safe makes good sense.

Good driving is Christianity behind the wheel. A Christian boy or girl feels a duty to God and other people. "How dare you?" The finger of God seems to ask of young people that take chances and inflict needless injuries because they have the keys.

It's true that not all bad drivers are young people. But the fact that insurance companies consider teenage drivers a greater risk is proven in the premiums they ask to cover young drivers. Fathers often withhold the keys because they have not seen the signs of maturity they want in a son or daughter who drives. Traffic officers, whether acting fairly or not, are especially harsh with young offenders because they feel that drivers who get by with violations once may be careless again.

"I didn't see the child," is small comfort in a lifetime of knowing that you have killed or handicapped a child at play.

"I didn't see the sign," often comes too late.

When a driver reads the signs and sees the child, he must still use judgment in considering conditions if he is worthy of the trust placed in him when he receives the keys.

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"You are my Dad. . . . I am your son. . . . Isn't th
thrilling thought? How about letting me use the car
night?"

My Experience With a Kleptomaniac

Don Hillis

I WOULD NEVER have dreamed he was a thief! Our acquaintance had all been so friendly and casual. It started one evening at my front door.

It was a Tuesday in August. "An entertainer turned salesman," was his smiling approach to me. But I was not one to be taken off my guard so easily. I prodded him about his background. "Who are you with?" I asked.

It came out that he had ties with several of the largest distilleries. He also had an account with a prosperous tobacco company. "At present," he continued, "I'm an agent for a leading national magazine."

So I let him come into the living room and listened to him for a couple of hours. On hearing of his connections, I took pains to tell him of my Christian faith and love for Christ.

"There is no place in my life for such things as liquor or tobacco," I told him deliberately. "As a Christian, my body is the temple of the Holy Spirit." I was sure these words would bother or affront him. But no, he was totally undisturbed by my convictions. He would hold his views, I could hold mine.

In a light-hearted moment he slipped off on an off-color story. I was quick to inform him such things did not go in my home. In fact, I cut him off sharply.

As you may imagine, I had reservations on the truth of many of his stories. Still, I must admit his experiences often excited me. After having an interesting evening together I invited him to come back the following night. "I may have a helpful influence on him," was my naive hope.

It took my wife's words to remind me that his return conflicted with our church midweek prayer meeting. "I should attend," I confessed, "but I must stand by the invitation I have given this friend." I shared with her some of the things he had said to me.

Well, to put it lightly, she was reluctant to accept him. "I just do
trust him," she would say. She gr
steadily concerned as he took
more and more of our family li

My entire day was boring in co
parison with my evenings with t
character. He had an imaginat
that was captivating. I would sit a
laugh myself sick at all his cra
experiences. There were other tin
that my hair would stand on e
His scrapes with the FBI and t
law were absolutely breathtaki

If his stories were true, he w
also an "extra" in motion pictur
But he couldn't talk about this wi
out including sex. This forced me
cut him off time and time again

Leave My Children Alone

Then he began to affect my te
age son, Charles and my nine-ye
old daughter, Eloise. They just co
not wait to catch his latest quip
some hair-raising tale. They wo
have stayed up all hours if we h
allowed it. All this distraction w
hurting their studies and did th

ılth little good. I began to worry ›ut this fellow's presence in our me.

\nd then it came: the "straw that ›ke the camel's back." One day ʼeral of my best books turned up ssing. I searched in vain for them. ıis fellow may be something of :hief," I concluded. "If he is," I ıtinued, "who can tell what else s taken from us?"

t all looked very suspicious. The :t day I was so wrought up about [decided to check on him next ›r. Sure enough, he had taken ıgs there too. I was amazed by subtle maneuvers. They certainly firmed my wife's original point view.

n one home he had entered as a gious teacher. "He has revealed truth of our modern cults," y said. Another neighbor, a sales- n down the block knew him as an ciency expert. "He's showing me latest gimmicks," he called after "The sort of thing a successful ›sman can put to use." He cer- ıly has a lot of ways of getting [concluded.

o all of these people I suggested heck of their belongings. Most them found something missing. one friend's home I noticed no e Christian magazines. In anoth- he Bible had disappeared. I was ›rised to hear that their Sunday midweek church service time spent with this fellow. As I left house the husband told me their ily altar was missing too.

few days later I met this fellow ›rtaining at a neighbor's. He paid ıt attention to me and I was glad it. I had come to talk with their age daughter about her faith hrist.

ell, this fellow monopolized the le evening's conversation. He all serious thinking from her l and heart. I was sick about it. ılly, I just had to say a word to girl's mother about this lack of tesy.

›h!" she exclaimed, "it's that all the time." I found also that ıad a five-year-old boy who was tionally maladjusted from loss eep, all from this fellow's visits. I walked home deeply concerned about what I might do.

A Thief in the Woodpile

At long last I realized my visitor was afflicted with kleptomania. Like an inveterate thief, he had stolen my books, magazines and time. But the chief things missing were my close friendship with Christ and the evenings spent in talking with my friends and family. I'm sure that others are having similar experiences.

Some have lost things of real value, not trifles, but precious family things they once enjoyed together. Spiritual, social and intellectual experiences have been taken from them, replaced by only a moment's crackpot amusement.

This fellow is not at our home now. Though, if I could keep him in his place, he would be quite harmless to have around. Kleptomaniacs are not always deliberately bad. Even this one might profitably drop in with his tidbits of news and a light word or two. But you must keep your eyes open, or such a person will continually steal things from you.

I still see him now and then at my neighbors. And he still keeps them laughing or excited hour after hour. I've been trying to recall his name so you will be alerted about him and his many subtle methods. It escapes me, and I'm not sure now that he gave it. But I will never forget his initials. They were "T.V."

I wonder what T.V. has robbed from you: Time? Devotions? Good reading? Church attendance? Check your list—and see! You may be very surprised at what you'll find missing!

This sly character reminds me of a wild horse. You have to sit tight with a firm hold on the reins or he will run away with you. If you don't control him, he will control you.

When you learn to treat T.V. as Paul treated his body, then he will be kept in his place. "I buffet my body—handle it roughly, discipline it by hardships—and subdue it—lest I myself should become unfit — not able to stand the test—unapproved and rejected as a counterfeit" (1 Cor. 9:22). With this type of treatment T.V. will stay in its place. Better than that, you will experience the joy of keeping your affections on things which are above.

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ı. Editor, Elvera Baumgartner.

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COVER

In Brazil one-half million school children receive milk once or twice a day through the government's Department of the Child and the United Nation's Children's Fund (UNICEF).

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EDITORIAL

Last week we celebrated the anniversary of one paper. This week another one comes to our attention. Last week it was *Der Bote* that claimed to be forty years old. I tried to prove that it was actually 112 years old out of a jealousy that I have for history.

This week we have the case of the *Gospel Herald* that is fifty-six years old, but claims to be 100. Well, frankly, birthdays are a problem for me too. As soon as I have my age memorized, it changes.

The story on the *Gospel Herald* goes like this. It started with a Pennsylvania Dutchman who lived in Chicago. His name was John Fretz Funk. In the big city he, of course, missed the fellowship of his rural brothers in the faith. A monthly paper, called the *Herald of Truth* (published in both English and German) grew out of this yearning. The first issue appeared in January 1864, one hundred years ago. In a few years Funk moved to Elkhart, Indiana, with his paper. The paper was successful. Others had yearnings too.

For almost forty years, the *Herald of Truth* was the personal organ of John F. Funk. He used the paper to promote missions, Sunday school, evangelism, and Mennonite unity. More than any single person, he formed and shaped the (Old) Mennonite Church. In the end it was the organization that he brought to life that brought an end to the *Herald of Truth*. So it goes all too often in the struggle between fathers and sons. But grandsons often see it differently.

So it was that in 1905 the *Gospel Witness* was organized in Scottdale, Pennsylvania, to compete with the *Herald of Truth* in Elkhart. The institutional sons were strong enough to carry the day and the two papers merged to form the *Gospel Herald* at Scottdale in 1908. With the usual disregard for history common to sons, they called the *Gospel Herald*, Volume One, Number One. But now the grandsons have returned to the grandfather to find their origin in John Funk's *Herald of Truth* January 1864.

I have grossly simplified history. One hundred years doesn't compress easily onto one page. The point is that we need to check with our grandfathers to get our bearings. I'm glad that John F. Funk has been returned to the fold in new honor. But I'm wondering whether we have not lost the vision that this grandfather along with Daniel Krehbiel, John Oberholtzer, Christian Schowalter, and Christian Krehbiel had for Mennonite unity. It's been more than a hundred years now. And I'll admit progress has been made. But in so many ways we are as far from the goal as we have ever been. The sons have lost the vision in the baggage of the institutions which were a natural outgrowth of the visions of the fathers. The schools, hospitals, homes, churches, mission stations, printing plants, and other impedimenta are tremendous witnesses of a burning ardor that the sons have inherited. But baggage is still baggage. We have replaced the geographical isolation of John Funk's day with an institutional isolation. So we still have the same problem. John Funk's solution was to start a church paper. Today's solution may not be quite so simple. We need more drastic action. But to get that drastic action, I propose that we use the papers that Funk and Oberholtzer and the other grandfathers spawned. And that's just what I'd doing.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE MENNONITE

79: 8 FEBRUARY 25, 1964

MANY PEOPLE ARE unhappy with certain funeral customs. They wish they could be changed. I am confident that sooner or later, change will come.

Every Christian family, the church, and the community should be on the alert to make the funeral of a Christian a stronger witness to the Christian faith. For the most part, I am pleased with what I've discovered in my community. I'd like to encourage certain trends.

I'd like to urge that every family discuss and make certain basic general plans regarding death and the funeral in advance of death. Many families shy away from this as though the subject were unduly morbid. They may even fear that a discussion of death will hasten its coming.

Plan Ahead

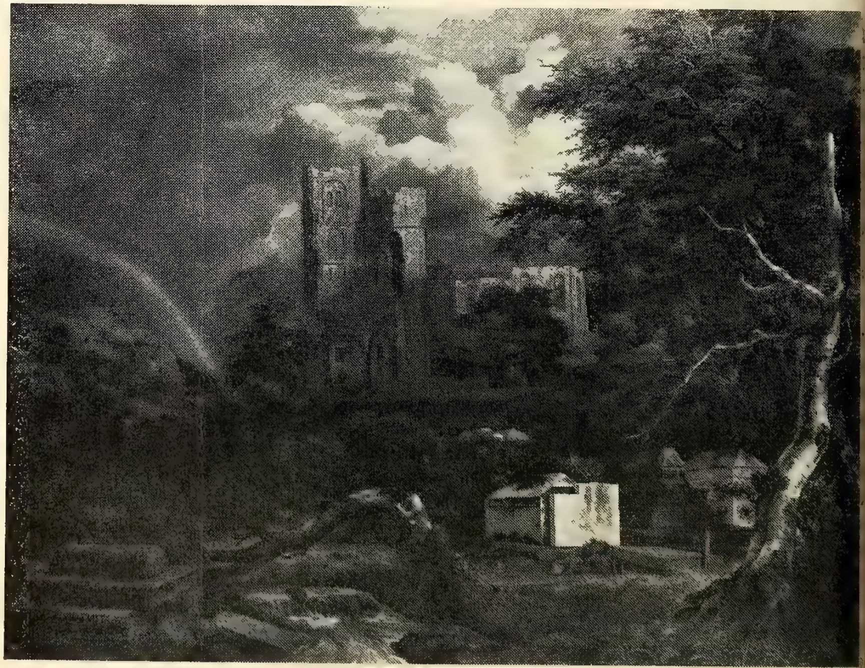
Every family should have some plans regarding burial. If you plan to live in one community the rest of your life, purchase a cemetery plot. Even if you plan to spend only several years in a certain location, have some idea where you or the members of your family are to be buried. This is especially needful in larger cities where burial spaces are scarce and expensive.

Every family should discuss other details of the funeral. For instance, a trip to the funeral director will help you understand his services and the cost of a casket. You can give him some idea of your preferences. You can get some idea of the type and price-range of the casket you'll eventually want. In time of grief, persons are tempted to overspend and to choose the more lavish.

You might discuss among yourselves whom you would prefer to have as casket bearers. You might share with one another the kind of memorial service you prefer: what poetry, songs, scripture passages or theme for the minister's meditation.

Every person should have a will. Usually we think that only old people and wealthy folk should have wills. Every person above the age of twenty-one should have a will, even though simple. A will can save delays, legal involvements, undue expenses, and often, serious heartaches. What is more, it enables people who love you and are eager to do what you want done to know

Detroit Institute of Ar



"The Cemetery" by Jacob van Ruisdael: "Death i not the last word in the Christian's vocabulary."

Harold Z. Bomberger

Make It a Christian Funeral

hat to do and to do it.

As we talk about wills, be sure remember the church in your will. you were a good steward of what od gave to you throughout your etime, you can provide for the ntinuation of the good steward- ip of your resources following ath. Remember the church and its stitutions.

owers and Caskets

The funeral service of a Chris- an can be a witness to the Chris- an faith. For one thing I com- end highly the emphasis on a inimum amount of flowers and e suggestion that those interested ntribute to a specified memorial nd or project. Personally, I would t like to see a funeral in which ere'd be no flowers. That's a little o austere and bare for me.

Many of the funeral directors I ve known have been wonderful ople. I'm in favor of them earn- g a generous livelihood. But some- nes people of moderate means nd sometimes even wealthy folk) ve excessively costly funerals.

More than once I've seen a fa- er or mother of modest means or ss buried with such extravagance at all the insurance was consumed, that the family remained in debt r many years, or the children re unable to go to college. The ad are not honored by such un- se stewardship.

The truth is that many times an travagant burial is more of an tempt to reckon with guilt and ake up for love and respect which re denied throughout life than show genuine love. Excessive monstrations of grief at a funeral e often attempts to cover up un- ppy relationships of a lifetime. I remember the woman who was overly hysterical at her husband's funeral. Everyone knew that throughout their married life she had mistreated him; but at the funeral she had to desperately try to convince the people (and herself) that she had been a loving and devoted wife.

For a Christian, especially for one who loved and was loyal to the church, the church is the most appropriate place for the memorial service. This has been the place of his most hallowed associations. As a child he was carried there to be dedicated, later baptized there, then married, and throughout the years had spent considerable time in it. He supported it with his money. How natural, then, in the hallowed and lovely surroundings of worship and scared traditions, to have his final, earthly service of memory.

A Service of Memory

A number of people in our church have asked me why we do not do what is becoming an increasingly more popular practice; and that is, to bury the body as quickly as arrangements can be made to do so, in a private ceremony for the family. Then, whenever convenient, a few days later, perhaps one evening, a Sunday afternoon or as part of a Sunday morning worship, have a service of memory.

Let me tell you about the assistant pastor of a large Presbyterian church in Topeka for whom such a service was recently conducted. He was a young man in his thirties who died of cancer. Immediately he was cremated. Then on Wednesday night that huge church was filled with members and citizens of the community in a most inspiring service of memory, which not only paid adequate tribute to him, but which was a service of worship. The choir sang a great anthem and the hope of the Christian faith rang clear and convincing. Sometime I'd be glad to help plan such a service.

This, of course, leads us into another more Christian and creative approach. Many of our families are taking steps to minimize the importance of exhibiting the body. To have someone lie in state prior to the service is one thing, but to march past the casket following the worship service is another. Thank God only a few families still insist upon the latter. This just about contradicts everything the service attempts to do. If the body were that important (which the Christian faith insists it is not), then the funeral service, the religious service, or the preaching of the Gospel at that service is unnecessary. The more one thinks about this, the more the question arises whether it is necessary to have any viewing whatsoever, except for the immediate family.

So often at a viewing, the comments that are made almost make a sensitive person shudder. They are more a tribute to the mortician's skill than anything else. If he does not do a good job and make the corpse look younger, lifelike, and happy, people are disappointed. If he can work a cosmetical miracle people are pleased.

There's small comfort in an attractive corpse! Christian people find their comfort and their hope in spiritual values; not in the physical body which will decay, but in the life and personality of the one whom we loved, and in the resurrected spiritual, incorruptible, im-

A Christian Memorandum

And tomorrow brings a love or job or home
And today I rest content
In doing its necessities.
I wrestle with a problem
Of what to read,
And to meet or not to meet,
Yet in continual referendum
To the decision of eternity,
That paradoxically is
Never steadfastly decided.
The minute reckonings
Of today
Are reckoned with for getting through.
The tremendous reckonings
Are never gotten through
And in continual subjection
To my election I learn,
Piecemeal, my peace, achievement,
And security. The infinity
Remains, and life itself, ever will.
Meanwhile, I mature.

Dawn Lennington

mortal body which the Christian faith promises to all who believe in and love Jesus Christ.

As Christians, we would do well to give more thought to the possibilities of dedicating our bodies upon death to medical and scientific research, especially if death is caused by some unusual or rare disease or if we are in a community in which medical schools or hospitals need bodies. An increasing number of people are willing to donate parts of their bodies for transplanting purposes to other people who may need what they have, such as eyes, bones, arteries, skin, and cartilages.

Eulogies and Fees

Also, I want to say a word about eulogies at funerals. To a new pastor, eulogies are always difficult. If a man's life has been a good life, no words can properly eulogize it. The life speaks for itself. However, the longer I serve a church as pastor and the better I learn to know the people, the more I learn to love them, especially after working with them and seeing them through serious problems and illnesses, and perhaps standing by as they die, the more difficult it is to be reserved in comments.

Yet, the less the minister says, the more reserved he is, *usually*, the better it is. Most people want it this way and I am glad. In one church there was an exceptionally good Christian, a remarkable woman. She told me that if I were there when she dies I should not say anything about her at her service. No matter what I'd say there would be someone present who knew better! I was not there when she died. Later her brother-in-law told me about the service. He said, "She was a wonderful woman . . . a saint, if there ever was one. She was a nervous saint, but she was a saint." You see, no matter what the preacher says, he can't win!

Finally, a word about fees f
the pastor. The funeral directo
should know his position and t
their clients. As pastor of a chur
I accept no funeral fees. Funera
are a part of my ministry. Ma
times the funeral is for someo
who has been one of our best me
bers. Through the years he has su
ported the program of the churc
which in turn has supported me
enable me to minister fulltime wit
out financial concern. When t
church has its unique opportuni
to help his family, the pastor r
gards it as one of his choice oppo
tunities and privileges to be helpf
and to bring the resources of t
faith. He does not want an ext
acknowledgment from the famil
he wants to do his extra for t
family.

Circumstances are different wh
you ask a minister whom you
not help to support as your pasto
Also, if you live in a communi
which pays its pastor so inadequat
ly that the man and his fami
have a difficult time to make en
meet and the community regar
these extra fees as part of his s
ary, then by all means, help hi
out in this way and do so generou
ly. I must confess that more tha
once in my earlier ministry a fune
al fee was an answer to prayer
enable me to buy food for the fa
ily, more gasoline, a tire, or to pa
a long-standing bill.

Nothing is more real or urge
than death! Death is sure to com
A Christian recognizes this a
does not hide from it. If the co
of the Christian faith means an
thing to us, it is that death is n
the last word in the Christian
vocabulary. Death finds a pla
within the larger purposes of Go

Paul declares that for the Chri
tian, "Death is swallowed up
victory" (1 Cor. 14:54). Mart
Luther wrote to his dying fathe
"Herewith I commend you to Hi
who loves you more than you ca
love yourself." Our church exis
to declare this faith! And to off
the kind of fellowship and encou
agement which will bring a hel
ing hand and comfort and strengt
in the time of death for ourselv
and our loved ones!

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Personal Testimony

A Mennonite Brethren View of Mennonites

J. H. Quiring

AM A MEMBER of the Mennonite ethren Church. Following an rly conversion, I was baptized at age of sixteen. My parents re members of the Mennonite ethren Church and so it was a egone conclusion that this was church where I should find nur- e and fellowship. Becoming a mber of this particular denom- ition did not involve a choice for . I had no alternative.

Thirty-four summers have come d gone since I was immersed in North Saskatchewan River. ring these years I have been undantly blessed in fellowship h my brethren. I have also be- ne painfully aware of many aknesses and inconsistencies.

t would be far from true to say it the Mennonite Brethren Church a perfect church. But that Jesus rist loves us, I cannot doubt. I ve seen ample evidence of the v life in Christ, of holy living l of sacrificial service. I am iteful to God that in His gra- us providence He led me to be- ne a member of the Mennonite thren Church. I want to con- ue to weep with my brethren r our failures and rejoice with m over our victories in Christ.

During my early years there was, my knowledge, only one Menno- Church—the Mennonite Breth- . However, I soon became aware another Mennonite denomination. lived in the same community. , the children, attended the same mentary country school on a little . Our parents visited together , from all appearances, were in- d friendly toward each other. On days we passed each other on the road. They went to the house of prayer (*Bethaus*) and we went to the meeting house (*Versammlungshaus*). Passing each other on the road in winter time became difficult.

Sometimes we wondered why we could not all travel in the same direction. But which direction should it be? It must be said that our young people's meetings were held on different Sunday nights. On these occasions we all travelled in one direction. Those were pleasant evenings. There were times when unfriendly remarks were made by some people in the district, but to my knowledge they were heard mainly by over-sensitive ears. The general attitude remained friendly.

Many Branches

But time went on and my little world increased in size. A little farther away lived another group of Mennonites. I still had no knowledge of historic origins. However, I became aware of the fact that the distance between the groups was not only geographical but also social. Relations were not too intimate. Certain community projects resulted in some inter-Mennonite activity which resulted in a greater familiarity and better mutual understanding. I met some of the people of the other group and marveled that such sincere men could be found among them. But on the whole I sensed that some historic event had resulted in separation.

The story of this separation came to me only gradually. I still do not know whether I have been given all the facts, and whether they were biased or not. But a few things seem to be well authenticated: there developed differences, tensions, hatred, abuse, overbearing pride. And somehow these attitudes were perpetuated from generation to generation. I soon discovered that I, too, had been influenced, and was carrying with me certain prejudices which I could not fully explain nor easily abandon. I had been caught in the stream of history and was carried along with it.

Today, I know full well that there are considerably more than three branches on the Mennonite tree. It is interesting to study when and where and why the branches separated and developed into independent and distinct groups.

If some have difficulty finding the trunk of the tree among the branches, all seem to know of a common root which is referred to as our Anabaptist heritage. To what an extent the various groups have retained or recaptured this heritage is an open question.

That we have developed apart over the course of years is common knowledge. There are differences in culture and in religious practice. There are also some theological differences. But let it be said in all fairness that there are also many areas of agreement. Anyone interested in looking for these points of agreement may find his search richly rewarded. There is still a very strong emphasis on the Scriptures as the final authority in matters of faith and practice and I pray that this may be retained.

It became my privilege during the course of my public ministry to live and labor near other Mennonite denominations. This was a new experience for me since I had been restricted more to my own denomination. Wonderful opportunities for cooperative efforts presented themselves. I realized that it is possible, particularly on the ministerial level, to work together constructively in the true spirit of brotherly love. An honest effort to work objectively in the interest of winning souls for Christ and His kingdom rather than merely for denominational ends, left little room for straining tensions and nurturing prejudices. Looking back from my present perspective, I still consider that the friendly relations were not merely the expression of refinement, but of genuine brotherliness.

Intermarriage

In the ministry I have been brought face to face with some very practical issues. One such issue is the question of intermarriage. Should I encourage such marriages, or should I caution against them? Public opinion has shifted in this matter but it has by no means been uniform. The observed fact, however, is that these marriages take place and not infrequently. In so many instances these marriages are successful and result in matrimonial happiness. I have found nothing sinful about them as such.

Still we know that they require some additional adjustment with reference to the religious question. Religious convictions are well-rooted, if not in thought, then at least in feeling. Often, the young people concerned found their problems augmented by the attitudes of parents who claimed their hearts would be broken, should their child unite with another Mennonite Church. Churches themselves presented difficulties to these people insofar as they would not accept them without submitting to certain rites.

So here I found these young couples with unsolved church problems due to conscience, scruples, family pressures, and church regulations. Some continued with a divided church membership or else practically lived without church affiliation. Children were born, saved, and confronted with baptism. Which way should they go? The children did not know; neither did parents.

My heart has often been touched and my mind disturbed as I sought to give sympathetic understanding and practical guidance. Did we make it needlessly difficult for them to find a solution? This question has often haunted me.

Fellowship

I had to face another practical issue—that of Christian fellowship. Must I exclude from full fellowship those who were not members of the Mennonite Brethren Church? I could not understand this. I tried to think historically. What gave rise to the founding of the Mennonite Brethren Church? Was it not the emphasis on the new birth and the separated life? Did not the question of rites come up later? So I understand. Then, can I not have full fellowship with those who meet these requirements?

I have read my Bible to obtain direction. To this day I have not found any Scripture that would forbid me to have communion and working fellowship within one church with such as profess Jesus Christ as Lord and are added to the church upon believer's baptism.

Today I seek to observe trends in the larger brotherhood. Here I call to mind certain statements made at the Centennial Conference in Reedley, California, just a few years ago. These statements greatly impressed me.

I quote first from the statement read by Erland Waltner on behalf of the delegates of the General Conference Mennonite Church: “We, of this generation, do not really know the details of the events that led to separation. We are, however, sorry for all feelings, words, and deeds expressed by our fathers in an unbrotherly way and in a manner contrary to the Spirit of Christ. We are sorry that these events resulted in such an intense break within the Anabaptist-Mennonite brotherhood that for a full century two parallel lines of explanation have been advanced as to the historical facts and that these parallel explanations are still perpetuated today.

“We recognize the need for spiritual renewal that existed within the Mennonite brotherhood in Russia a century ago and we now feel constrained by our Lord to seek for more discussions as to what did happen in Russia, and thus understand that which now prevents us, as a new generation of the church, fro having close fellowship.”

The delegates of our Centenni Conference gave unanimous appro al to the following response: “W too, share your concerns that th separation of 1860 occasioned ‘man feelings, words, and deeds that we not brotherly.’ We recognize th certain attitudes on our part, ha been colored with intolerance, eve to the point of reservations of m tual fellowship and love. We deep regret our failings and weakness of the past and hasten to say th we are motivated by the spirit love to ask forgiveness where w have acted coldly and unbrotherly

I was of the opinion, then, th both statements were made in th spirit of genuine repentance ar love. I sensed no hypocrisy. For m this scene was one of the highligh of the conference. The question h since come to me whether this re resented the thinking and feelin at the grass-roots level or whethe it tended to move in that directio We know from experience that ofte our thinking moves ahead of o prejudices. That is why our expre sions and our actions do not alwa agree. Sometimes the prejudices a rooted so deeply that even cool r flection will not uproot them. The have a tendency to persist. Still w are hopeful that the sincerity many devout people will lead to co tinued improvement of relations.

Could it also be that a count movement could set in? Fami quarrels have a tendency to eru from time to time. Jacob and Es were reconciled to each other, b their descendants continued to ha each other. God forbid that a r vival of hatred and ill-feeling shou occur!

Does the possibility exist of a other division coming into th camp? Will it cut along new lin when it comes or will it deepen th grooves that time has not complet ly filled? The spirit of revival a spiritual renewal has cut across a denominational lines. This has gi en much occasion for rejoicing. W hope and pray that genuine sp itual progress will lead to bett understanding and cooperatio Should a division shape up on the logical issues, may they be so clea ly stated that everyone will kno where he belongs.

NEWS

Georgia Farm Seeks Farmers and Businessmen

e following article was written
Martin Buhr, Mennonite Central
mmittee editor.

INONIA FARM IS a religiously-
sed farm community located in
mter County, Georgia, about nine
les from Americus. Koinonia, a
eek word meaning "community"
"fellowship," has existed in Sum-
County since 1942; during that
ne it has prospered, using mod-
n farming techniques, good mar-
ting practices, and pioneering the
velopment of the poultry indus-
in that area. It has grown in
e from 400 to 1200 acres.

t is an interracial community
ich shares work cooperatively;
proceeds of the farm meet the
eds of the group and the indi-
lual needs of its members. Fam-
s live as units in separate houses
apartments. The members of the
nmunity accept the teaching and
actice of nonviolence, believing
t this is a basic tenet of Christi-
ity.

Since April of 1956, Koinonia has
n subjected to repeated acts of
lence. Pistol, high-powered rifle,
l shotgun blasts have been lev-
d at buildings, property, and in-
iduals. Several members of the
nmunity and visitors have nar-
vly escaped injury or death.
ildings have been dynamited, do-
thousands of dollars of dam-
to produce, equipment, and to
structures. Fires were started
l one house completely burned.
nces have been cut to let live-
ck escape. These acts of violence
ntinued unabated. No arrests have been made. Law enforcement has not been sufficient to stop even the most overt acts of violence.

During the past ten years the farm has been subjected to virtually complete economic boycott in Sumter County and Americus. Supplies of oil, gas, gasoline, feed, seed, fertilizer, hardware, and building materials have been cut off. Loans have been denied by institutions with which they have had dealings for years; insurance policies have been canceled. Similarly, would-be purchasers have been discouraged from buying products of the farm.

At the moment, there are only two families left in the group at Koinonia. These are the Jordans and Witkampers. The work has fallen heavily on their shoulders with the result that they are busy doing farm chores from early to late.

Clarence Jordan and the rest of the corporation would like to rid themselves of the responsibility of caring for the land and food processing so that they can be free to pursue some of their original objectives in coming to Koinonia.

They would like to devote their time to the training of the many untrained Negro ministers in the Southwest rural areas, to carry out agricultural missionary work, and to provide recreation for young people of the community, especially Negroes. In their county there are no public recreational facilities for Negroes, except one-third of the balcony of a local movie house.

This is an ideal opportunity for Mennonite farmers and businessmen who are interested in pioneering in a colonization project in a needy mission area — Southwest Georgia. They would be able to buy land from the farm or in the immediate vicinity of the farm.

In the past, Mennonites have moved into the deep South mainly for economic reasons, sometimes combined with evangelistic motives. This appears to be a good situation for such a venture today. It represents an opportunity for Mennonites to identify with and contribute to the solution of the problem in the South by utilizing those resources with which they are most strongly equipped by heritage—agriculture and community. Here would be the possibility for a Christian witness involving every level of activity and area of life: evangelistic outreach, community development, education, economic development, and reconciliation between Negro and white. This group of persons could be the nucleus for a congregation searching for meaningful ways of expressing Christian brotherhood.

CONGO REBELLION CONTINUES

Congolese troops with assistance from United Nations forces have moved into Kwilu province. The soldiers are moving against a guerrilla bow-and-arrow revolt led by Pierre Mulele, a former government officer with communist ties.

The rebels have terrorized most of the small province. Most American and European missionaries including Mennonite workers have been evacuated to Leopoldville and other Congo cities. Rebel raids continue to spread even in the face of government soldiers establishing a base of operation in Kikwit, the provincial capital.

On February 3, Mennonite missionaries were evacuated from Nyanga a mission operation across the river from Kwilu. No attack had been made on the station. Evacuation had apparently been ordered by the United States Department of State to avoid any further incidents. Workers at Nyanga included Samuel Entzes, Earl Roths, Ellis Gerbers, Loyal Schmidts, Martha Willems, Anna Goertzen, and Anna Liechty.

The American Baptists also evacuated their station at nearby Banga.

BLUFFTON SOLICITS ALUMNI

Harry Yoder, assistant to the President of Bluffton College, participated in the Independent College Alumni Associates campaign in Akron, Ohio, from February 3 to 11. This group is a united effort by twenty-six member colleges of Ohio to contact alumni from their institutions in a coordinated effort. Bluffton College will participate in six such campaigns this year.

In each city the representatives of the institutions contact their own alumni, either personally or with the help of other alumni from the college. Each institution organizes its own contacts, but benefits from joint publicity. Harry Yoder will be responsible for coordinating the total campaign in the Toledo area, Feb. 18 to Mar. 3.

The program was started in 1959, with twelve colleges campaigning in Akron and Toledo as pilot cities. The twelve schools raised $53,118, compared to less than $30,000 by the same institutions in the two cities during the preceding year.

STUDENTS TO LATIN AMERICA FOR SUMMER STUDY

Upper-level students and graduates from any of the eleven Mennonite colleges may apply now for one of two travel-study seminars, to be held this summer. Arrangements were made by Henry D. Weaver, Jr., Goshen (Ind.) College professor of chemistry.

Weaver traveled some 5,000 miles to Central America and throughout the Caribbean area January 1-26 and checked on arrangements for the seminars with national and U.S. embassy officials.

Of the two seminars, only one—the Central America tour—is being offered at this point. The Caribbean tour is still tentative; whether it is offered depends on demand. Each tour yields six hours of college credit. Fourteen students and two faculty co-directors will make up each group.

The Central America tour, tentatively scheduled for June 22 to August 14, will focus on El Salvador. The group will leave Chicago and travel via VW Microbus and the Pan American highway. High point of the experiences will be the opportunity for students to live in the homes of El Salvadorans. Weaver, comments, "The Salvadorans basically seem flattered that we want to study them. The country is not geared to tourism and represents a relatively unspoiled country." The all-inclusive fee for Central America is $400.

The Caribbean summer seminar, if offered, will include Puerto Rico, Haiti, and Dominican Republic. Its all-inclusive fee will be $650 or less. Persons interested should write to Dean Robert Kreider, chairman of the planning committee for the Council of Mennonite Colleges, Bluffton College, Bluffton, Ohio. Deadline for applications is April 1.

RACE RIOTS IN CALCUTTA

India Mennonite Central Committee director Vernon Reimer reports that the rioting in Calcutta between Hindus and Moslems has delayed incoming and outgoing mail for several days. The MCC unit in Calcutta, cooperating with Bengal Relief Service (BRS) and the Committee on Relief and Gift Supplies (CORAGS), has been kept busy with flour and milk distributions to people affected by the riots.

According to Keith Dowding, director of BRS, relief agency of Church World Service, BRS vehicles were permitted to operate through the twenty-two hour curfew areas while the riots raged unabated.

The BRS vehicles carried food and medicine through the burnt streets to the houses, schools, and parks where Moslems huddled inside lines of troops equipped with fixed bayonets and automatic weapons. some cases, they gave the riot vi tims their first food in three day

Total receiving food and medic care exceeded 40,000.

In his current report, Reimer d scribes the situation in greater d tail: "Our own area was quite ba ly affected and a few people we killed right in front of our buil ing. The riots in our area began earnest on January 10 and 11. A most immediately the governme imposed a curfew and this helpe to control the situation. Howeve on Sunday night, January 12, w took the women and children to quieter place. While we were neve in personal danger, tension wa high what with riots right by ou house and twenty-two hour curfe Right now, January 22, things a pretty well back to normal. Th military has the situation und control and is to be commended fo its prompt action.

"John Weber and I met with BR and CORAGS staff on Monday, Jan ary 13, and decided to co-operativ ly offer help to the government i looking after riot-affected peopl who had huddled together in certai areas in large numbers after the had to flee from their own home

"After seeing the proper author ties that morning, we began mil distribution that same afternoo and carried through with this fee ing to Saturday, January 18. W also distributed a lot of wheat flou which CORAGS made available to u for this emergency. Each mornin and afternoon we met at the BR office to coordinate our help an movements before going to the a signed place for the day. By Satu day the government thought w should suspend our activities sinc they then had blankets and ration available which were to be distri uted if the people would move bac to their own areas. The gover ment was concerned that the peopl move back as soon as possible. A present we are standing by in cas we should need to render furthe assistance."

MISSION IN CACHIPAY

In an American Leprosy Missio report on a survey of leprosy wor in South America, O. W. Hasse blad, M.D., writes about Genera Conference Mennonite work in Cach ipay, Colombia, as follows:

"In South American countries the
re of children whose parents
ive leprosy has long been a seri-
is problem. The first instance of
ch care in Colombia was at Ma-
llon in 1940, when Presbyterian
issionary Alexander Allen started
ring for children of patients in
e large government leprosarium
Agua de Dios. Then in 1947 mis-
onaries of the General Conference
ennonite Church started building
home and school at Cachipay,
th American Leprosy Mission pro-
ding eighty percent of the build-
g and maintenance funds. More
an anyone else, Gerald and Mary
ope Stucky and family are re-
onsible for the success of Cachi-
y. The family deserves special
ention because one seldom finds
rents and children united so de-
tedly in a common cause.

'Here are a few observations on
e work at Cachipay today: Thirty-
e of the 140 boarding and day
idents have parents or relatives
the Agua de Dios Leprosarium;
vernment accreditation of the
hool enables its graduates to enter
gher schools. In 1955 Cachipay
ceived the first 'license to func-
n' given to a Protestant primary
hool, and in 1962 it was officially
credited after careful evaluation
its program; The school offers
ive-year program with sixth-year
vanced training for a few select-
students.

Some Cachipay graduates are in
cher training at Ibague. Others
ve in positions of responsibility
l leadership in business and in
life of the church.

A beautiful new chapel, built
h funds from present and former
dents and their friends in Colom-
and U.S. churches, is the center
ife and work at Cachipay.

Though Cachipay plays no part
the present-day approach to lep-
y control, as a school dedicated
the building of Christian char-
er in children whose lives have
n seriously and unfairly stigma-
d by leprosy, it deserves the
tinuing full support of American
rosy Missions."

RCELS TO RUSSIA

Frankfurt, Germany, MCC of-
is prepared to expand its pro-
m for sending parcels to Rus-
Elfrieda Dyck, wife of the Euro-
n MCC director, gives each parcel individual care. The major contents of most parcels are purchased in Frankfurt where substantial discounts are available on quality materials.

Parcels sent from Europe are cheaper than those sent from Canada because of these factors: reduced shipping charges because of shorter distance; the Frankfurt office does it as a service of love, without commission; most agencies not only charge for the service rendered but also sell the contents and make a profit on that as well, whereas MCC buys the parcel contents at considerable discounts.

It is recommended that a parcel should be nearly forty-four pounds (twenty kilo). The license, which is $2.50 per parcel, is the same for each parcel regardless of its weight.

People from Canada, the U.S., and Germany, who send requests for parcels, with few exceptions, are expected to pay the full price of the parcel, including the postage and all costs. All garments and items sent to Russia must be new.

Send your requests to Mennonite Central Committee, Eyssenecktstrasse 54, Frankfurt/Main, Germany.

YOUNG AND OLD VOLUNTEERS SERVE CANADIAN CAMPS

More than twenty volunteers are required this year to work in camps for physically handicapped children. Announcement of the expanded program was made by Harvey Taves at the Kitchener Mennonite Central Committee office. The jobs are in addition to the usual summer opportunities in other fields of service.

Openings are for mature women between the ages of thirty and sixty years to serve as cooks, laundresses, nurses, and counselors.

"Too often people have considered summer service as opportunity for Christian service by high school and college-age students, while many openings for older people go by unfilled," noted Taves. He suggested that many mature women who like adventure and the deep satisfaction of serving others might find these openings a great challenge.

The appointments are in positions that are salaried and with fringe benefits. Write Summer Service Office, Mennonite Central Committee, 50 Kent Avenue, Kitchener, Ontario.

TRANSLATED MATERIALS USED Bruno Epp, writing from Paraguay, reports that about 500 children from sixteen villages in the Neuland Colony are using the Living Faith graded Sunday school curriculum materials. The German translation of the Living Faith Curriculum is provided by the General Conference Mennonite Church; its Boards of Education and Publication, Missions, and Christian Service subsidize distribution of these materials to South American churches.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

Central

Mar. 3—Lecture by Benjamin A. Rogge, Bluffton (Ohio) College.

Northern

Feb. 28-Mar. 2—Stewardship Conference, Hutterthal Church, Carpenter, S.D., Lester Janzen, speaker.

Mar. 8—Don Kaufman to speak at Bethel Church, Mt. Lake, Minn.

Mar. 13, 14—Sunday school teachers, workshop, Salem-Zion Church, Freeman, S. D.

Mar. 15 - 29 — Special meetings, Hutterthal Church, Carpenter, S.D., Homer Mouttet, speaker.

Mar. 15-20—Pre-Easter services, First Church, Mt. Lake, Minn., Delton Franz, speaker.

Pacific

Mar. 8-13—Herbert Richardson, professor at Biola College to hold meetings at Grace Church, Dallas, Ore.

Mar. 15-30 — Pre-Easter services, First Church, Aberdeen, Idaho, Malcolm Wenger, speaker.

Western

Feb. 29—Hopefield Church, Moundridge, Kan., Groundhog feed, Moundridge High School.

Mar. 6—Bethel Deaconess Hospital Association meeting, First Church, Newton, Kan.

Mar. 17—Western District Women's Missionary Organization spring meeting, West Zion Church, Moundridge.

NEW ADDRESSES

Arizona

Calvin Flickinger, 6713 N. 27 Drive,
Phoenix 85000

Africa

Leroy Penner, Extension X, Masion
6 and 8, Agadir, Morocco

California

Mrs. Louise Lebedeff, 11651 Brooks
Rd., Windsor 95492

Abe Siemens, 720 South 3 St., San
Jose 95100

DEATHS

Clara Goebel (Mrs. Adolph) Auernheimer, First Church, Halstead, Kan., born Feb. 4, 1878, in Summerfield, Ill., and died Feb. 7. Her husband, four sons, and three daughters survive.

Marie Eitzen, Bethel Church, Mt. Lake, Minn., born Oct. 16, 1896, and died Jan. 11.

Mrs. Martin Fast, Bethel Church, Mt. Lake, Minn., died Jan. 16, at the age of 94. Her husband was a former pastor of Swiss Church, Alsen, N. D.

Harry J. Graber, Salem-Zion Church, Freeman, S. D., born Nov. 28, 1903, and died Jan. 5. Survivors are his wife, a daughter and a son.

Luella Kliewer, Grace Church, Dallas, Ore., born Oct. 4, 1910, and died Jan. 19.

Abe Krause, Grace Church, Da
las, Ore., born Dec. 9, 1887, an
died Dec. 15.

William H. Regier, Bethel Churc
Mt. Lake, Minn., born Feb. 20, 189
and died Jan. 25. He is survived b
his wife, one son, and one daughte

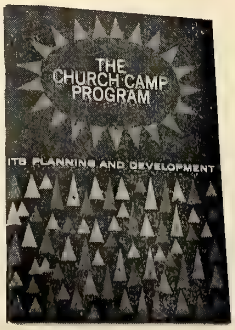
Abram D. Schellenberg, Fir
Church, Saskatoon, Sask., died Fe
2 at the age of 92. His wife and si
sons survive.

*Mrs. Katharine (Frank) Schro
der*, Bethel Church, Mt. Lake, Min
born Feb. 14, 1864, and died Feb.

Cora Shaum Stahly, First Churc
Nappanee, Ind., born Oct. 30, 187
and died Feb. 2. Two daughte
and one son survive.

William Wenger, Eicher Emma
uel Church, Wayland, Iowa, died o
Dec. 22.

The Church
Camp Program



In camp young people find Christ and His way of life. Camp leaders need this help to train workers and plan a program. *By Betty van der Smissen.* $1.50

at Mennonite Bookstores

Berne, Indiana　Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

PUBLISHED

1963 Missionary Folder. A list of a
General Conference missionari
who left North America in 1963 f
terms of mission service is no
available to individuals and mi
sionary organizations. Titled "Ser
and Bear Witness," the folder i
cludes pictures of the outgoing mi
sionaries. Write the Board of Mi
sions, 722 Main St., Newton, Ka

MARRIAGES

Donna Buller to *Randy Ratzla*
both of Bethesda Church, Hende
son, Neb., on Feb. 1.

Kathleen Koop to *Roger D. Fri
sen*, both of Bethesda Church, He
derson, Neb., on Nov. 29.

Tim Rupp, Bethel College Churc
North Newton, Kan., to *Sally Ye
ger* on Dec. 26.

Joan Ediger, Grace Church, Da
las, Ore., to *Melvin Sumpter*
Jan. 11.

Shirley Mason, Harmony Gro
Community Chapel, York, Pa.,
James Gerhart, Jr., East Swan
Church, Quakertown, Pa., on Feb.

Ruth Wiebe, Bethel Church, M
Lake, Minn., and *Ronald Kroug*
on Nov. 10.

WORKERS

James and Shirley Gerhart, J
will enter voluntary service at Ju
ior Village in Washington, D. C.

Janet (Mrs. Hugh) Sprunger, m
sionary at Hwalien, Taiwan, beca
seriously ill with hepatitis and w
flown to Taipei. She is respondi

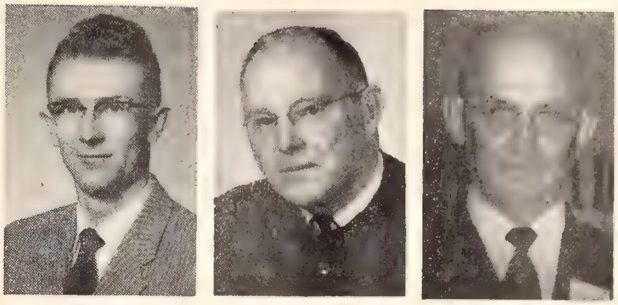
tisfactorily to treatment.
J. J. Thiessen, who served on the
:ecutive committee of MCC (Can-
la) for over ten years recently
ceived a special vote of apprecia-
›n for his contribution to MCC.
ıiessen will continue to serve on
e central committee as a repre-
ntative of Canadian Mennonite
:lief and Immigration Council.
Selma Unruh, of Hillsboro, Kan.,
issionary in the Republic of the
›ngo, arrived home February 9.
ıe was serving at the Kandala
ission, which was totally destroyed
' rebels in the January uprising.

INISTERS

Henry Isaac has resigned as pas-
r of the Lehigh (Kan.) Church effective in June. He plans to attend the Mennonite Biblical Seminary.

Peter Retzlaff has resigned as pastor of Friedensfeld Church, Turpin, Okla. He plans to attend Mennonite Biblical Seminary next fall.

Gideon Yoder has resigned as pastor of the Burrton (Kan.) Church. He will serve an (Old) Mennonite congregation in Iowa.



Peter Retzlaff
Gideon Yoder
(Ministers);
J. J. Thiessen
(Workers.)

BAPTISMS

Topeka (Ind.) Church, on Feb. 2: Keith Bobeek, Bill Bontrager, Judy Castetter, Richard Lambright and Dennis Yoder.

LETTERS

ƷNS AND OBEDIENCE

:AR FRIEND: I often marvel and
:l truly thankful for the stimu-
ion *The Mennonite* sparks in our
mes and churches. I observe it
er and over again. At the same
ıe I often silently pray that the
rsh criticism printed under Let-
's and much more expressed other-
se might not cause you to buckle
d resign, or conform.

Ↄon't do it. Now that there are
peful signs, keep pricking our
nds and consciences. We must
:e ourselves of this impeding bag-
ʒe.

: invite readers to read again
'. Shelly's editorial in the Feb. 11
nnonite. When he says, "We are
›moting obedience to Jesus
rist," I believe him because I see
producing that result in my fam-
and my church. *Mrs. D. P.*
›ert, Rt. 1, *Box* 114, *Hillsboro,*
n.

PPORT FOR COLLEGES

THE EDITOR: Since our educa-
ıal institutions are always in
:d of support, I wonder what
ʒht happen if all *The Mennonite*
ders would bombard their sen-
rs with the idea suggested in
:ecent *Reader's Digest*—that in-
ad of federal support, we be allowed a tax credit to be given to the educational institution of our choice. If this were given, in addition to the amounts we already give, wouldn't it be a great help to our educational institutions?

We appreciate your news section very much. Have you ever thought of including a small corner each week or month giving what bills Congress is considering and suggestions as to what we may do or write? (This is done in the Sane Newsletter.) For instance, how many of us wrote to the few senators who were courageous enough to vote for the recent McGovern Bill which encouraged transition from military to civilian spending? *Elkhart, Ind.*

SHINY PAPER

DEAR MR. SHELLY: We are enjoying the material in *The Mennonite* very much. And we are looking forward to the time when you will run out of that shiny paper which it comes printed on. *Ruth and George Unger,* 31073 *Peardonville Road, Abbotsford, B. C.*

SEVEN RADIO SERMONS

DEAR EDITOR: The other Sunday when I couldn't go to church I listened to seven sermons over radio. Each one was good. There is a lot of solid down-to-earth, comforting, encouraging, challenging, warning, biblical, gospel teaching and preaching on the air. *Mrs. P. R. Schroeder, Mountain Lake, Minn.*

HEALING THE SCHISM—II

TO THE EDITOR: This is about the E. H. Burkhalter letter from India (Jan. 21) on the Catholic-Protestant schism. He and his coworkers face a difficult situation, and I am glad to be informed. But does he mean that *where we have opportunity* we should give up trying to heal this deep gash in the body of Christ?

As a result of Irish and Italian immigrations in the last century Catholics are strong here in Massachusetts. They also seem to be open to Protestant-Catholic encounter. Among my fine experiences in the past months has been participation in a Protestant-Catholic discussion group which meets in homes. Present are lay people from both groups, an ordained minister and a Catholic priest. We have discussed (1) the doctrine of salvation (2) heaven and hell and are currently working on causes of the Reformation. Our differences are often sharp, but they are openly expressed in a fine spirit. In this part of the world there is some dissatisfaction inside the Catholic Church with various doctrines and practices, and there seem to be the stirrings of reform.

As E. H. Burkhalter describes the strong opposition of Catholics in Jagdeeshpur, perhaps this note of hope from Massachusetts should also be expressed. *Elaine Sommers Rich,* 75 *Westminster Ave., Arlington, Mass.*

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Service in Haiti

In the last five months thirty-four men served in Mennonite Disaster Service work in Haiti. This is the largest Mennonite Disaster Service group that ever served outside of the U.S. border. During this time three Mennonite men also served in Skopje, Yugoslavia.

It was my privilege to go to Haiti the early part of January to observe and help with the work there for five days. The first team of fourteen men had already completed their sixty-day period of service and had returned home. The twenty men who were still serving during my visit were a hard-working bunch. Each man had found the task that he could do best and was putting forth every effort to do the most work possible. These men worked in two separate areas.

Since Haiti is perhaps the most underprivileged land in the Western Hemisphere, it was not easy for the men to adjust to the conditions that existed there. The food, climate, and other circumstances were quite different from what the men were accustomed. The poverty-stricken conditions were appalling. It gave me an uneasy feeling to see an old, hungry grandmother begging for food and coins while we were eating our Haitian food.

Arlo Raid of Iowa acted as the head foreman of the overall group. Mrs. Raid served as head cook. Another lady, Mrs. Lengacker, a registered nurse, also accompanied her husband. These two ladies had to rough it through just like the men, and were a great asset to the group.

The men are involved in the construction of ninety units of family dwellings. These dwellings are constructed from cement blocks an should be completed by March Church World Service is also spo soring five men who help in th reconstruction work.

One of the problems that wi need to be worked out after th construction is finished is to decid who will live in these dwelling The native people who are judge to have the greatest need, such a the old and sickly, will have prefe ence. Those natives who helped th MDS men will receive preferenc The final selection of the peopl who will occupy these dwelling will be made by the constructio foreman, Arlo Raid, the VS dire tor, Orlin Hunsberger, with the hel of the Haiti government and th MCC personnel. The dwellings wer built on lots owned by MCC.

MDS personnel in carrying ou their service do more than lay block or clean up debris. They are als a witness for their Lord to the pe ple they help. In Haiti was the o portunity of witnessing by showin love, and training the natives th art of construction even though the could not speak their language.

Pastor Ducasse, a minister o the Church of God, served as inte preter for the men. He made thes significant remarks: "We can se joys in our people because of you witnessing here. "Even though yo cannot speak the Creole languag a smile and saying 'Bons Swaa (Good-day) to our people is a wi ness of love. The Haitian gi working as kitchen help for th Mennonites is a convert since you people have been here."

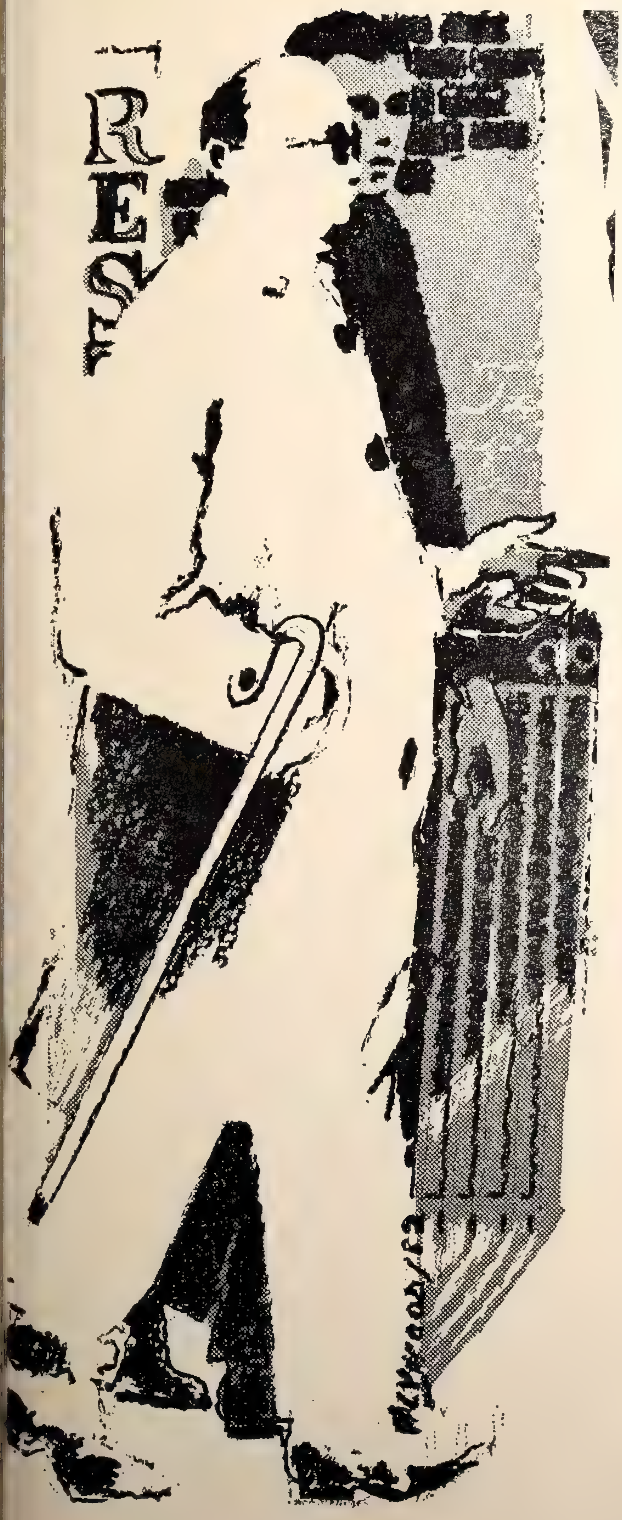
Mennonite Disaster Service is a on-going service. The areas in whic men are able and willing to serv seems to be growing. We need to b alert to every opportunity of serv ice within or without the border of our nation. Perhaps a servic that MDS needs to undertake in th future is a housing project in on of our southern states to help th Negro in our own country.

We feel that the Haiti projec has been quite successful but no without its problems and mistake We are grateful for the thirty-fou men and two ladies who served i this unselfish way. We believe tha when these people get back hom to tell their experiences, the churc will be encouraged. *Albert Edige*

Mixing cement for new houses in Haiti.

alter McCleary

Will Lift Up Mine Eyes



He was blind and I wasn't; that is how we met.

We lived on the same street. That didn't mean anything, for he was at the upper end, I was in one little room, third floor back, down at the lower end, near the railway.

I was walking home from work around five o'clock, rush hour, and I stopped for the red light. He was waiting for the light to change. There were just the two of us.

I took his arm. "I'll walk with you. I'm going your way."

I felt his arm stiffen at my touch. "Thanks," he said. He was a proud fellow.

I guided him across.

"Thank you," he said again, and moved to go on.

"We live on the same street," I said. I paused, then added, "Let's walk together." He took my arm, and we struck out together, his cane trailing at my side. I was lonely too.

I tried to start some conversation, but his replies were monosyllables, a no or a yes.

Then on a sudden impulse I mentioned, "I play chess, but there are few on the street who play."

He jerked my arm. "Chess-chess," he echoed. "Long time since—well —I used to, but—."

He was walking again, and I felt the tension in his arm.

That was the start of our friendship. It opened up the road that lay ahead for each of us, for we were both lonely and both proud. I lived at the other end of the street and my job was not important.

It was not easy at first, but as the days passed we managed to meet each other, in the evenings, for the odd game of chess. I called for him, and brought him back to my room up on the third floor. We talked, we played chess in silence, we had the odd cup of coffee.

My respect for him grew, and his for me, for we were both good chess players. It all came back to him, his skill for the game, even without his eyes. There he sat, quietly, before each move fingering the board, light fingers moving among the pawns, cautiously exploring my mind, spread out on black and white squares, between the two of us—two lonely fellows in a great city with a chessboard in common.

He got used to my calling for him in my spare hours. Arm in arm, during good weather, we strolled in the park, sat on a bench, listened to kids shouting at their play, listened to me talking about flower borders, describing them. He loved flowers and growing things.

One day he said, as we sat in the sun, "Robert Frost is a great poet."

I grabbed his hand and shook it, for Frost was my favorite. After that I read the poems to him as we sat together on a park bench. He told me his father had been a gardener, and his mother had grown zinnias. He did not often mention the past, but now and then a word or two would allow me to piece the years together as a pattern. His folks were dead; he himself was blind—shrapnel in the front lines; he lived on his pension.

We grew together. He was a funny fellow in many ways, for he had prejudices about people, those who talked loudly, those who took pity on him, and foreigners. He had little use for foreigners; perhaps the war and foreign soldiers; but there was one other prejudice he had, which I could not understand—Negroes, black folk: "They ought to keep to their own side of the street."

I never argued with him, for he was from the deep South where color is a bar and discrimination more than a word. I was content to take him just as he was, and I told him how grateful I was for the things we held in common, and thanked him for his friendship.

He often gripped my arm hard as we parted, and I knew he liked me.

"What do you do it for—what?" he would blurt out. "Why chum around with a blind man? Haven't you got a girl or something to put in your evenings?"

I laughed, and he nodded his head as if he agreed it was a great joke. I said, "You play chess, you like the things I like—and—maybe I was lonely." He didn't know the half of it.

Harry had a keen sense of humor, and he was never content with the obvious—compensation for his loss of sight.

"You've got a funny name," he'd say.

"Funny?"

"Your old man must have been a preacher, calling you after that fellow in the Bible who said, 'Time, wait for me.'" He burst out laughing, and laughed until people stared at us.

I certainly agreed, for Joshua was a bold fellow with his vertical dimensions. I did not tell him that in my family Bible names were numerous.

I learned a lot from Harry, and I loved to think back, how it all started with a helping hand, which anyone might have offered him, at the changing of a light on a corner. Now we had in common, chess, Frost, and the odd dry humor we both loved.

One day Harry said, "You know what I'd like to do, Josh?" I watched the animation on his face. "I'd like to go fishing, over in Sycamore Park."

I hesitated for a moment. Then we set out.

It was a grand day, birds singing, sun shining, a light breeze coming in from the west. Harry whistled as we walked arm in arm across the city. He was in a great mood when we arrived at the park. I pulled him up short at the entrance.

"What's the matter, hole in the road?"

"No—but there's a sign on the gate."

"Sign—what's it say?"

"Say?" I repeated. "Say?—'No—no bridge—washed out—keep out.'" I wiped the perspiration from my forehead; it was a hot day.

"Too bad," he muttered. Then he brightened. "We'll not let it spoil the day. There'll be other days."

I agreed, and said as we turned away, "We can still hope—like good fishermen."

He clapped me on the back.

Next day as we passed along the street, the door of a restaurant was open, and there was a nice homey smell coming out. I felt Harry's arm tighten. "I'm hungry. Let's eat. You know," he added, "all we've ever had together has been your cups of tea or coffee." He pulled me toward the door.

I refused, and suggested the park until dinnertime. "They'll be pecting you at your boarding-hou —you didn't let them know."

But a day or so later we pass by the same restaurant and the ur came back to Harry.

"You're not going to refuse this time. I'll pay for it—steak a onions—or something." He w grinning all over.

"No," I stammered. "No. I sorry."

"You're not ashamed of m Don't you want to eat with me?"

"Nothing like that," I murmur "Nothing like that. But there's sign in the window."

Harry roared. "Another brid down?"

"Maybe you're right," I said. bridge, indeed."

He knew something was wro for he kept shaking me. "What's say? What's it say?"

I answered slowly: "For—whi people—only."

I waited. We stood together the deserted street, two silent m —alone and proud.

Then, after what seemed like eternity of silence, "White—whi —" Harry said.

I replied, "I'll go and get yo cane."

He grabbed my arm hard, a pushed his face close. His oth fist was white at the knuckl "No! No!" My arm was hurtir "No—we are friends. We will main friends"—he said it slowly "that is, if you will still have m

We walked away, arm in ar and Harry kept on talking. "Fun business, this life—me white a you black. My eyes might have ke me from a great friendship. Ey can be a blessing and they can al be a curse."

We strolled down the street, m ry with the idea of brotherho He was blind, I wasn't; he w white and I wasn't. We held t secret of living, we had need each other, black and white on t chessboard of destiny.

YOUTH is sponsored by the Young Peopl Union of the General Conference Mennon Church. Editor, Elvera Baumgartner.

e Party and Hootenanny

KWAY MENNONITE High School s the scene of an ice-party and tenanny sponsored by the Twin- y Mennonite Youth Fellowship anization Saturday, January 4. s group seeks to bring together youth of the various Mennonite rches in Kitchener-Waterloo for owship, worship, and fun, and s to foster friendship and better lerstanding among the young ple and their churches.

udging from the cheerful banter gay mood of the one hundred s young people who attended, aim of the organization was l fulfilled. There was an hour so of skating after which the up gathered in the school for ther hour of singing Canadian songs. Paul Enns ably led this part of the program accompanied by Elmo Miller on the guitar and Freeman Roth on the ukulele. Almost all the songs were new to the group but they proved ready learners and "A Canadian Lad," "En Roulant Ma Boule," "Red River Valley," and "Jack the Sailor" rang out with lusty vigor.

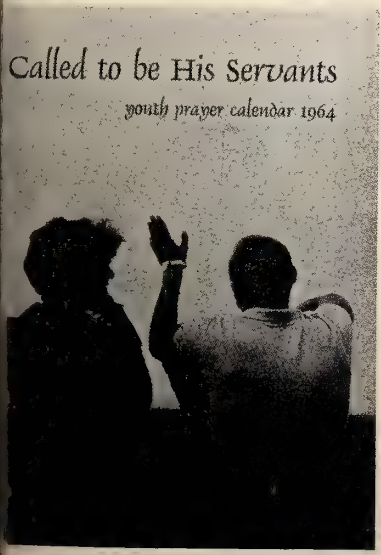
The hootenanny was ended with a hymn and James Reusser, pastor of Stirling Avenue Church, directed our thoughts to God for a few minutes before lunch was served. His concern was that our Mennonite young people might be aware of the reality of Christ in the whole of their lives, in everything they attempt, each day, throughout the new year. *Ed J. Weber, President TCMYF*

sus Was a Man

introduction to the March read- in the Youth Prayer Calendar.

FOLLOWING is a quote from *Winnipeg Tribune* January 19,

The clergymen in this town are busy getting their pictures in



the paper to bother about helping people. Why should they visit the sick or listen to peoples' troubles when they can collect a fat fee for making a speech to the ladies' club or burying somebody rich? The dedicated servant of God is a thing of the past; clergymen don't want to be bothered."

Further from the *Readers' Digest*: "I am tired," Arnold Bennett once said, "of hearing of the eternal verities — love, brotherhood, kindness, Christianity. They are like bills of big denominations that you may be fortunate enough to carry around in your pocket. But suppose there is a definite decent task to be done and you haven't anything about you smaller than an eternal verity, what are you going to do about it?"

As we study the Christ of the gospels we realize here was One who not only talked "big" things but One who came "to seek and to save that which was lost." *Hugo Peters*

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COVER
Brotherhood has many doors yet to open.

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Harold Z. Bomberger is pastor of the Church of the Brethren, McPherson, Kan. His comments on funerals were made to his congregation in a sermon on April 21, 1963, and later appeared in his brotherhood's church paper, the Gospel Messenger.

Dawn Lennington was a student at Wayne State University, Detroit, and a member of the Missouri-Synod Lutheran Church. Her poem and others were published after her death by "Frontiers," a Lutheran student magazine.

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EDITORIAL

"Our mission station was put to flames Tuesday evening about 8:00 p.m. We were surrounded by frenzied young men with bows and arrows drawn — others brandishing large knives in our faces." This is the report of Harold Graber, one of five missionaries at Kandala where church property was burned during the January rebellion in Congo's Kwilu province.

Graber describes the ordeal. "They ripped glasses from our faces and shoes from our feet and hacked them to pieces in front of us. At one point they put us all in one spot and lit fires all around us. After two hours like this we were herded into the dispensary building which they did not burn. The only reason we were allowed there was through the intercession of two Christian medical workers (they are members of the movement but not through choice)."

The missionaries waited three days for the rescue planes that finally came on January 24. While Mennonite missionaries escaped without loss of life ("The Lord alone stayed their hands," said Graber) others were not so fortunate. One Baptist missionary and three Catholic priests were killed.

The rebellion is being led by Pierre Mulele, a former education minister, who has visited Moscow and Peking. The civil strife has communist, tribal, and anti-Western overtones. Hopes are high that the central Congolese government will be able to restore peace and order. Missionaries plan to return to their work.

But this has been a period of testing. It has tested the courage of our missionaries in the Congo. They have braved severe terrors. While all escaped personal injury, they and we have suffered some property loss. It has been a time of testing for Congolese Christians also. But the most difficult part of the ordeal remains. And that is to return and to take up the work again. The need for understanding and reconciliation is now greater than ever.

The news of the Congo rebellion came just as we completed publication of a series of four articles on the Congo by Elmer Neufeld (Jan. 7, 14, 21, 28). Today as I read these articles again I found so many words that prophesied the experiences we have been reporting in the weeks since that time.

The opening words of the series were: "Africans and Europeans [this includes all white men] in the Congo today bear heavy scars from many bitter experiences." And Neufeld added: "The revolution from slavery to genuine African freedom and brotherhood between black and white man is not yet complete."

We will try to give further information and background on the Congo crisis in the weeks to come. Until that time, and even after that time, I can think of no better source of information than the four Congo articles in our four January issues. This is a comprehensive discussion that will aid your understanding for years to come.

In one passage Neufeld discusses the success of the church in finding Christian equality with the African. He says, "Whether or not we have a strong mature relation in spirit remains in large part yet to be seen." Indeed, it does.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 9 MARCH 3, 1964

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We have evaded the Great Commission by being indirectly involved in evangelism.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit (Matt. 28:19; cf. Mark 16:15; Luke 24:47, 48; Acts 1:8). These words of Jesus Christ contain His most urgent will for the members of His kingdom. His kingdom includes the Mennonite church, and it includes you and me.

Jesus spoke these words to His disciples. Christ was their Lord. A lord is someone whom we seek to obey. If we do not, then he is not our lord.

These words of Christ are His last words on earth. As Christ and His disciples were walking out to the Mount Olivet Jesus knew that He had opportunity for only one last message before His physical departure. What would it be?

If you and I knew that we were leaving this earth today and had opportunity for only one last statement to our children and loved ones, it would be something that we considered most important. These last words of parents and loved ones are usually longest in memory and the most fearlessly and obediently fulfilled. Should this not be true of Christ's last words?

The great commission of Jesus Christ was given in the imperative mood, especially the two key words: teach and preach. Jesus might have chosen other degrees of urgency. He used the imperative mood. This has the strength of command.

When I was a boy on the farm, one of my favorite radio programs came on about the time that my father would want me to go do the chores. As I sat glued to the radio he would start out by saying, "If you would go now, you would be done before it gets dark." My answer was, "Pretty soon."

In a stronger mood he would say, "I really wish you would go, now." I knew that as long as my father remained in this mood, I didn't have anything to worry about; he wasn't really serious yet.

But when he changed into the imperative mood, I knew that he was serious; he didn't mean tomorrow or pretty soon, he meant right now. An imperative of my earthly father could not be ignored; how much less a divine imperative!

We must note the content of this imperative of Christ. Various words are used in these verses but they all point to one central concern. In Matthew 28 "make disciples" of all nations is the proper original meaning of the word "teach." In Mark 16, the command is to preach the *evangelion*—the gospel, the good news of Christ. Luke 24 commands to preach repentance and forgiveness in Christ's name. In Acts 1: "You shall be my witnesses."

The central concern is *evangelism, making disciples, making believers of nonbelievers.* It is Christ's urgent will that all men be saved. It is Christ's urgent will that all His disciples be evangelizers. This includes the Mennonite church, the General Conference Mennonite Church; it includes me, it includes you.

The Great Commission Evaded

Our churches cannot be content with being "the conscience of society." This is essential but not enough. Our chief task is evangelism.

A recent study of family names within the General Conference Mennonite Church reveals that over ninety percent of all names are those which we brought with us from the "old country."

For four centuries the rate of growth of the Mennonite church has been painfully slow. According to the annual statistical reports, the rate of growth in the General Conference Mennonite Church today is no faster.

While there are many factors involved, we cannot help but believe that the great commission of our Lord has been evaded. How? It is my observation that in the recent years we have evaded the great commission by being *indirectly involved* in evangelism.

We read the great commission and we believe that it is Christ's will for us. I have never heard one Mennonite say that he believes evangelism is wrong. If asked, I believe most of our people would say they are indirectly involved in evangelism.

The farmer would say, "I am a thrifty farmer and help support the missionaries."

The student says, "I am acquiring a good, broad foundation so that some day I can be a better witness for Christ."

The teacher says, "I am teaching my students to prepare themselves to go out and win people to Christ."

The minister says, "I preach the gospel of redemption in church most every Sunday."

The problem? Everyone is *indirectly involved.*

In early summer, the farmers in Kansas begin working furiously making preparations for the wheat harvest. There is a great scramble on every farm as they seek to repair grain trucks, the wheat bins, and combines. The women buy groceries, bake, and freeze in preparation for the days when everyone will be harvesting the wheat. And when the wheat is ripe, not one minute later, the combines are taken into the fields. The farmers and their families work around the clock to gather in the grain before it shatters or hails out.

Our spiritual harvest suffers because we do not have enough Christians operating the combines. Direct involvement is each Christian's task.

The Great Commission Fulfilled

We will need to get away from the low overhanging cloud of exclusiveness behind which we have been hiding. Our policy must be changed from *evasion* to *invasion*. The first generation Anabaptists were evangelistic. The second generation began retreating to outlying areas because of persecution. Eventually they became industrious but quiet farmers. Indirectly and perhaps directly they taught their children not to witness for their faith. We today teach our children not to lie or steal. We teach them by our attitudes and actions to be good children. It is time that we begin with our children, by our words and deeds to teach them that the great commission must be taken seriously.

We tend to be apologetic about our faith because we hold some minority doctrines. We need to realize that our basic beliefs are important for others also. For example, the doctrine of "love in all things" is the only answer for a blindly-floundering world.

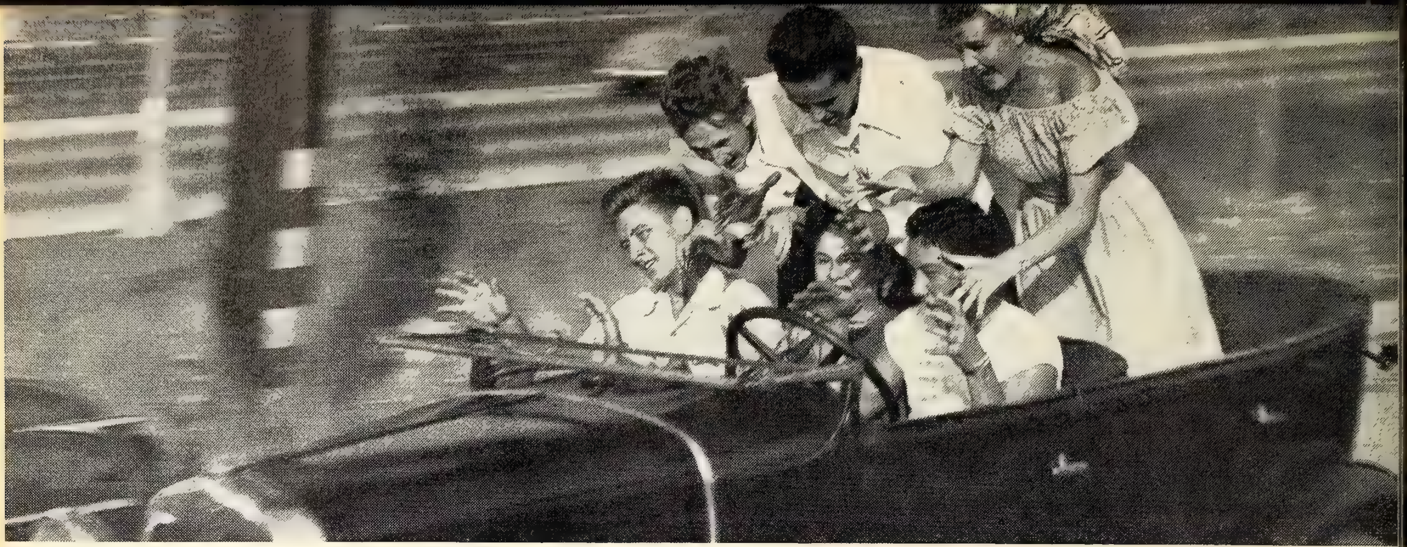
We desire to become a respectable church. We want to be a church-type church. We want to be considered rational, intellectual, and "in the main stream." We do not want to be considered radical and certainly not fanatical. This was not true of the growing early Christian church nor of the Anabaptist Brethren. We must become willing to be fools for Christ.

We say our motivation for evangelism should be love. This is true. Without love we cannot win people to Christ. But we have a tendency to sit around and wait for love to give us such a push that we cannot avoid being evangelistic. This will never happen.

True, we do need a push, perhaps by conference leaders—even if this means organized programs of evangelism. We need to be pushed by our own initiative. Finally we need to be pushed by the command of Christ. We need to evangelize because Christ considered it to be important. He is our Lord and He commands: "Make disciples of all men."

Peter J. Neufeld

The Great Commission Includes Us



Tomorrow's Church

Walter Gering

A Conference Sunday
Message from
the Conference President

SIX YOUNG PEOPLE speeding down the road in an old Ford jalopy—flushed with the eager exictement of youth, vibrant with the energy of teenagers, and shouting with enthusiasm they literally leap to their feet as they pass the swiftly moving oncoming traffic. Not a hand is on the wheel; all are raised into the air waiting to see who will chicken out first and grab the controls. Above in large, blocked letters are the words: *The Mennonite.*

The Mennonite! Can it be that these young people are Mennonites? Is this the editor's way of trying to shake us out of our complacency? To make us think? Is this what Mennonite youth is like — speeding down the highway with no hands at the controls? Can you picture your own son or daughter in that jalopy?

To carry this probing a bit farther—is this a legitimate portrayal of modern youth in our country? And how does our Mennonite youth compare with the average teenager of our day?

The cover page is a haunting spirit. Why did the editor put this picture on the cover of our Conference paper? What was he trying to say? May it not well be a disturbing challenge to think seriously concerning the work of our Conference and its future as it is represented in our youth?

Never in the history of our Conference have there been as many young people within our ranks as at the present time. The future is even more challenging. The America of today is a nation of young people; the average is less than thirty. National figures indicate within the next six years the fifteen to twenty-four age group will account for forty percent of the population. While grade school population is expected to rise eleven percent and high school nineteen percent the college age level is expected to rise fifty-five percent by 1970. This rising tide of youth will be evident in the ranks of the General Conference as well.

Who are these young people? Are they the youth of this cover page? What do they represent in terms of attitudes, convictions, and character? What effect will they have upon the life of our Conference in the days ahead? They are the ones who will be holding the offices, paying the bills, and planning the program.

Merton P. Strommen, Director of Lutheran Youth Research recently completed a four year survey of Lutheran youth. Some of the facts from that survey may be of interest to us. One out of two indicated that they worried about a lack of spiritual interest in their family.

At the same time they are far more disturbed over family discord than the parents realized. Values which youth ranked highest in their thinking were in the following order: social acceptance, good health, religion. Half of the group indicated that they attended Sunday school regularly, three-fourths attended church weekly or more, while the remaining one-fourth attend at least monthly. From the survey it became clear that lack of communication and mutual understanding in the home troubles Lutheran youth today.

A survey of General Conference Mennonite youth is being taken by our Conference's Committee on Youth Work. It will be a revealing experience. In fact, it could become a most sobering and challenging project as we consider the future work of our Conference.

Stewardship of Youth

What kind of stewards will the youth of today be tomorrow? What sense of values are we giving them today? It has been estimated that by 1970 the average family in the United States will enjoy a spendable income of more than $8,000—a rise of more than $1,100 over the present. What kind of stewardship will today's youth manifest as they emerge into adulthood? Students of our economy tell us that people today are taking home more money each week than ever before. Comparative studies show that the proportion spent for marginal things which deal with personal comforts of life, is rising steadily. The amount laid away in personal savings to assure a sense of security is rising constantly.

This is today's picture. What about our Conference stewardship tomorrow? Jesus had something specific to say to the young men in the Sermon on the Mount. What are we saying to the youth of today? What stewardship values are they gleaning from us for tomorrow?

What kind of family life will characterize our Conference tomorrow? We can expect a phenomenal rise in the number of families established by 1970. More than seven million students will be in college, many of them married and beginning their own homes. Others in this age bracket will be engaged in maintaining their own livelihood. All of them are going to be confronted with the pressure of a world and age which makes the establishment of a devoted, Christian home increasingly difficult. Our General Conference youth is a part of that stream. What kind of family life will they represent as they seek to cope with life? Will our General Conference be known tomorrow as one of strong, lifelong Christian ties; a model for the rest of the world to emulate? The answer to that lies not with them so much as it does with us today. The homes of tomorrow are being molded today.

What will be the relationship toward the church and its program? Sargent Shriver, Director of the Peace Corps, when asked about the response of young people to the call of volunteers stated that the number of applicants has been rising steadily each year. While the first year found some 14,000 applicants the coming year may see 75,000 applying for service. Of special interest was his reply as to the effect of service upon those who have completed their term. "They really want to do something," he said, "that you might call a constructive life rather than just a life of personal enrichment."

What about our Mennonite youth and its attitude toward life in the days ahead? Will they seek ways of living constructive, self-giving lives of service? Is this the kind of devotion to the cause of Christ which we, by our example, are helping to mold within them? If their devotion to the church and its program is patterned and molded by ours, what kind of a Conference will we have tomorrow?

A Christian Witness Tomorrow

What about the witness of our Conference tomorrow? Population explosion studies are the order of the day. All indications are that far the greatest gains in the next forty years are to be among the non-Christian peoples of the world. Asia, for example, may well increase its population by 180 percent in this period. Opportunities for proclaiming the good news of salvation in Christ are expanding. Masses of non-Christian peoples shall increasingly challenge the church of Jesus Christ. What will be the witness of our Conference to those for whom Christ died?

The cover page with its exuberant youth speeding down the highway with no hand upon the controls keep reappearing. This is the world of tomorrow growing up today! General Conference youth of today is the General Conference of tomorrow. What are we doing to mold attitudes and convictions which will make for a dynamic, Christian witness tomorrow? How much is tomorrow's witness worth to us today?

Billy Graham in a message stated: "Youth of today lives in an insecure world. They do not need judgment passed upon them or scathing fingers of condemnation pointed at them. They need loving guidance." Where shall they get this love and guidance?

Conference Sunday is another opportunity for us to dedicate ourselves and our resources to a sincere participation in the program of preparing and guiding today's youth for adulthood tomorrow. The rising tide of youth in our churches is one of the priceless treasures which cannot be measured in terms of human values. Christ died that these might have life and that they might have it abundantly. Ours is the privilege of cooperating with Him in bringing them to this abundant life. The time to do that is now, while they are being molded for tomorrow.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

NEWS

Early Registration Needed for 1965 General Conference

GENERAL CONFERENCE TIME is more than a year away, but plans must be made soon. The triennial session of the General Conference Mennonite Church is scheduled for July 10 to 16, 1965. Site of the meeting will be the YMCA conference camp near Estes Park, Colo.

The planning committee headed by Erwin C. Goering, North Newton, Kan., is calling for registrations six months in advance of the conference. This means that delegates and others attending the conference must have their plans made by the end of this year.

Cost for the seven-day conference will be $7.50 per day for adults and $5.50 per day for children staying with their parents. These rates include meals, linens, and use of facilities except for a few recreational items. Young people staying in dormitories can be accommodated at $6.50 per day.

Walter Gering, Elkhart, Ind., president of the General Conference, will open the thirty-seventh triennial sessions on Saturday, July 10, 1965. Highlight of the business and fellowship meetings will be a series of lectures by an outstanding Christian leader whose name will be announced shortly.

"Stand fast, strive together for the faith," an idea taken from Philippians 1:27, will be the theme for the meetings. Program planning has been under the direction of Eldon Graber, Bluffton, Ohio, chairman of the program committee, assisted by Henry P. Epp, St. Catharines, Ont., and Harry Yoder, Bluffton.

The YMCA conference camp stands on the eastern border of the Rocky Mountain National Park. The 410 square mile park features a high and scenic mountainous terrain with elevations from 7,640 to 14,256 feet. Perpetual snows mantle the highest summits and valley walls. Small glaciers still exist at the heads of sheltered gorges. Tundra, uncommon outside the Arctic Circle, appears at the highest levels.

The camp itself is five miles south of the town of Estes Park, and seventy miles north of Denver.

Host for the conference session is the Western District Conference. The district has chosen the Colorado site as one that will provide an atmosphere for spiritual inspiration, fellowship, and work. An attendance of two thousand or more is expected.

Among the facilities in the park are three auditoriums seating from

YMCA conference camp near Estes Park, Colorado

300 to 3,500 people. Four dining rooms can feed 1,500 people at one time. A picnic shelter with complete cooking facilities can accommodate 500 people. Health services, infirmary, post office, and general store are also available. A children's morning and afternoon program will be available. The camp is staffed by college men and women, many of whom are leaders of campus Christian organizations.

The camp management will assign guests and delegates to one of a number of lodges, dormitories, or cabins according to the size of family or group. More luxurious accommodations are available in the camp's Alpen Inn at prices slightly higher than those quoted above.

Reservations for use of the camp must be paid for the entire week. The rates are conference rates and cannot be altered for anyone.

No camping or trailer house facilities are available in the YMCA conference camp. Four campgrounds in Rocky Mountain National Park are within driving distance. A fifth camp is being developed. These are open to tents and trailers.

No advance reservations can be made for space in these camping sites which are operated on a first-come, first-served basis. Camping permits are free. The only charge is a park entrance fee of about one dollar. Since July is the height of the tourist season, camp sites are in heavy demand.

The four camp sites presently available are Glacier Basin, Aspenglen, Longs Peak, and Endovalley. They are from eight to thirteen miles from the YMCA conference camp. The sites have fireplaces, tables, sanitary facilities, and water. They have no electricity and no water or sewer connections.

The town of Estes Park has two trailer camps (at commercial rates), some room for tents, and a goodly number of hotels, lodges, motels, and cottages. Rates in the latter are generally higher than the conference rates at the YMCA conference camp. The only advantage here would be for those who cannot stay for the full week or for large families. Persons wanting to stay in the town will need to make their own reservations. Information on accommodations in the town of Estes Park is available on request from the Chamber of Commerce, Box 480, Estes Park, Colo.

A charge of $2.00 per person per week or $1.00 per day will be made for the use of the conference grounds for those lodging outside the YMCA conference camps. Meals can be furnished for those who register in advance.

Major items on the 1965 program are as follows:

Saturday, July 10. 1:30 p.m., registration; 7:30 p.m. opening service.

Sunday, July 11. 9:00 a.m., conference sermon and discussion groups; 1:30 p.m., Schowalter Memorial Address; 7:30 p.m., memorial and communion service.

Monday, July 12. 9:00 a.m., executive committee; 1:30 p.m., Board of Business Administration and discussion groups; 7:30 p.m., conference lecture.

Tuesday, July 13. 9:00 a.m., Board of Missions and discussion groups; 1:30 p.m. meetings of Mennonite Men, Women's Missionary Association, and Young People's Union; 7:30 p.m., mission program.

Wednesday, July 14. 9:00 a.m., mission speaker and executive committee business; 1:30 p.m., tours; 7:30 p.m., youth program.

Thursday, July 15. 9:00 a.m., Board of Education and Publication and discussion groups; 1:30 p.m., Mennonite Seminary; 7:30 p.m., Board of Education and Publication.

Friday, July 16. 9:00 a.m., Board of Christian Service and discussion groups; 1:30 p.m. conference lecture and closing business session; 7:30 p.m. Christian service program.

Further details on program will be announced later. Materials needed for registration will be sent to General Conference congregations in the fall.

CHRISTIAN SERVICE SCHOLARSHIP

Mennonite Men of the Pacific District are offering a Christian Service Scholarship of $500 for 1964. This scholarship program has been operated by the District's Mennonite Men for three years.

The 1964 scholarship "will be available to a qualified student preparing for either ministerial, educational, or medical missionary service supported and approved by the Board of Missions, General Conference Mennonite Church. Any senior, graduate, seminary, or medical student now enrolled in an accredited college or university planning for a life of full-time Christian service is eligible to apply. . . . The applicant must be a member of the Pacific District Conference."

Applications may be secured from: Scholarship Committee, Alvin L. Funk, Chairman; P. O. Box 304, Aberdeen, Idaho. Applications need to be submitted to the Scholarship Committee on or before March 15.

MCC BEING FORCED TO CLOSE OUT ON CRETE

After three years on Crete, MCC will have to pull out this summer unless volunteers step forward to teach mechanics and electricity at the Klaus-Richard vocational school.

Two Paxmen are needed immediately if MCC is to stay on Crete. The Klaus-Richard School requires college men with teaching aptitudes and skills suited for the vocational training of Greek boys. These two men would sail to Europe in May, and, after a period of language study, would proceed to Crete in time to begin teaching in September.

The relationship of the Greek Orthodox and Protestant churches is much more cordial on Crete than it is on the mainland of Greece. MCC became involved on this island through the invitation of a Greek bishop who was farsighted in estimating the good that would come from the project.

In 1961 Richard Kauffman, Middlebury, Ind., and Klaus Froese, Uetersen, Germany, hastened to Kastelli, a Greek Orthodox community in western Crete, to implement Bishop Irineos' plan to teach village boys vocational trades. The Klaus-Richard School is a technical school where boys gain experience in basic mechanical and electrical skills.

Kauffman terminated in 1963, leaving Klaus Froese, who extended his assignment one year, to almost single-handedly pilot the program through the current school year. Froese is a German volunteer who has worked earlier with other Paxmen in Austria and Greece.

The project will be closed this summer unless there is a response from college men or college graduates immediately. Write to MCC, Akron, Pa., for further information.

MINISTERS STUDY ANABAPTISM

Ministers of the Pacific District Conference studied the relevance of Anabaptism for the twentieth century in their annual meeting at Barlow, Oregon. Leaders of the two-day meeting in January were Noble V. Sack, Portland, Ore.; Roland Goering, Reedley, Calif.; Albert Epp, Downey, Calif.; David Habegger, Upland, Calif.; and H. A. Fast, Newton, Kan.

Sack noted that the Anabaptist chapter in Mennonite history is one of the most challenging in all Christendom. What the original reformation had attempted to do and failed, the Anabaptists carried out. They believed that where Jesus walked, they by grace could follow.

Epp called on Mennonites of today to follow in the steps of the Anabaptists. This calls for evangelism, nurture, mutual aid, holy living, and brotherly love.

The ministers agreed that peacemaking and reconciliation are not something apart from the gospel or something only for crucial times in human relations. It is an inseparable part of the gospel and true discipleship.

CONGO WORKERS MOVED

"The Congolese Army is still uncertain about how it can tackle the five-week-old rebellion that has devastated a third of the [Kwilu] province," states a New York *Times* release of February 16. This is the province in which a bow-and-arrow revolt led by Pierre Mulele, a former government officer with communist ties, led to the evacuation of Mennonite and other American and European missionaries.

Rebel raids continue to spread even in the face of government soldiers establishing a base of operation in Kikwit, the provincial capital. While early phases of the revolt showed organization and purpose, it now appears that more disorganized local gangs are taking advantage of the situation to loot and burn, and that this destruction is now out of Mulele's control. Rebel bow-and-arrow attacks have been repulsed at Kikwit, Gungu, and Idiofa with gun fire, killing hundreds. Meanwhile the Congolese soldiers in Kwilu live by taking food from the people and have no communication with people in the bush. As a result there is no definite course of action, and missionary plans remain unsettled.

Congo Inland Mission workers are now at the following places: Loyal Schmidts — hospital at Tshikapa; Lodema Short and Mary Epp—with Lois Slagle, Mutena; Betty Quiring and Elda Hiebert—with Tina Quiring, Tshikapa; Earl Roths, Ellis Gerbers, and Sam Entzes — I. B. building, Kalonda; Harold Grabers —Luluabourg; Peter Bullers, Mrs. Arnold Nickel and children, Bertha Miller, Mrs. Ben Eidse and children —Leopoldville; Charles Sprungers—with Thomas Bechtel at Leopoldville; Harvey Barkmans — on the way home to Canada; Selma Unruh —at home in Hillsboro; Arnold Nickel—Leopoldville, probably going to the Kimpese medical training school; Ben Eidse—Camaxilo, Angola, with seminary students.

The Congo Inland Mission executive committee met February 18 in Chicago to study the situation. Executive secretary Reuben Short will be visiting the Congo field sometime in 1964.

KANSAS CITY CHURCHES MERGE

The Kansas City (General Conference) Church and the Grace Church (Old) Mennonite voted in December to merge the two churches into one. Both congregations felt a need for closer working relationships. Since they are both small a merger would eliminate duplicating efforts and would mean a conservation of time and money. The combined congregations would also have a more effective influence in the Kansas City area.

The congregation will meet in the present building used by the Kansas City Church on Rainbow Boulevard. Stanley Bohn will continue to serve as full time pastor, and Lowell Nissley will serve as part time director of Christian education. They will be serving in their capacities for a term of one year.

The church voted to seek affiliation with both the South Central Mennonite Conference and the Western District Mennonite Conference as well as the General Conference. Both Conferences are working with the congregation in planning the detailed arrangements.

Formal merger ceremonies were held on March 1. Milo Kauffman, representing the South Central Conference spoke in the afternoon on "A Charge to a Merged Congregation." Arnold Funk, representing the Western District Conference, spoke at the morning service. A fellowship dinner was held at noon.

ANNUAL BIBLE LECTURES

The annual Bible lectures at Bethel College endowed in 1951 by the late J. E. Hartzler, will be given on March 15-18. The lecturer is the G. Henton Darries of Regent's Park College, the University of Oxford. He is well known as a lecturer in British universities and has been the Secretary of the Society for Old Testament Study, an international organization, for seventeen years. The lectures will be under the general heading "Understanding and Teaching the Old Testament."

MENNONITE MEDICAL CONVENTION

The executive committee of the Mennonite Medical Association met on January 19 at Goshen, Ind., to plan for its 1964 annual convention. According to Kenneth Heatwole, president, this year's convention will be held at Spruce Lake Retreat, Canadensis, Pa., June 26-28.

Special speaker for the three-day retreat will be Granger Westberg, well-known authority in the field of religion and health. Westberg is an ordained minister who has had a significant career teaching in the nursing school of Augustana Hospital in Chicago and, more recently, as associate professor of religion and health at the University of Chicago Medical and Divinity Schools.

Mennonite doctors, dentists, and medical students are urged to plan to attend this three-day conclave. Further details will be released later.

STUDENT CENTER REBUILT

Bethel College students raised $4,000 on a work day last October. These funds are being used to expand the snack bar and renovate the existing student union room in the basement of Memorial Hall.

Work began during the Christmas vacation. Development is being directed by a committee representing the students, the faculty, the administration, and the student council.

The architectural plans were designed by Willis W. Chambers of Wichita. According to these plans two walls are being removed and the ceiling lowered in the snack bar. The existing fireplace and bookstore entrances are being re-designed with new paneling and stone aggregate. A lounge area around the fireplace will be set off by greenery planters from the recreation area. New suspended light fixtures and additional tables and chairs will also be installed. A new sound system will be installed sometime this winter to provide background music.

FIRST BIBLES FOR SPAIN

The first consignment of Scriptures officially permitted to be imported into Spain by the British and Foreign Bible Society under the present government has arrived in Madrid. The consignment includes about 2,000 Bibles and 4,000 New Testaments, Bible Society officials said, and it is hoped that permission to import many more will be granted. The present number is considered inadequate to meet the requirements of the Protestant community in Spain.

In 1940 the Madrid office of the British and Foreign Bible Society had some 110,000 copies of the Scriptures, but these and other religious books belonging to the society were confiscated and destroyed. Don José Flores, the representative of the society in Madrid, has reported that he had recently had talks with officials of the Ministry of Information, who assured him of their co-operation.

WHERE THE STUDENTS ARE

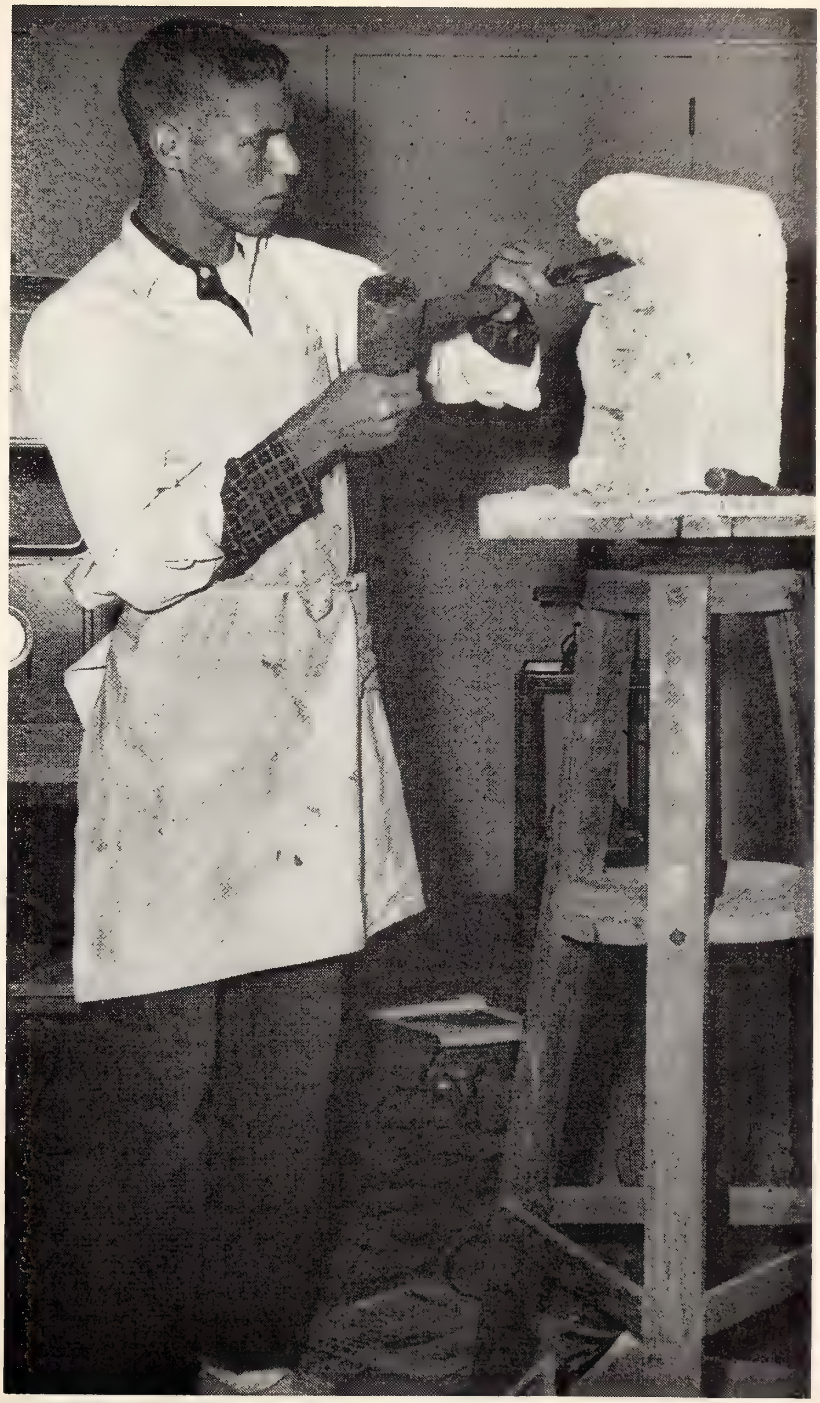
The 1963-64 survey of General Conference Mennonite students attending schools of higher education has been completed by the Conference Student Services Committee. The following student statistics are based on reports returned from seventy-seven percent of the 337 congregations contacted, representing eighty-seven percent of the Conference membership. The survey shows that:

Nine hundred and two undergraduates attend non-Conference schools, as compared to 659 undergraduates in Conference-related schools.

Of 267 graduate students, thirty-nine are attending medical schools, eight are attending a non-Conference seminary, forty are attending a Conference-related seminary, and the remaining 180 are pursuing various fields of graduate study.

There are 181 nursing students, 130 in non-Conference schools and fifty-one in Conference-related schools.

One hundred and eighty-six stu-



DALE SHIFFKE, A BLUFFTON (OHIO) COLLEGE senior art student recently devised a method of cutting tiles using part of an automobile exhaust pipe and an old auto valve. Dale (who also does sculpturing) was making a large coffee table whose surface was to be made up of several hundred round ceramic tiles. So he improvised a stamping cutter made from a four-inch section of automobile exhaust pipe. To eject the tile from the cutter, he used an old valve that fitted snugly in the pipe, with a small piece of wood fastened to the valve to act as separator between the clay and valve. An exhaust pipe such as this can be used for making other shapes by bending or beating the pipe. The invention was described in the January, 1964 issue of "Ceramics Monthly."

dents are attending Bible institutes, 107 at non-Conference schools and seventy-nine at Conference-related schools.

One hundred and one students are attending trade schools.

One hundred and fifty-three Canadian students are enrolled in Conference-related high schools.

There are a total of 1,467 General Conference students in non-Conference schools of higher education, and a total of 982 students in Conference-related schools.

Conference-related schools have General Conference students attending as follows: Bethel College 370, Bluffton College, 147, Canadian Mennonite Bible College eighty-five, Freeman Junior College fifty-seven, Mennonite Biblical Seminary forty, Bethel Deaconess School of Nursing forty-one, Mennonite Hospital School of Nursing ten, United Mennonite Educational Institute (no figure available), Mennonite Collegiate Institute fifty, Mennonite Educational Institute twenty-five, Rosthern Junior College seventy-eight, Bethel Bible Institute twenty-five, Elim Bible School twenty-one, Menno Bible Institute eleven, Swift Current Bible Institute twenty-two.

General Conference Mennonite students in both non-Conference and Conference-related schools total 2,449, and represent the following districts and conferences: Canadian Conference 849, Central District 336, Eastern District 110, Northern District 272, Pacific District 141, and Western District 741.

The Student Services Committee urges church members to keep in touch with student members who are away at schools. Students at non-Conference schools should be receiving weekly church bulletins, annual congregational reports, personal letters and visits, and should be encouraged in Christian growth and campus witness.

STUDENTS SEATED ON SEMINARY CURRICULUM COMMITTEE

Cornie G. Rempel and Paul Longacre have been named into full membership of the Associated Mennonite Biblical Seminaries Curriculum Committee for the spring semester of 1964. Rempel is president of the student body at Elkhart and Longacre is president of the Goshen student organization. Student concerns will be channeled through these representatives to assist the committee in both short-range and long-range curriculum planning. Other members of the joint curriculum committee are: S. F. Pannabecker, chairman, Ross T. Bender, John Howard Yoder, and Leland Harder.

Five new students have enrolled in Mennonite Biblical Seminary for the second semester of the school year which began January 27. Bernard Thiessen of Japan, and Abe Rempel and Anne Neufeld from Mexico are missionaries who are taking up seminary study while on furlough. Gene White and Stephen Whitehead are new part time students who are commuting from the local area. Total enrollment at MBS is fifty-four students of which forty-three are taking full time class work.

RELIEF CLOTHING COSTS DECREASING

A five-year survey on the cost of processing and packing relief supplies at the four MCC-owned clothing centers shows that the average cost per pound has decreased.

In spite of salary and price increases for packing supplies since 1961, it is remarkable that the average cost per pound has gone downward from 6.65 in 1961 to 5.58 in 1962 to 5.11 in 1963.

MCC material aid director, John Hostetler, believes that efforts must be made to further reduce the cost. His goal is to bring the expenses below five cents per pound.

PEACE CORPS TRENDS

A questionnaire sent to returning Peace Corps volunteers shows that Peace Corps experience is influencing young people to enter service vocations at home and overseas, and to secure further education as preparation for service. For example, of those volunteers who served as Peace Corps teachers, only thirteen percent had taught previously; on return, twenty-five percent planned to make teaching a career.

The Peace Corps Office of the National Council of Churches, which conducted the questionnaire, also notes that it is frequently visited by young people considering both Peace Corps and mission service. Their main concern seems to be finding the spot where their particular skills and talents can best be used. The Peace Corps Office points out that older people have tended to choose Peace Corps because there have been fewer openings in church missions for retired people.

TEACHING IN KENYA

Franklin and Anna Laemmlen, Reedley, Calif., TAP teachers in newly independent Kenya, thus describe several of their varied activities:

"Today I had one of the most interesting experiences I've had since we arrived in this beautiful land over a year ago. I was asked to assist in judging a local African Housing Development which has been under the direction of a British Community Development Officer. A team of four: two Africans, one European, and myself, visited and inspected twelve of the best houses in a section of our Nandi Tribe District.

"Because I am so actively involved in the improvement and function of the African home through the teaching of Domestic Science in school, I was especially pleased to have this opportunity to step inside and journey through these charming dwellings. I discovered things, which I must admit, I had been told were impossible to achieve by these folk. In some cases the creativity and native art work was splendid and done by women who have had no formal education. Different colored clay is taken from the river banks, mixed with mud, water, and often cattle dung, to produce an almost cement-like substance which is "smeared" on the exterior and interior walls of the building producing a plastered effect. It is amazing what nature provides in the way of "construction" materials for the mud and wattle (native wood) hut with neatly thatched roof.

"This, our third term at Kapsabet Girls' High School, has been about the busiest we have yet experienced. I have become involved in the work of the Red Cross, as sponsor for our junior Red Cross club at school. We have also become Swahili students at last, and have been attending weekly classes in Swahili. In addition Franklin has begun his thesis research. For the next year he will be taking data on ectoparisies on cattle in the surrounding area."

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

Central

Mar. 8-11—Special meetings, North Danvers Church, Danvers, Ill. Speaker, Elbert Koontz.

Mar. 22-25—Spring meetings, First Church, Bluffton, Ohio. A. J. Metzler, speaker.

Mar. 31—Annual meeting of missionary groups from First Church, Bluffton; Ebenezer, Grace, and St. John churches, Pandora; and First Church, Lima, Ohio; at the Lima Church.

Northern

Mar. 8—Don Kaufman to speak at Bethel Church, Mt. Lake, Minn.

Mar. 13, 14—Sunday school teachers, workshop, Salem-Zion Church, Freeman, S. D.

Mar. 15 - 29 — Special meetings, Hutterthal Church, Carpenter, S.D., Homer Mouttet, speaker.

Mar. 15-20—Pre-Easter services, First Church, Mt. Lake, Minn., Delon Franz, speaker.

Mar. 22-27—Pre-Easter messages, Bethel Church, Mt. Lake, Minn., Paul Boschman, speaker.

Mar. 24-27—Holy week meetings, Salem Church, Freeman, S. D. Russell Mast, speaker.

Mar. 26-29 — Pre-Easter Services, Bethesda Church, Henderson, Neb., Erland Waltner, speaker.

Pacific

Mar. 8-13—Herbert Richardson, professor at Biola College to hold meetings at Grace Church, Dallas, Ore.

Mar. 15-30 — Pre-Easter services, First Church, Aberdeen, Idaho, Malcolm Wenger, speaker.

Western

March 8—Lenten Service, Kansas City (Kan.) Church, Lycurgus Starkey, speaker.

Mar. 15-20—Zion Church, Elbing, Kan. Robert Carlson, speaker.

Mar. 17—Western District Women's Missionary Organization spring meeting, West Zion Church, Moundridge.

March 22—Lenten Service, Kansas City (Kan.) Church, "Between Two Thieves," a play.

MINISTERS

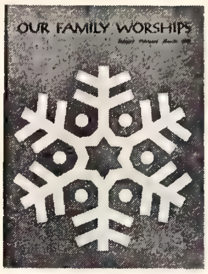
Gordon Dyck has resigned as pastor of First Church, Nappanee, Ind., effective June 1. He will become the Conference Pastor of the Central District Conference. He succeeds R. L. Hartzler in this position.

Waldo Kaufman, pastor at Zion Church, Elbing, Kan., has accepted an appointment as Bible teacher and public relations director at Freeman Junior College, Freeman, S. D.

Merle Unruh, (Old) Mennonite pastor from California, enters the pastorate at Burrton (Kan.) Church August 1.

Marvin Zehr has resigned as assistant pastor of First Church, Berne, Ind., and has accepted the pastorate of West Zion Church, Moundridge, Kan. He and his family will move to Kansas the first of August.

Our Family Worships



A devotional magazine for families with children. The readings follow the Living Faith Graded Bible Lessons. Published quarterly with articles on family life. 35 cents per copy in bulk subscriptions; $1.60 per year, single subscription. *Order from Faith and Life Press, 720 Main St., Newton, Kansas.*

WORKERS

Stanley Bartel, Tabor Church, Newton, Kan., has been assigned by MCC to two years of agricultural work in Greece.

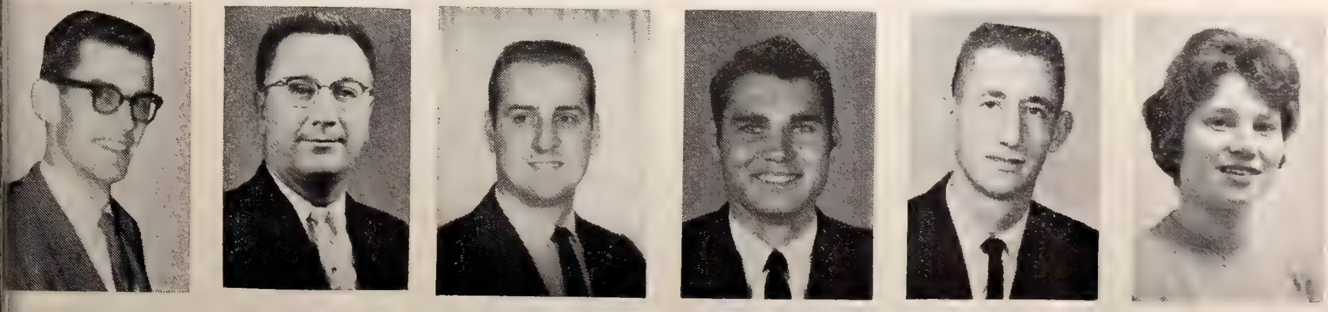
Gene Bergman, Willow Creek Church, Paso Robles, Calif., has been assigned by MCC to a term of service at the Protestant University, Stanleyville, Republic of Congo.

Elsie Friesen, Hague (Sask.) Church, will serve one year at the MCC headquarters in Akron, Pa.

Tena Huebner, Grace Church, Winkler, Man., will serve one year under MCC-VS at the National Institutes of Health, Bethesda, Md.

Waldemar Janzen, 600 University Blvd., Winnipeg 29, has been appointed by the Board of Education and Publication to be a consulting editor for *The Mennonite.* He is

Gordon Dyck, Waldo Kaufman, Marvin Zehr (Ministers); Stanley Bartel, Eugene Bergman, Elsie Friesen (Workers).



Tena Huebner,
Gladys Klassen,
Helen Koop,
Twyla Martin
(Workers).

registrar and instructor in Bible and German at Canadian Mennonite Bible College.

Gladys Klassen, First United Church, Mission City, B. C., will serve one year under MCC-VS at Junior Village, Washington, D. C.

Helen Koop, Vineland (Ont.) United Church, will serve two years under MCC-VS as a nurse in Newfoundland.

Twila Martin, Bethel Community Church, Santa Fe Springs, Calif., will serve in MCC-VS at a retarded children's center in Laurel, Md.

NEW ADDRESSES

Canada

John Adamache, 2745 Francis St., Regina, Sask.

MCC (Canada), 50 Kent Ave., Kitchener, Ont.

Robert Shaak, 2227 Barnet St., Regina, Sask.

Illinois

Ernest J. Bohn, 1312 N. East St., Bloomington 61701

Linda Rupp, 125 South Ave. G, Canton 61520

Indiana

Glen Neuenschwander, 2505 Shady Oak Drive, Fort Wayne 46800

Bernard Thiessen, 3003 Benham Ave., Elkhart 46514

Kansas

Mrs. Wilburn Dillon, 1534 Tyler, Topeka 66600

Kenneth Lindteigen, 113 Colorado, Ellsworth 67439

Latin America

Sara Ann Claassen, Apartado 2240, San Jose, Costa Rica

Massachusetts

Kenneth Reinhard, 14 Vinnieum Rd., Swansea 02777

Minnesota

William C. Stucky, 1507 Fifth St. SE, Austin 55912

Nebraska

Dale Linsenmeyer, 3400 Orchard St., Lincoln 68500

Oklahoma

Mrs. Bertha Bergen, 430 Wilson Dr., Midwest City 73110

Mrs. Stanley Froese, 1025 East Broadway, Enid 73701

Joan Woelk, Route 1, Box 278, Tahlequah 74464

LETTERS

FOR A CHILDLIKE FAITH

DEAR SIR: Thank God for childlike faith which causes me to accept the Bible! I pity the intellectual who has advanced so far that he can no longer accept it for what God says it is [Feb. 4, page 73]!

I do not find it difficult to believe the stories in the Bible. God is greater than our comprehension. Any story or event, incredulous though it may be, if recorded in the Bible, is real to me, because its Creator is real to me.

I find nothing primitive in Job 38 and 39, and evidently many modern scientists do not either because they have not been able to begin to fathom many of the truths found in what is believed to be the oldest book in the Bible.

We know that God has chosen the foolish things of the world to confound the wise, and so the bumblebee flies on, not knowing that the modern scientist says that it's theoretically impossible.

Experience has proved that the more one studies the Bible on the strength of the Bible alone, and not by studying man's theories, the more he becomes convinced that the Bible cannot be accepted by anything but childlike faith.

When I consider what God has done through Jesus Christ for me, and what peace and joy He gives, who am I to grieve Him by questioning the authority of His word, the Bible?

According to 2 Timothy we know that a falling away from the faith by some is to come in the latter days, but why, oh why should such articles be published in *The Mennonite? Mrs. Calvin Nussbaum, Rt.* 1, *Box* 206, *Berne, Ind.*

OVER MENNONITE WALLS

DEAR EDITOR: We want to thank you especially for your Editorial in the February issue (Feb. 11) of *The Mennonite*. My wife and I both admire your vision plus your courage to express it in the capacity of Editor.

We always appreciate your editorial views. They should stimulate many readers to look over the top of Mennonite walls and in looking, find God working quite effectively the world over among all sincere Christians.

May you continue in the spirit that challenges. *Mr. and Mrs. Ivan L. Badertscher, Route* 2, *Box* 371, *Orrville, Ohio.*

LONELY AND SENSITIVE

DEAR SIR: How well Miss Atkinson has expressed it in, "Sensitivity and Loneliness," published in the February 11 issue.

Sensitive ones are often lonely. They find few individuals with whom they feel true contact — a meeting of the souls.

Reflection just isn't the vogue now. How can one attain spiritual insights or experience aesthetic enjoyment surrounded by our fashionable clatter? Why bother to think when you can turn up the TV? *Elsie Stucky,* 702 *Grattan, Topeka, Kan.*

The Boy Who Couldn't Carry a Tune

Catherine Brandt

TWELVE-YEAR-OLD JERRY left school that day with mixed feelings. The junior high school glee club director had suggested that he leave the group since he couldn't carry a tune anyway. Being asked to go was like a blow over the head to Jerry. Long-legged, with big hands and feet, he felt release and satisfaction in letting his voice be heard.

Somehow he refused to take the glee club director's pronouncement as final, so he set about taking voice lessons which eventually led to his appearing with the Los Angeles Philharmonic at the Hollywood Bowl and later to his winning the Metropolitan Opera Caruso award.

Today Jerome Hines is the well-known Metropolitan Opera bass, famed for his rich, clear commanding voice and his skill and artistry in interpreting operatic roles. In 1953 he became the first American ever to sing the title role in the opera *Boris Godunov*.

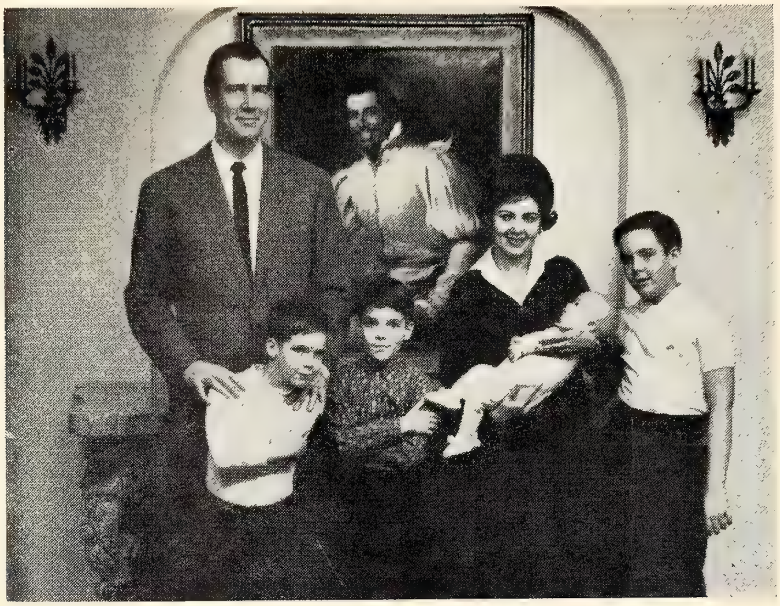
Jerome Hines' six feet six and a half inches of basketball physique kept him out of the armed forces, but his stature and his powerful voice make him admirably suited for the roles he sings.

As a boy he showed remarkable interest in chemistry. Hines has his B.A. in chemistry and math. His home in California, is equipped with an extensive chemistry laboratory.

In addition to his busy schedule with the Metropolitan Opera Company, TV appearances and singing on the concert stage—he has made his eleventh nation-wide tour — he has many other interests. He has had articles published regularly in the *National Mathematics* magazine on such subjects as "The Operational Theory of Mathematics." His articles are also in *Musical America*.

One subject he means to write about is that of the dramatic effect of silences in music. In his own opera he handles the moment when Judas leaves the Last Supper with absolute silence. "Silence," he says, "dead silence that you could shatter by dropping a pin."

His energy even extends to an exhaustive study of any character he portrays. One of the reasons the



Jerome and Lucia Hines and their four sons.

roles Hines sings are so plausible is due to his habit of studying the character for months, even going so far as to take the character to a psychologist for analysis.

Jerome Hines was director of music for the Billy Graham New York Crusade in 1957. He has been the national president of the Christian Arts Fellowship, a group of professionals in the entertainment industry who have made their decisions for Jesus Christ. They meet together every week to plan ways to give out the gospel and to explain difficult Scripture passages.

Before his decision for Christ, Hines was writing an operatic trilogy on the life of Jesus Christ, "I Am the Way." Of this he says, "In three years I had written about twenty-five pages." Then came his new experience with Christ. "It made me read the Scriptures," he says, "and in the next three years I wrote about 360 pages."

When he gives his autograph now he adds a Scripture reference, too. "For," he says, his handsome face breaking into a smile, "it sends people to their Bibles, you know."

He often sings spirituals as encores. Two that he does particularly well are, "Let Us Break Bread Together on Our Knees," and "He's Got the Whole World in His Hands."

California-born in 1921, Jerome Hines says for twenty years he was conscious of a relentless inner seeking that drove him from science to psychology, psychiatry, philosophy, and many other subjects. He could not even name that which he was seeking. Fame and honors were heaped upon him. Still these held no satisfaction for his unrest.

"Then one day in 1954," Hines says, "I found Jesus Christ, through the Holy Spirit, and discovered it was He that I had been seeking all my life." Hines says that since his decision for Christ, he counts it a privilege and honor to be able to speak of a living God who hears and answers prayer.

Once when confronted with disaster he prayed for God's help. He was scheduled to sing at the Metropolitan Opera in the afternoon and at the Salvation Army Temple in New York that evening for the world premier of his opera "I Am the Way."

He awoke that morning with a sore throat and by curtain time he couldn't finish his performance at the Met. He called on God for help, went to the Salvation Army Temple, and, after a few moments of silent prayer from the audience, he was able to sing.

Hines has felt the influence of Christian friends in his life. Jack Wyrtzen of Word of Life, for one. Beverly Shea, gospel singer, is another, and to whom he feels a certain kinship.

"We are both bass-baritones. The difference is I went into a professional career and he chose to sing entirely for God." Jerome Hines feels Shea could have been a concert artist if he had so chosen.

Hines is married to soprano Lucia Evangelista. They have four sons, David, Andrew, John Matthew and Russell Ray. His wife Lucia once sang with Beverly Shea.

The first Christmas after he had turned his life over to Christ, Jerome Hines was fretting over the fact that the holidays were almost upon him and he had not yet bought nor addressed the hundreds and hundreds of Christmas cards he was in the habit of sending out.

Suddenly he had an idea. He talked it over with his wife and decided to take the money for the postage and the cards and give it to the Salvation Army Corps to help provide dinners for the men of Skid Row.

"My wife Lucia and I went to that Christmas dinner, and sang for these men," he tells. Previously he had sung for them but they had been just an audience, not individuals. But this time as he helped pass out the Christmas gifts to these men and listened to their "thank you's" for his singing, he realized they, too, were men for whom Christ died.

"Even though I found God rather late," Jerome Hines says, "I am His tool. I want Him to make me into the man He wants me to be—the man I am not."

Being asked to leave the glee club long ago served only as an incentive to goad him on to improve the voice God had given him. Now he wants to use that voice for God's glory.

it's a PROBLEM

MIKE ROSE TO his feet from his sea near the back of the room. Thirt pair of eyes turned to look at him

"I have a question to ask th panel," he said. "OK, so you ca witness while giving medical hel in Algeria, or while building house in Haiti, or while handing out milk in Taiwan. But recently I read where Cuba wants our medicines and such but they want to distribute it themselves. Now how do you justify sending medicines or whatever to them? Obviously no witnessing can be done if no one is there to explain why it was sent. In fact, the people receiving the help will probably not know but what it was provided by the Cuban government itself — or even by Russia."

Members of First Church's youth group again turned around and looked expectantly to the panel. Finally Rev. Miller spoke.

Have we a "witness complex"?

Well, we've got several questions to answer here. The first question is why we should help Cuba when its leaders are making it so clear that they don't like us. Do we have any reason to help people whose leaders consider us enemies? Jesus said that we should love our enemies. Paul said that if our enemies are hungry or thirsty, we should provide them with food and drink.

As Christians, we have a good reason for helping the people of Cuba. Of course, there are problems connected with this. Is it the church or the U.S. government that would give them medicine? Would Castro accept it from the Christian Church? Would the U.S. government allow the church to make such a gesture? But in principle, it is quite clear that we would be justified in sending medicine to Cuba.

The second question asks if we should help the Cuban people if we can't give a Christian witness when we help them. It seems to me that any help given to Cuba unconditionally and in the name of Christ would be a witness. The U.S. government should not use the situation for propagandism nor should the church insist on making its verbal point. Actions always speak louder than words.

Perhaps the Cuban people would not know who really gave the medicine but their leaders would know. Paul didn't say anything about "witnessing" when he urged people to overcome evil by helping their enemies. We must not be bugged by a witness complex that causes us to separate "witnessing" from helping people.

To refuse medicine to Cuba because we can't explain our motives is like shouting to a drowning man, "I'll be happy to save you if you will listen to my testimony first!" *Robert D. Suderman, pastor of First Church, Paso Robles, Calif.*

Medicines go to individuals

I am happy that you raised this question, Mike. Your question implies a concern. Your asking it in this way, however, shows that either the publicity which MCC sent out was not stated clearly enough, or else that you may not have read it carefully enough.

I believe the report to which you have reference appeared as a result of two MCC representatives from Canada who visited Cuba after the October hurricane in the Caribbean. The report of these men did not suggest turning medicines over to the Cuban authorities but rather that medicines would be sent to Cuba via parcel post in individual packages from Canada to people chronically ill on the basis of lists presented to MCC through Cubans. This would make such assistance directly church-related since it would be given to individual sufferers.

I believe these representatives were in Cuba at the time when the Friends Service Committee of Philadelphia sent a special charter flight of blankets, medicines and other supplies to Cuba. The Friends did turn the supplies over to the Cuban Red Cross for distribution and four men, who accompanied the flight, traveled about Cuba for a few weeks at the invitation of the Cuban authorities. Should MCC have followed this course? Perhaps so but with limited funds and with the traditional insistence that Mennonite help be labelled as coming from a church source, or from interested and concerned individuals, MCC chose instead to concentrate its efforts (along with MDS) in Haiti, a country just as badly hit, but with a considerably lower living standard and a poorer based economy and more underdeveloped. What do *you* think MCC should have done? *Harvey Taves, Director of MCC, Kitchener, Ont.*

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EDITORIAL

Good cheer. Things aren't really so bad. At last report, the earth was still turning and most every cloud was heavy with silver linings. Even if we are going to the dogs, that's no calamity. The dogs never had it so good.

Well, that takes care of the moral. Now we can get down to business. The topic is the state of the church. I've come to bring Ovaltine to the orphans who feel the church has bubble gum all over its face. I've checked the evidence and it just ain't so. True, you can find chewing gum under almost every pew. That doesn't really count. But the face? We can still see straight ahead and comb our hair.

Let us speak about the General Conference Mennonite Church. That's the church I know best. Reports filter through that the Conference is in trouble. Time would fail me to tell of the evil that has befallen us from the First Church to the Last Church. Discord, disobedience, rebellion, and bad breath ooze through the clapboards in a steady green trickle. No editor should ignore these reports. They only prove what he has been saying about the depravity of man.

But let's look at all the facts. In spite of wide differences in background, tradition, and temperament, the most remarkable thing about the Conference is its unity. Remember also that we have a strong tradition of independence and freedom.

Note these facts. From sixty to eighty percent of our congregations use our Conference's Sunday school materials. This is a high score for most denominations. Subscriptions to our church papers continue at a high level in spite of the fact that we have raised the price twice in recent years.

When it comes to students, one-third to one-half of all our regular college students attend our Conference-related schools. Currently the Conference has forty-eight seminary students. All but eight attend our Conference seminary at Elkhart, Ind. That makes it ninety-four percent, almost as good as Ivory Soap, although I doubt we ever want to be that good.

Contributions to our mission programs run high where according to one interpretation we rank fifth in per capita giving among Protestant groups. Over forty percent go for non-local causes.

But the gift without the giver is bare. And when it comes to showing up in person, we deliver. Every year we have over five hundred persons involved in service and relief programs plus the over two hundred in mission work and hundreds of others in other church related programs. When it comes to workers, no program is more of a mouth-opener than the disaster service project. I've heard a number of these men report their experiences, and the eloquency of their excitement stated in such salty terms and simple language makes me jealous. They've developed a fever that will keep us warm for a long time.

The spiritual climate of the Conference is good too. Anonymous letters provide a measure. Many unsigned letters show that people not only feel bad, but they are scared. The year had turned its first corner before I got my first nameless mail for 1964. People still have problems. But that people are willing to work on their concerns openly is such a happy sign that you could take away all the other blessings I have mentioned and I would still see a rainbow.

Did I let the cat out of the bag by admitting that we have differences of opinion in this church? Not really, because I regard our critics and disagreers as among our chief resources. We need them. If they didn't volunteer in substantial numbers, we'd need to hire some. They make us think twice. This is super. Thinking even once happens so rarely.

Yes, some disagreements get so strong that we lose some members. This happens rarely, but when it does, it hurts. It should make us think thrice. Interpretations differ, but this is mine. The gospel of Christ is finally a two-edged sword, and when it cuts it cuts clean. The gospel is not a popular message. The people who endured to the end in Christ's day were few. We cannot expect a popular response in our age. I know that the people who leave us accuse us of all manner of ills. We dare not scoff, because they could be right. At the same time we know that if we have heard the gospel correctly, we will still lose those who cannot stand to hear the gospel. The stronger we preach and practice, the more we'll lose.

I'm glad I started with the moral. I've strayed away from it perhaps, but it still applies, I believe.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The Power of the Whole GOSPEL

Russell L. Mast

THE GOSPEL OF Jesus Christ has never had a wider hearing than today. Never before has the church had such ample facilities for the proclamation of the Christian message. In view of the power inherent in the gospel to communicate itself, we would expect the church to have an unprecedented hold on the life of the world.

But the actual results are not at all reassuring. The church has not checked the mounting crime wave or the spread of moral delinquency. It has not removed the racial iniquities. Economic inequalities fester like open sores in our common life.

Yes, the gospel and its ethic have made a significant dent against these evils. Yet with the wider hearing which the gospel now enjoys, should we not expect more tangible results?

The gospel was once described as the power of God unto salvation. Has it now lost its power?

Paul, in those sturdy words at the close of his Letter to the Ephesians, said, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (6:10, 11). One word calls attention to the missing ingredient. The quality so often missing in the proclamation of the church's message is the word *whole.*

"Put on the whole armour of God," says Paul. Again he says, "I became a worker, that I might preach among you the message of God in its *fullness*" (Col. 1:26, Goodspeed). And again, "I have not shunned to declare unto you *all* the counsel of God" (Acts 20:27). All the way through his letters he emphasizes wholeness, fullness, and completeness.

The gospel was once described as the power of God unto salvation. Has it now lost its power?

Homer wrote about a famous Greek warrior named Achilles. His success in battle was known far and wide. The reason for it, according to the story, was due to the fact that when he was a baby his mother dipped him into the magic waters of the River Styx. Wherever the waters touched his body, that made it proof against all wounds. But in dipping him in the magic waters his mother held him by the heel. So that spot on his body was not proof against wounds. After he had become a famous warrior, a carefully aimed arrow hit him in the heel and he died because of that one vulnerable spot.

"Wherefore take unto you the whole armour of God."

Often the gospel proclaimed is a partial, fractional, or emasculated gospel. One doctrine or teaching of scripture is pulled out of its setting in the Christian faith and made to stand alone. This makes life vulnerable at some other point. However, the power of the gospel to communicate itself is released only when it is the whole gospel.

Faith and Works

For example, the whole gospel must include both faith and works. Almost from the beginning tendencies to interpret the Christian faith either as a faith-religion or as a works-religion appeared.

Taking off from certain passages in Paul's letters, those who see the gospel only as a faith-religion concentrate their attention in getting men to accept Christ as their Savior without giving much thought to what it means to serve Him as Lord. This results in religion that plays down the moral requirement

On the other hand, those who see the gospel only as a works religion take their start from the Sermon on the Mount and the ethical teachings of Jesus. They will say that it is by the fruitfulness of man's life that he is known. Sometimes they will move toward an extreme perfectionism which sees man's moral achievement rather than his faith as the basis of his acceptance by God.

The truth is that the gospel includes both faith and works. If we take only faith we are vulnerable at the point of works; if we take only works we are vulnerable at the point of faith. "Wherefore take unto you the whole armour of God," that there be no Achilles' heel to bring us to our spiritual death. A church that does not preach both faith and works is not preaching the whole gospel and is not preparing people to stand in the evil day.

Demand and Offer

Or take another example closely related to this: the whole gospel is both a demand and an offer. Jesus grew up in a religion that was largely a religion that demanded something. It made exacting claims on the lives of its people. The prophets of the Old Testament spelled these claims out in strongly ethical terms. The scribes and Pharisees legalized them. In such terms many people are religious today. It is a burden they must carry, an obligation they must meet, a demand they must fulfill.

Jesus brought a new approach to the religious life of man. He brought good news. (The word *gospel* means good news.) The apostles did not proclaim the news that God's demand had been lifted, or that He no longer requires righteous behavior from His people. Rather they proclaimed that with His demand God makes an offer. The offer is God's greatest gift to man in Jesus Christ. We only need to receive this gift. But when we receive the gift, God released in us the transforming power of Christ which can make our lives over again from within. This is the good news: with God's demand comes an offer and with His claim He supplies the power to meet it.

Now again some see the Christian faith only as a demand; others see it only as an offer. But if we take it only as a demand, we are vulnerable at the point of its offer. If we take it only as an offer, we are vulnerable at the point of its demand.

But the New Testament makes it quite clear that the Christian faith involves both, holding before the world its highest ethical ideal and at the same time making available to the world its greatest gift. "Wherefore take unto you the whole armour of God," that there be no Achilles' heel to bring us to our spiritual death. A church that does not proclaim both the demand and the offer is not preaching the whole gospel and is not preparing people to stand in this evil day.

Personal and Social

The whole gospel involves both personal and social implications. There can never be any doubt that the gospel has something specific to say to the individual person. God cares immensely what happens not only to mankind in general, but to individuals one by one. So it is not His will that "one of these little ones should perish." And "there is joy in heaven over one sinner that repenteth." Thus the gospel is addressed first of all to individuals. It cannot be effective anywhere else in the life of the world unless it becomes a vital and a transforming power in the lives of persons. Jesus Christ cannot reign at all in the world of affairs unless He reigns first of all in the lives of persons.

But when you start by caring what happens to individual persons, you soon must care what happens to the world in which these persons live. When you accept Jesus Christ as Savior, you must begin at once to serve Him as Lord. But if He is Lord *at* all, He is Lord *of* all; and if He is Lord of all, He is Lord *over* all. There is, then, no aspect of life, individual or social, which we are not required to bring under His lordship. For He is Lord not only of the person, but of all of life.

There are those again, who see the Christian faith only in its personal dimension, as there are others who see it only in its social implications. But if we take only the personal side of it, then we are vulnerable at the point of its social implications. If we take only the social implications, we are vulnerable at the point of the personal dimension. So we can say, "If Christianity ends with the individual, it ends. But if it does not begin with the individual, it does not begin."

"Wherefore take unto you the whole armour of God," that there be no Achilles' heel to bring us to our spiritual death.

Diagnosis and Cure

To take one final example, we can say that the whole gospel necessitates both diagnosis and cure. We are living in a time when realism is called for, and any easy optimism about the conditions of modern life has very little to commend it. All the great prophets of the Old Testament were realistic men. They were not afraid to diagnose the ills of their day. Jeremiah put it, "The heart is deceitful above all things, and desperately wicked."

But diagnosis can be carried so far that we feel like saying with the people who lived in the psalmist's day, "Who will show us any good?"

So it needs also to be said that there is a cure for the ills of life. There is healing for the sickness of the heart. If this were not so, the Christian faith would not be referred to as a gospel. That this gospel is unfailingly effective against the canker which sears the human heart is attested to by the fact that Paul did refer to it as "the power of God unto salvation." It is a power that has demonstrated itself again and again as people have opened their lives to its influence and have responded to the offer of its gift.

There are those who see the Christian faith only as a diagnosis, as there are others who see it only as a cure. But if we take only the diagnosis, we are vulnerable at the point of the cure, and if we take only the cure, we are vulnerable at the point of diagnosis so that the cure cannot be effective.

But the gospel embraces both diagnosis and cure, as it involves both personal and social implications, as it is both a demand and an offer, and as it includes both faith and works. "Wherefore take unto you the whole armour of God," that there be no Achilles' heel to make it impossible for us to stand in the evil day. Let us learn to think in terms of wholeness, fulness and completeness, that the power of the gospel to communicate itself may be released in us and may become effective in our world.

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JANUARY TERROR

Elmer Neufeld

Before Christmas it seemed to be the activity of unorganized and isolated terrorist gang. Suddenly in the middle of January it mushroomed into a terrorist campaign. It spread throughout most of Kwilu province and even beyond its borders. Martyrdom and evacuation of missionaries followed. Many local government posts were overthrown. Property was destroyed and commercial activities were disrupted. A new wave of uncertainty and fear swept across the three and one-half year old Congo Republic.

Kwilu, one of the twenty new provinces, lies mostly east of Leopoldville in the lower Congo. Kikwit, the provincial capital with a population of some 60,000 lies roughly in the middle of the province, about 250 miles east of Leopoldville. The new provincial government had been established without the deep dissensions besetting other provinces. It gave evidence of being relatively well organized.

However, Kwilu province was also the home of Antoine Gizenga. He is the political successor to Patrice Lumumba, and leader of the *Parti* Solidaire Africain. Gizenga's imprisonment by the Congo government, which continues to the present time, draws bitter criticism from the opposition party. Gizenga is a symbol of the political opposition to the Congo government. He has a great deal of popularity in Kwilu province among his people, the Bapende tribe.

Most of the work of the American Mennonite Brethren Mission, with its headquarters in Kikwit, has been in the Kwilu province. The Congo Inland Mission (an inter-Mennonite mission of which the General Conference is a member) has its headquarters in Tshikapa to the east in Unité Kasaienne. A substantial part of its program is, however, in Kwilu. The American Baptist Mission has several centers in northern Kwilu—the least troubled part. Baptist Mid-Missions, the Congo Gospel Mission, and several independent missionaries have also been working in Kwilu. Alongside these Protestant missions and their sister African churches have been the Catholic missions and churches, also with a substantial number of missionaries.

As early as last October there were rumors of *Jeunesse* groups (the French designation for youth, perhaps in this case more properly referred to as terrorist groups) training in the forests as well as of occasional acts of vandalism and looting. As time went on, bridges and ferries were destroyed, local government posts were attacked and burned, and certain commercial companies were also attacked. The reported instigator and organizer of these terrorist activities is Pierre Mulele, former associate of Antoine Gizenga, who has received training and apparently support from the Communist countries.

About the middle of January terrorist activities began to succeed each other in frightening rapidity and to take on more and more violent forms.

January 12, with reports of hostilities in the area, Mennonite Brethren wives and children were temporarily evacuated from Kafumba. The Kafumba families returned but were again evacuated one week later on January 19, this time with their husbands. Local government posts were being attacked by this time and destroyed at many places. Tuesday night, January 21, the CIM station at Kandala was burned, and missionary families allowed to salvage nothing from their homes except what they were wearing. Mission vehicles at Kandala were also destroyed.

Earlier that same day, Tuesday afternoon, CIM missionaries Charles Sprunger and Loyal Schmidt were captured and their vehicle burned. They were held for thirty hours. After a long and threatening march, they were finally released at Kandala.

Wednesday night, January 22, three Catholic priests were killed and mutilated at Kilembe, a short distance from Mukedi. Early the next morning CIM missionary, Peter Buller, and MCC doctor, Arnold Nickel, attended the interment of these priests.

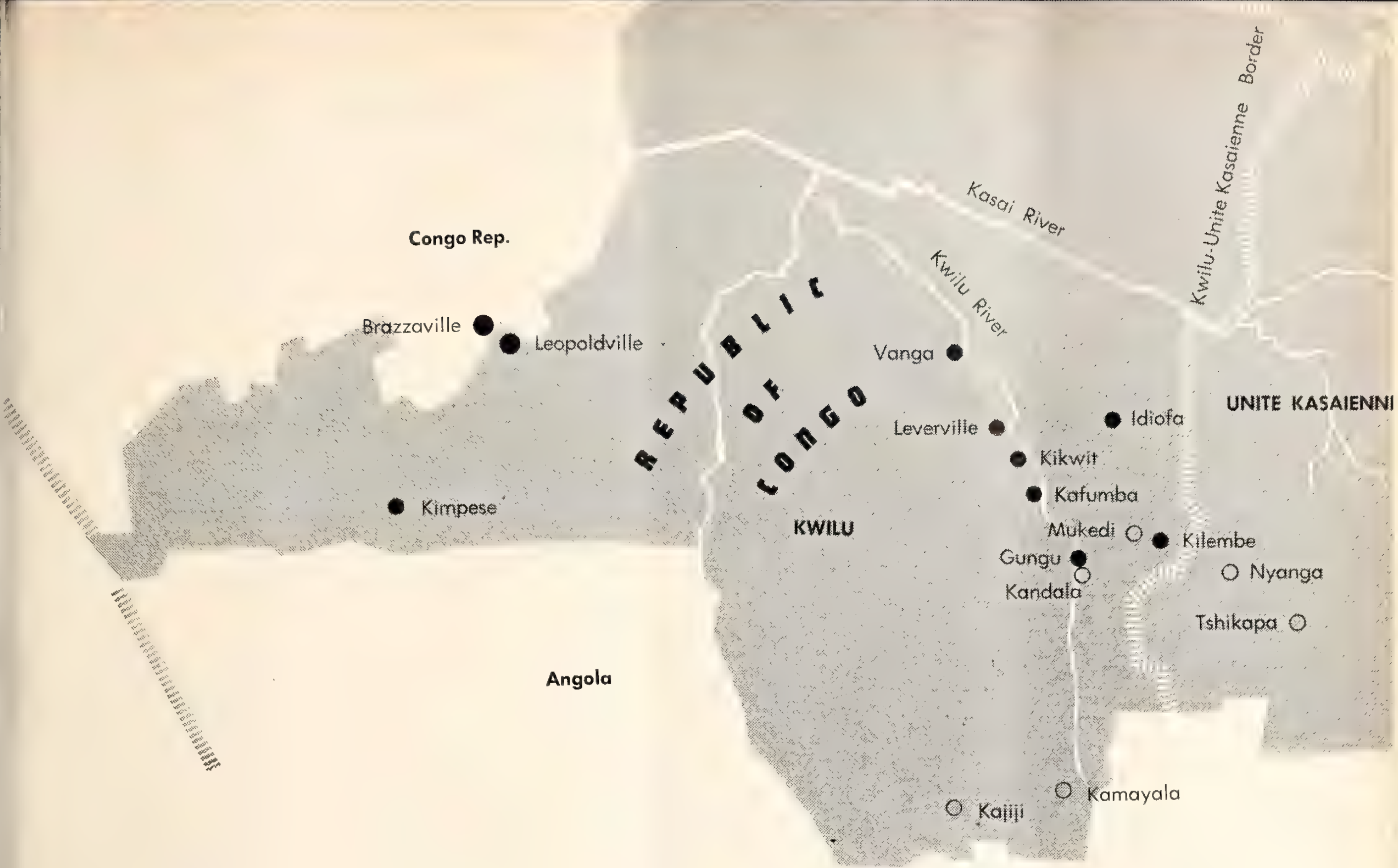
Thursday, January 23, the CIM group at Mukedi as well as some Catholic sisters from the area were evacuated by Missionary Aviation Fellowship planes to Kikwit. The Harold Mullins, a Congo Gospel Mission family, were burned out at Kitshua. By Friday, January 24, UN helicopters were at work in rescue operations to places that could not be reached otherwise, and the burned-out missionaries at Kandala were picked up.

Friday night, January 24, the Baptist Mid-Missions center at Mangungu was attacked and Protestant missionary Irene Ferrel was killed by an arrow and her companion Ruth Hege was injured, with all the mission property looted. Miss Hege was picked up by UN helicopter on Tuesday, January 28. A Swiss missionary couple under Baptist Mid-Missions, the Eichers, had been taken captive but were finally released and picked up by the UN on February 3.

By this time much of Kwilu province was in the hands of the terrorists and essentially all missionaries from the interior regions had been evacuated, except in the northern area. The American Baptist Mission has evacuated families, wives, and children from Vanga and Moanza. All foreign personnel have been taken out of the Congo Polytechnic Institute at Vanga. Many African lives had been lost and the first Protestant missionary had been killed since the beginning of the post-independence crisis in 1960.

The wave of terrorism which the Congolese army is now trying to contain and subside has left in its wake many questions. For the missions with their overseas personnel the immediate prospect in Kwilu appears dim, not only because of interrupted programs, destroyed properties, broken transportation, disrupted communications, and possible continuing terrorist hostilities, but also because of the further violence that will result from the army's reprisal.

The smaller missions referred to above have been pushed completely out of their former areas of work. The American Mennonite Brethren



The wave of terrorism which the Congolese army is now trying to still has raised many questions.

Mission temporarily has personnel only in Kikwit and Leopoldville, but hopefully will be able to return soon to its centers outside of Kwilu. The Congo Inland Mission has thus far been able to continue in the Tshikapa area and the Unité Kasaienne province east of Kwilu, although the terrorist activities have also affected that area and Nyanga has been evacuated.

For the Congolese churches in Kwilu the result of the terrorist activities is also uncertain. At least in some cases missionary personnel was evacuated to avoid difficulties for the local Christians. Some local Congolese took risks to protect missionaries from the terrorist bands. But in the terrorist attempt to break down law and order by any means available so that they can assume power, the African Christians also find themselves subject to conflict and persecutions. Loyalties to family and tribe, especially in the face of an angry and unpopular government army, will make their Christian position extremely difficult.

Politically and militarily the situation seems repetitious of the impasse in various Asian countries. A deprived and often ignorant class of people is led into rebellion against an inefficient and often corrupt government by communist forces that seek to exploit the revolution for their own advantage. The national army retaliates and seeks to regain control, often at great disadvantage in the remote village areas, making demands upon the local population and often blindly punishing those innocent of the actual terrorist activities. The army comes to be feared by the local population as much or more than the more local terrorist gangs. Western governments, including the United States, in this situation seem helpless to do much more than to support the national government and its often unpopular and undisciplined army. In Kwilu the army will probably be able to control the main cities and government centers, like Kikwit, Gungu, and Idiofa, but likely it will be a long time before peace and stability are restored in the more rural areas.

Kwilu has illustrated again the danger of poor and frustrated masses of people, under governments that have been completely unable to satisfy the aspirations of the masses, and which in fact often leave the appearance of exploiting the masses to their own advantage. Kwilu has also illustrated again the racism latent in these recently colonial countries and how this can be exploited by revolutionary forces.

NEWS

Protestants Seek To Understand Role of Church and State

The following article was written by William Klassen, Associate Professor of Biblical Theology, Biblical Seminary in New York.

The symbol of the government of the United States is an eagle. One of the most popular symbols of the church is the dove. The dove appropriately portrays the descent of the Holy Spirit upon Christ, for in His person both the gentleness and the power of God are strikingly present. The eagle soars almost to the very presence of God. The dove descends to man and in the descent of the dove Christians have always seen a parable of God's coming down to man.

How do these two realms, the church and the state relate to each other? Are they in violent conflict with each other? At certain times in history they have been. Do they espouse fundamentally the same views and therefore should work together as closely as possible? Or is there a middle ground that fits our own age and which needs to be pursued more diligently? Questions such as these led to the first national study conference on church and state convened by the National Council of Churches at Columbus, Ohio, from February 4-7. Some 400 delegates and observers met to discuss and debate the issues. Careful preparatory work had been done by four regional groups and the papers which emerged out of these groups were made available to us. While they formed an invaluable resource for the group as a whole, these papers were infrequently used during our deliberations. We did vote on whether they should be submitted to the churches for more careful study, but beyond that little was done with them. Two excellent statements had been prepared by the Lutherans and the Presbyterians on the church-state issue and many of the same people who had drafted the denominational statements now made valuable contributions to our discussions.

It was crystal clear that any differences could not be denominationally determined. The Lutheran statement did not argue for any intimate institutional tie-up between church and nation and the Presbyterian statement represented considerable advance since the sixteenth century. It comprehended the issues with clarity and spelled out the mandates for action with courage.

The conference itself did not pay special attention to these denominational positions. Instead, after a sermon on the pilgrim nature of the church, we turned our attention to four presentations which were meant to spell out the various alternatives as sharply as possible. William Childs Robinson, professor of historical theology at Columbia Theological Seminary, Decatur, Ga., came the closest to advocating that we are and must remain a Christian nation. He lamented recent Supreme Court decisions about religion in schools and advocated periods of worship in the public schools and adoption of the so-called "Christian amendment." Coming as he did from the South his words fell on muted ears. Undoubtedly the position defended by him is held by the majority of the church people today and therefore it deserved a more eloquent presentation.

An articulate lawyer, Irvin W Cobb, Jr., Boston, Mass., presented the case for a position much like that adopted by the Presbyterian church but since it lacked theological depth and was not clearly spelled out in detail and because he drew rather sharp lines between church and state it received little attention. John Dillenberger, historical theology professor at San Francisco Theological Seminary, presented a third alternative which advocated that the church receive some support from the state and that the state support the church to a limited extent. Because many delegates found his presentation somewha difficult to follow, the warmest reception was accorded a lengthy paper by W. Astor Kirk, a Methodist social worker from Washington, D. C. He called for considerable interweaving of the dove and the eagle and in his view hardly any difference existed between the role of the church and of government. His description of the church limited itself to the sociological and i was clear that if his position would be accepted, government funds would be available for most of the areas in which the church needs additional support. He saw the church primarily as a sociologica entity. Later his statement became the working paper for a first draf of the findings.

In addition to preparing a findings report the conference met in twelve different sections dealing with such matters as: "Christian Faith and the Worship of 'Our Way of Life,'" "Church State Problems in American Foreign Relations," "State Aid to Church-Related Institutions of Education and Welfare." The group in which I participated discussed "Conscience, a Higher Law, and Civil Authority." Such questions as whether clergy are entitled to special tax benefits or whether one should distinguish between educational and welfare institutions received extensive airing. It seemed that most educators are much more ready to accept state aid than they are to submit to government control, and yet this is manifestly inconsistent. There was general agreement that the church's uniqueness ought to be made clear in its efforts. Thus reasons for a church group building a general hospital no longer exist. Such an effort belongs in the area of community leadership and does not belong in the area of the church's specific responsibility.

On a deeper level were such vexing questions as: What happens when thousands of American Christians spontaneously contribute money to relieve the suffering of Cubans when the state department continues to adhere to a policy of trying to bring Castro to his knees by means of an economic embargo? Can the church transcend such a narrow nationalism? Obviously if it is to be the church it must do so.

In the plenary sessions most discussion centered around the question of civil disobedience. Can the church ever encourage Christians to refuse payment of income tax? Can it encourage its members to defy inhuman laws in the South? In a discussion group consisting of lawyers from the South as well as Negro lawyers from the North, church leaders and educators, the discussion on such issues became quite tense. Yet throughout it all one sensed that the church is most meaningful when it carries on such discussions on interracial lines and seeks to allow God to direct such discussion. In the plenary session it was clear that the Southerners dissented from the statement that Christians who disobey civil authorities because they feel this is God's will should be supported and encouraged by the church. The group insisted that it is not the individual conscience which guides, but rather the church acting as a community of believers. Ultimate obedience can be elicited only by Christ the Lord of the Church.

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JAPANESE CHRISTIAN BUILDS GOSPEL BOOKSTORE Mrs. Ogawa was always poor, and sad because she had little to give to the Lord. But she did own a lot in Hyuga. The lot was located in a busy, noisy part of the city so her offer to give it for a new church building was impractical. Mrs. Ogawa then had a dream of building a bookstore on the lot. It proved an ideal location for this. The bookstore was dedicated on February 9. Missionary Esther Patkau selects and orders stock. Mrs. Ogawa has been hired as a full-time bookstore operator.

Another difficulty arose on the question of our attitude towards the Supreme Court decisions on prayer in the schools. The majority felt that we should "accept and support" this decision while a vocal minority felt strongly that we naturally have to accept it as the law of the land but we should not endorse it. All agreed that the major responsibility of fostering religious devotion and the practice of worship lies in the family.

Throughout the discussions it seemed difficult to relate the quality of Christian community life to that of the state. Some were obviously tired of old theological cliches and wanted to get on with the work. It seemed that precisely at the point where most help might have been available in attempting to allow the unique mission of the church to guide our discussion we chose to remain on the sociological level. Moreover we were not realistic about the nature of the state. The eagle has strength and more and more we look to the eagle for support. Yet the church is in serious danger if it for a moment forgets that the claws of the eagle are quite consistent with its nature. The church therefore dissents not only when governments become corrupt but exactly when government is truest to its own mission, when it uses the sword to restrain the evil. Is not a fundamental difference between church and state this, that the state is charged with the responsibility of controlling evil while the church overcomes it with love?

What was impressive at this conference was the way in which ecumenical confrontation can take place without compromise. Even non-member communions like the Mennonites were invited to participate and given the right to vote. Paul Mininger, Paul Peachey, Edgar Metzler, Harold Sherk and I attended. Such experiences cannot help but raise again the question: Why are our involvements in the ecumenical movement the exception rather than the rule? Are we too timid to witness to our brother in Christ? Or are we too timid to even allow the question of our ecumenical witness to be discussed freely among us? Outside our circles genuine respect for our Christian witness is evident, but there is also some bafflement about our position.

What struck me most forcibly was the general assumption that when individuals challenge the state this is quite in order. When however, we depart from such rugged individualism and suggest that it is rather the Holy Spirit who forms a community, a nation, a group which has clear lines of demarcation by way of organization and loyalty, then red flags pop up all over. Yet this is the real point of the sixteenth century Anabaptist protest and the extent to which we retain such a view and embody it in our churches is also the extent to which we are commissioned to continue a separate denominational existence.

NEW CONGREGATION

The North Kildonan Mennonite Church of Winnipeg found its membership too large for its meeting and so have organized a second congregation. Two hundred members make up the congregation which is meeting in the Springfield Heights High School auditorium. Leader of the new group is Bruno Enns, former pastor of the First Church of Greendale, Sardis, B. C. He is assisted in his ministry by Peter Sawatzky, Winnipeg, and G. Preis, formerly of Volendam, Paraguay. Pastor of the North Kildonan Church is Victor Schroeder.

Another new congregation in the Winnipeg area is the Charleswood Bethel Mennonite Church which was organized in May of last year. David Schroeder is interim pastor. The church has a membership of thirty-seven.

Christmas bundle distribution in Hong Kong.

CHRISTMAS BUNDLES

Christmas bundles mean more than seasonal cheer to children in impoverished overseas countries. Sheltering them from overexposure to the elements, clothes contained in these bundles offer children a stronger hold on life during the harsh winter months.

This is the nineteenth year in which the MCC is sponsoring this special project. Through the years, a total of over 450,000 bundles have been contributed. In 1963, 37,500 bundles, a record number, were sent to a dozen different countries. It is hoped that last year's record will be surpassed in 1964.

Each bundle, comprised of clothing, a towel, soap and a toy, is accompanied by one dollar. The money is used to purchase a Bible or other Christian literature for the recipient of the bundle.

The bundles should reach the MCC by July 1, so that they can be shipped to the overseas units in time for Christmas.

Layette and leprosy bundles are also needed. Descriptive folders are available in quantity from the Board of Christian Service, 722 Main, Newton, Kan.

GO TO EUROPE AS A TRAINEE

Twenty young Canadian and U. S. men and women have the opportunity to spend a year in Europe as trainees. This will be the second group to cross the Atlantic to live and work on the Continent.

On September 6, 1963, the first group of sixteen American and Canadian young people travelled to Europe under the MCC exchange program. The two programs, trainees to America and trainees to Europe, allow a healthy exchange of ideas, cultures, and people. Old misconceptions and animosities disappear to be replaced by new understandings and friendships.

Of the sixteen trainees now in Europe most are on farms. Several girls are in city households, and one is in an old people's home. Although work is not the purpose of the program, it is necessary to cover transportation and the cost of the year in Europe. There is hardly a better way to become familiar with a country and its people than by working side by side with them.

Trainees live with two different families during the year which permits firsthand acquaintance with several areas.

Send your inquiries to Trainee Program, Mennonite Central Committee, Akron, Pa.

TRAVEL TOURS PLANNED

For a worthwhile vacation Menno Travel Service is planning several summer tours. A tour to Russia will be conducted from July 15 to August 29. Frank H. Epp, editor of *The Canadian Mennonite*, will serve as tour conductor. Epp was born in Canada but his parents came from Russia in the 1920s. Places to be visited in Russia include Leningrad, Moscow, Kiev, Yalta, Samarkand, Alma Ata, and others. Stops will also be made in Paris, London, Berlin, and Helsinki while traveling to the Soviet Union.

The cost of the tour is $1925. This includes air and other transportation, lodging, meals, sightseeing, and services of the tour leader. The tour begins and ends at Kennedy International Airport in New York City.

"Europe with a Swiss Flavor" is the title given to a tour to be conducted from August 1 to September 5. Howard Raid, head of the Business Administration Department of Bluffton (Ohio) College will be the tour conductor. This tour will take its members to England, Holland, Germany, France, Austria, Italy and Switzerland. The inclusive cost of this tour is $1195. The tour will also begin and end in New York City.

A Mexico and Central American tour is being organized for July 24 to August 21. John Koppenenhaver, professor of Spanish and Bible at Hesston (Kan.) College will conduct this tour. Total cost is $945 from Houston to Houston. Those desiring the Mexico part of the trip only are given that option. Total cost of it will be $270 from Laredo back to Laredo.

Further information on any of these tours may be obtained by writing Menno Travel Service at any of the following addresses: Box 367, Akron, Pa.; 111 Marilyn Ave., Goshen, Ind.; Box 283, Newton, Kan.; or 182 Kelvin Ave., Winnipeg 5, Man.

VISUAL AIDS

Four 16mm., color films on American Bible Society work can now be ordered through the Audio Visual Library, 720 Main, Newton, Kan. Each film rents for a minimum of $4.00. Contributions over this amount go to mission literature work.

Footsteps of Livingstone, 28 minutes, reports on Bible work in the Congo, using excerpts from Livingstone's diary, rhythmic chants and tribal dances, and on-the-spot reports of Scripture translation and distribution.

God's Word in Man's Language, 27 minutes, is adapted from the book of the same title. It presents Eugene Nida, American Bible Society's translations secretary, describing the problems confronting Bible translators.

My Right and My Cause, 26 minutes, was filmed mostly in Korea and has a Korean musical background. It tells the story of Im Young Bin, General Secretary of the Korean Bible Society, and the remarkable preservation of a new Korean Bible manuscript.

These Are Your Neighbors, 26 minutes, shows the distribution of Bibles and Bible portions to prisons, hospitals, rescue missions, retarded children, migrant workers, sailors, and Navajo Indians in the United States, also the use of recordings and Braille books.

We Are All Brothers, a 54-frame color filmstrip with script, is available from the Audio Visual Library, 720 Main, Newton, Kan. Based on Public Affairs pamphlet No. 85, "The Races of Mankind," the new filmstrip uses cartoon drawings and photographs to examine prejudices about race. Recommended for discussion with older junior highs through adults, the filmstrip rental is a free-will offering.

FISH CO-OP IN MANITOBA

A unique venture has been undertaken at the Manigotogan station of the Mennonite Pioneer Mission. This is the report of Missionary J. M. Unrau. He is the secretary of the Wanipigow Producer's Cooperative, Ltd., organized in the past year. Unrau writes, "Since the middle of August I have devoted half of my time in helping, planning, and organizing of a co-operative among the Meti and Indians here at Manigotogan and the Hole River Indian Reserve. We feel that the sooner the native will take responsibility in community affairs, the better is the future for an indigenous church."

Interest among the local people is high. With help from the Co-op Service Branch and the Co-op Union of Manitoba, the organization was formed. The co-operative helps coordinate and establish the people in their fishing. It has a governing committee made up of local people. During the first year efforts were concentrated in providing outboard motors for boats.

As of the end of October there were twenty-one members in the co-operative. During one eighteen day period more than $4,000 worth of fish were caught and sold. Pulpwood cutting on this co-operative basis is planned for the winter months.

Leonard Hildebrand of Rosenfeld, Man., recently became the bookkeeper and office worker for the Co-operative. The Mennonite Pioneer Mission is part of the mission program of the Conference of Mennonites in Canada.

A RESPONSIBILITY IN CONGO

"The established church [in the Congo] appears shocked, embarrassed, and frightened because it is still too young to respond intelligently, imaginatively, and with spiritual power against such onslaught of unevangelized citizenry." This was the statement of Reuben Short, executive secretary of the inter-Mennonite Congo Inland Mission. He was commenting on the recent terrorist campaign in Congo's Kwilu province.

"Fourteen million people split into seventy ethnic groups with 400 different dialects find it difficult to get into one nation—this in a context of desire for freedom that is not understood. We need only remind ourselves that but a small fragment of this society is redeemed and discipled . . . what a responsibility mission still has!"

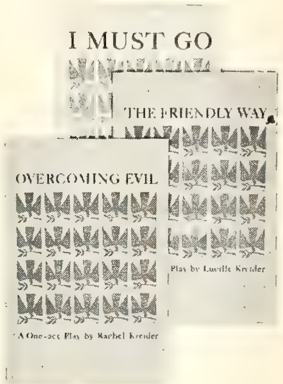
The Congo Inland Mission feels that its assignment in the Congo, in spite of, or rather because of, recent events is still incomplete. The Mission continues to search for the best means of continuing Christian witness there.

Meanwhile evacuated CIM worker James Bertsche writes of his arrival to safety: "When they [other missionary evacuees] saw us coming barefooted, they promptly dug into their suitcases and searched among the meager belongings they had salvaged from their own flaming houses, and furnished us each with shoes—an experience I shall never forget."

In reviewing the course of the rebellion, Short gave the following chronology:

In early November we began to hear about a youth movement in the Idiofa area [see map, page 149] sparked by Mulele Pierre. Mulele reportedly spent about eighteen months in Red China. He was a former minister of education in Congo. He instituted a series of training sessions in guerrilla warfare with the youth of his tribe.

Peace Plays



Three one-act peace plays. Performance time 20 to 30 minutes. No royalty. 75 cents each.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

By late December tension was mounting toward Kikwit. The army was alerted, road blocks were set up. The Congolese army made some investigations but no encounters of note.

In early January, Lutshima, a ferry point about halfway between Kandala and Kikwit was attacked. This is a local administrative center with a large Portuguese sawmill and nut post. An hour up the road is the Mennonite Brethren station, Kafumba. A band of youth broke out of the forest and attacked the center, set fire to chief's house, destroyed equipment and records. They knocked out bridges, but the military moved in and it was quiet —theoretically.

During mid-January other government buildings in other areas were burned including one south of Kandala. The chief government officer and his police resisted, were overcome and killed. Government wives frightened, took refuge upstairs in chief's house and refused to come out. The house was burned with wives in it.

On the night of January 16, the local government office in Kandala was burned. Local government officers left for Gungu.

On the night of January 17 the Kandala ferry was cut adrift and reportedly crews were at work at nights destroying bridges in the area.

On the night of January 18 James Bertsche and V. J. Sprunger returned to Kandala from a meeting of the mission's administrative committee at Tshikapa.

The following day was Sunday. It was unusually quiet at Kandala. Few Africans were stirring. Inquiries brought evasive answers.

On Monday, January 20, V. J. Sprunger returned to Gungu with his son, Charles Sprunger, and Loyal Schmidt who had come on Sunday to set up a radio transmitter. In the afternoon at Kandala three truck loads of Congolese soldiers arrived. Local youths associated V. J. Sprunger's departure of the morning with arrival of soldiers in the same afternoon. There was actually no relation between the two events.

On Tuesday, January 21 at 7:30 p.m., a band of youth came screaming on to the Kandala station setting fire to the Christian village, two school buildings, the Institute Biblique camp, and missionary dwellings and cars. Missionaries fled to the pastor's house where they were held captive. They were searched and forfeited shoes, socks, watches, eyeglasses, purses. They were held at the maternity hospital for the night and until Friday when evacuated.

On January 22, 3:00 a.m., Charles Sprunger and Loyal Schmidt were returned to Kandala. They had been caught by a band on their return from Gungu, taken before a mock court of several hundred youths, declared innocent, and returned to Kandala with hands tied behind back, weary, and blistered feet.

On January 23 Mukedi was evacuated via Missionary Aviation Fellowship plane. Kandala missionaries hoped for plane to rescue them. A MAF plane dropped a couple notes asking for signals and to clear airstrip. Missionaries sent message by use of manioc flour and rolls of bandages on ground to send helicopter.

On January 24 two United Nations helicopters arrived and missionaries were rescued. Bertsche hoped to rescue Institute Biblique students first. Mob approached. He escaped, but Bertsche said, "This was a bitter experience for us. We felt so very responsible for them and had promised to do all in our power to get them out along with ourselves."

Later the Kamayala and Kajiji stations were evacuated. Then on February 1, Nyanga was evacuated, just to play safe.

During the January wave of terror, three Belgian Catholic missionaries and a Baptist missionary were killed. Since that time two other Belgians were killed. They were teachers at the Catholic mission at Makundjika, south of Kikwit.

No Mennonite workers suffered physical harm during the raids. The personal goods of the Harold Graber and James Bertsche families and of Selma Unruh were lost. Insurance was carried but it provided no coverage for acts of war.

The Congolese army is making an uncertain effort to restore order to Kwilu. The army is garrisoned in the cities but does not have full control of the countryside. Kikwit, the capital, has garrison of 1,000 soldiers, but it is menaced on three sides by guerrilla bands. The only roads left open lead west.

Gungu is being held by eighty soldiers. The town has been under repeated attacks by guerrillas in which over thirty of the 1,000 refugees who have crowded the town, lost their lives.

Idiofa is defended by 180 soldiers. The situation here is calm.

The Congo army has suffered few losses, fewer than twenty. The guerrillas on the other hand have lost 1,000 men in suicidal attacks during six weeks of fighting. Their fighting spirit is apparently undiminished though they are armed chiefly with five-foot-long bows, long bush knives, and some ancient guns.

Charles Sprunger, who was held prisoner by the rebels for a short time, observed that the young terrorists were carrying only one arrow. They believed that they could kill ten people with it alone.

Travel to Kwilu has been banned by the government.

The United Nations and Catholic Relief Services have been dropping food by helicopter to the besieged inhabitants in Idiofa and Gungu.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

Mar. 22-26 — Pre-Easter services, Grace Church, Pandora, Ohio. Lawrence Voth, speaker.

Mar. 22-25—Spring meetings, First Church, Bluffton, Ohio. A. J. Metzler, speaker.

Mar. 31—Annual meeting of missionary groups from First Church, Bluffton; Ebenezer, Grace, and St. John churches, Pandora; and First Church, Lima, Ohio; at the Lima Church.

Northern

Mar. 22-27—Pre-Easter messages, Bethel Church, Mt. Lake, Minn., Paul Boschman, speaker.

Mar. 24-27—Holy week meetings, Salem Church, Freeman, S. D. Russell Mast, speaker.

Mar. 26-29 — Pre-Easter Services, Bethesda Church, Henderson, Neb., Erland Waltner, speaker.

Western

Mar. 13—Eugene Jamison, folksinger, Memorial Hall, Bethel College, North Newton, Kan.

Mar. 15—Talk on Yugoslavia by Curt Regehr, Burrton (Kansas) Church.

Mar. 17—Western District Women's Missionary Organization spring meeting, West Zion Church, Moundridge.

March 22—Lenten Service, Kansas City (Kan.) Church, "Between Two Thieves," a play.

Mar. 22-26—Holy Week Meetings, Burrton (Kan.) Church, Gideon Yoder and Merle Unruh, speakers.

MARRIAGES

Roberta Anne Coffman, and *Dillard Dean Duerksen,* First Church, Newton, Kan., on Jan. 18.

Ronald Decker, First Church, Newton, Kan., and *Marilyn Joy Albrecht,* Eden Church, on Jan. 17.

Marie Duerksen, First Church, Newton, Kan., and *John T. Kleinsasser,* Freeman, S. D., on Dec. 26.

Bette Jean Franz, First Church, Newton, Kan., and *Roger Ratzlaff,* Alexanderwohl Church, Goessel, Kan., on Feb. 22.

Wilbur Nickel, Grace Hill Church, Whitewater, Kan., to *Dorothy Umholtz,* Church of God, Yates Center, Kan., on Feb. 16.

JOB OPPORTUNITIES

Wanted: Head residents for the men's dormitory and the women's dormitory at Bluffton College. Write Carl F. Smucker, Dean of Students, Bluffton College, Bluffton, Ohio.

WORKERS

Galen Froese, Hoffnungsau Church, Inman, Kan., entered 1-W service in February. He is working at the Denver General Hospital.

Don Lehman, Bethel Church, Fortuna, Mo., entered 1-W service in the Evanston (Ill.) Hospital the first of March.

Ronnie Schmidt, Tabor Church, Newton, Kan., entered 1-W service at Denver, Colo.

Arden Slotter, Professor of Chemistry at Bluffton College, has received an appointment to the faculty at Robert College near Istanbul, Turkey. He will begin his leave of absence in August and will be in Turkey for three years.

PUBLISHED

The Earliest Christian Confessions, by Vernon H. Neufeld, was recently published by E. J. Brill of Leiden, Netherlands. The book appears as one of a series published by the Netherlands firm. It represents the substance of the author's dissertation at Princeton Theological Seminary. Neufeld is president of Bethel College in North Newton, Kan.

BAPTISMS

Kansas City (Kan.) Church, on Feb. 2: Mrs. Albert Curtis.

BUSINESS OPPORTUNITY

Good opportunity to open welding business serving large farming and oilfield area. Some financial help available for sincere, energetic person. Zion Church in Kingman invites the family to worship with them. Contact: R. A. Graber, Route 2, Kingman, Kan.

NEW ADDRESSES

Code number in brackets indicates congregation. Key available on request.

Kenneth, Buller, 3915 Scott Ave., N., Robinsdale, Minn. 56476 [82]

Mrs. Joseph Cressman, Woodland Park, Colo. 80863 [261]

Florence Derksen, 2811 West 3 St., Wichita, Kan. 67200 [82]

Stella Derksen, Box 1283, Fort Walton Beach, Fla. 32548 [82]

Eugene Detweiler, 402 E. Center St., Eureka, Ill. 61530 [262]

Kenneth Finlayson, 1647 Garfield Ave. SW, Canton, Ohio 44700 [81]

Bertha Franz, 4045 Brooklyn, Seattle, Wash. 98100 [1]

Charles Friesen, 4945 Walker, Lincoln, Neb. 68500 [21]

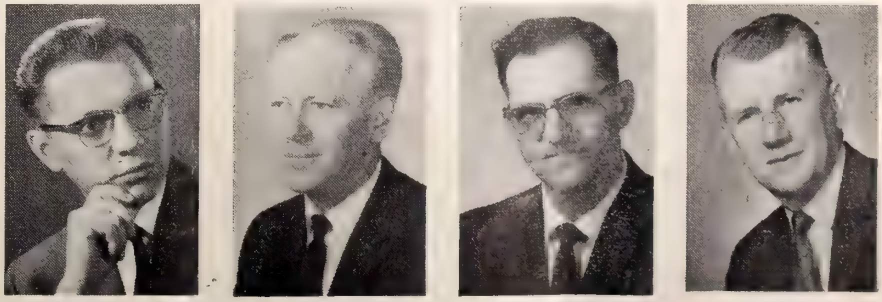
Edward G. Friesen, Route 1, Phillips, Neb. 68865 [21]

Walter F. Friesen, Elba, Neb. 68835 [21]

Virgil B. Graves, 2130 W. County Road E, Apt. 204, New Brighten, Minn. 55112 [7]

Levi Keidel, Sr., 4843 West Glendale Ave., Box 17, Glendale, Ariz. [260]

Frank Epp, John Koppenhaver, Howard Raid (News: Travel Tours); Vernon H. Neufeld (Published).



Robert Krehbiel, Consulate of U.S.A., Chiang Mai, Thailand [1]
Daune Kroeker, 965 Gretchen Lane, San Jose, Calif. 95100 [246]
Mrs. Ronald Krough, Dolliver, Iowa 50531 [31]
J. E. Lantis, 120 Pinecrest, Jonesville, Mich. 49250 [51]
B. C. Sawatzky, 16845 E. Nebraska, Reedley, Calif. 93654 [204]
Beth Schrag, 4110 NE 12, Apt. 206, Seattle, Wash. 98100 [1]
Loren Schrag, Rt. 1, Box 46, Odessa, Wash. 99159 [1]
Paul Snyder, 5930 Woolman Ct., No. 52, Parma, Ohio 44130 [81]
Harriet R. Sprunger, 8850 Beverly Blvd., Los Angeles, Calif. 90048 [181]
Elmer Wall, 1712 S. Covell Ave., Sioux Falls, S. D. 57100 [82]
Gustav Wiebe, Thunder Mount Trailer Court, Star Route, Juneau, Alaska 99801 [1]

DEATHS

Mrs. Lena Ediger, Hoffnungsau Church, Inman, Kan., born March 23, 1888, and died Jan. 8.

Mrs. Fanny Forney, Flanagan (Ill.) Church, born Oct. 8, 1874, and died Jan. 31. Two daughters survive.

John D. Goossen, First Church, Hillsboro, Kan., born Oct. 24, 1902, and died Feb. 17. His wife, four sons and two daughters survive.

Frieda B. Loewen, Lehigh (Kan.) Church, born Dec. 15, 1894, and died Feb. 13.

Mrs. John J. (Anna) Pauls, Hoffnungsau Church, Inman, Kan., born Aug. 20, 1873, in Waldheim, South Russia, and died Jan. 7.

Mrs. Mary (John J.) Reimer, First Church, Hillsboro, Kan., born July 14, 1877, and died Feb. 18. One son and three daughters survive.

Cornelius J. Schmidt, Tabor Church, Newton, Kan., born June 1, 1879, and died Feb. 8. He is survived by two sons and six daughters.

Mrs. Leona Schmidt, Hoffnungsau Church, Inman, Kan., born April 14, 1921, and died Jan. 17.

Mrs. Harvey (Josephine) Shelly, Bethany Church, Quakertown, Pa., died Feb. 14 at the age of 83.

Amelia Beck, Carlock (Ill.) Church, died Feb. 8 at the age of 84.

Eugene Michael Buller, Inman (Kan.) Church, born Aug. 17, 1945, and died Feb. 8.

William Graber, Salem-Zion Church, Freeman, S. D., born May 23, 1900, and died Feb. 10.

Mrs. Elva M. Hansen, Community Church, Monroe, Wash., born Dec. 23, 1875, and died Jan. 12.

Mrs. Emma Schwartz, Community Church, Monroe, Wash., born June 4, 1877, and died Jan. 18.

LETTERS

RELEVANT

I anticipate the arrival of your paper weekly. The articles of challenge and inspiration are particularly stimulating. I also appreciate your relevant and "spicy" editorials. *Margaret Wiens, Winnipeg*

BAPTISM AND UNITY

Dear Editor: I read with much feeling the testimony by J. H. Quiring on "A Mennonite Brethren View of Mennonites." I am a General Conference member living next door to Mennonite Brethren members. I visit with them, I trade with them, I visit their church on occasion, and they visit mine. We comfort each other or draw spiritual strength from each other, but one thing I cannot do, and that is—join their church. For I find no verse in the Bible that gives us permission to be baptized twice.

They have gone the first mile of the way by giving each church the privilege to decide if they want to take us into their church, without re-baptism.

Could the General Conference church go the second or even the third mile of the way to meet them by changing our baptism to immersion from now on, since we claim we do not put emphasis on the method of baptism, but on conversion? Our missionaries say they must all baptize alike on the mission field to avoid confusion. Why can't we agree at home? *Mrs. Ferd S. Goertzen, 308 S. Ash, Hillsboro, Kan.*

BRING THE BIBLE BACK

Dear Editor: I have read the article entitled "America Need Not be Godless" in the Dec. 31 issue of *The Mennonite*. The writer refers to the Supreme Court's decision as a historical event in their decision on Bible reading in the public schools. To me it would seem rather unfortunate that Bible reading should be unconstitutional. But since that is the ruling we must abide by it as citizens. He also stated that the citizens should accept it as a challenge to become more godly, because it puts the responsibility on the home and the church to teach religion. The question then arises are the families meeting the challenge? There are homes where the Bible is never read or any audible prayers offered not excluding many church members and thousands of children never attend Sunday school or even know that there is a God in heaven who rules over all. Bible reading in the schools would give such children an opportunity to hear about their creator. Bible reading has harmed no one except those who deny the existence of God. This change has come about through the persistent efforts of the atheists and their counterpart. There is a way of getting the Bible back into the schools again. Congressman Becker of New York has joined with other congressmen to have a constitutional amendment. It has been filed by Congress, but has been locked up in the house Judiciary Committee of which the chairman refuses to bring it out to the floor for debate. A petition has been drawn up to force it out of committee. It is called petition No. 3 to be signed a the clerk's desk. I believe every person should write to his congressmen urging them to sign. So let us try to bring the Bible back again to our children. I am not a pessimist but all of us can see what it has done in Russia when the children were deprived of the Bible and its influence. Surely we would not want to follow such a pattern. The children of today are the men and women of tomorrow. So let us not neglect them. Let us keep America strong. *Wm. G. Leber, 67 S. Fifth St., Souderton, Pa.*

YOUTH

build hope through summer service

Arizona Mission (Oraibi, Bacavi, Hotevilla, Moencopi); 6 persons, 3 preferably men; 4 weeks, June 1-27; teach vacation Bible school, direct singing and recreation, help with household duties, building repair, and painting. (GC)

Atlanta, Georgia; 4 to 6 persons, preferably 20 or over; June-August; Gate City Nursery, Grady Home for Girls, Goodwill Industries, vacation Bible school teaching, race reconciliation. (MCC)

Camps: Persons interested in serving at church retreat grounds should write directly to the camp director. (GC)

Camp Landon, Gulfport, Mississippi; 2 men and 4 women; 7 weeks, June 9 to July 24; Bible school teaching, directing recreation at Community Center, cooking, cleaning. Volunteers should be quite mature. (GC)

Children's Center, Laurel, Maryland; 6 to 8 persons; June-August; assist long-term Voluntary Service unit in camping and recreational activities. (MCC)

Colombia Mission, South America; 2 (men preferred) to help in school and general maintenance; some knowledge of Spanish strongly desired; 3 months, June through August. (GC)

East Harlem Protestant Parish, New York; 1 person or couple, college senior or seminary student preferred; 11 weeks, June 15 to September 1; teaching, teacher training, community calling, recreation; scholarship available. (GC)

Education Teams: 4 persons; 4 to 6 weeks, July 1 to August 1 or 15; interpret curriculum and counsel in Christian education, assist in setting up leadership training. Teaching experience needed. (GC)

Eloy Migrant Mission, Arizona; 3 women; 3 weeks, May 21 to June 9; vacation Bible school teaching or assisting, play piano, supervise playground, clean chapel, general assistance. (GC)

Freedom Gardens for the Handicapped, New York; 4 or 5 persons; grounds maintenance and assistance at swimming pool, cooking, housework, and general assistance to the handicapped. (MCC)

Friendship Camp; 4 or 5 persons; June 10 to August 15; assist regular staff in interracial summer camping program. (MCC)

Fresno Community Church, California; 2 persons; four weeks, mid-June to mid-July; vacation Bible school, recreation leading, office work in church, community visitation. (GC)

Illinois Migrant Work, Hoopeston; 2 women; May 1 to August 28; work with local migrant committees to develop program in vacation Bible school, recreation, homemaking and health education, nursery care. Spanish preferred. (MCC)

Inner-City Protestant Parish, Cleveland, Ohio; 4 or 5 persons (must be entering or above junior year in college); June 13 to August 22; vacation Bible school teaching, day camping and recreation, work at 100-acre farm-camp serving parish children. Applications should be in by March 15. (MCC)

Inner City Remedial Reading; Tutorial program in reading and other basic subjects for potential school dropouts, similar to Nashville program last summer. Certified teachers needed. Cities under consideration are Kansas City, Chicago, Cleveland. (MCC)

Institute of Logopedics, Wichita, Kansas; 4 or 5 persons; June-August; maintenance and grounds care, housemothers' assistants in institution for potentially retarded and handicapped children. (MCC)

Jewish Foundation for Retarded Children; 4 women, 2 men; June 21 to August 21; work with retarded children. (MCC)

Junior Village; 3 or 4 persons to join long-term unit of 8; June-August; nursery, play-school, recreation, cooking, and sewing activities with children. (MCC)

Kansas City Church and Loyalty Mission, Kansas; 1 person all summer to serve as girls' club leader, Bible school teacher, and pastor's secretary; one athletically-inclined mature college student with social work interest to do team, gang, and club work in the Loyalty Mission; 2 men or women June 8 to July 3, Bible schools in old residential and slum neighborhoods. (GC)

Maplewood Church, Fort Wayne, Indiana; 2 women; two and a half weeks, June 3 to June 19; Bible teaching, crafts, recreation, music, community calling. (GC)

Mennonite Pioneer Mission, Lake Winnipeg, Manitoba; 2 men for maintenance and youth camp during the first week of July; June 15 to July 15 at Matheson Island, Loon Straits, and Bloodvein, Man. (GC)

Mennonite Youth Farm, Rosthern, Saskatchewan; 2 men, 6 women; 2 weeks to 3 months, June 1 to September 15; farm work, gardening, nursing aide, kitchen help. (GC)

Mississippi; 6 girls and 6 fellows, age 17-18, grades 11-12; three weeks, July 6-25. Work at Methodist assembly grounds at Waveland, Mississippi. Cost $1.50 per day. (GC)

Nashville, Tennessee; 6 to 8 persons, preferably 20 or over; June-August; assist at Community Center's summer program and teach vacation Bible school, participate in tutorial program. Tutorial volunteers must be qualified teachers. (MCC)

National Institutes of Health, Bethesda, Maryland; 8 to 10 persons, preferably over 20; June 15 to August 30; serve as normal control patients in medical research. (MCC)

North Battleford Hospital, Saskatchewan; 12 persons; May through September; earning units; psychiatric aide and orderly work. (GC)

Northern Cheyenne Mission, Montana; 3 men and 3 women; 2 to 4 weeks, June 1 to June 28; vacation Bible school teaching, assist with repair and housework. (GC)

Oklahoma Indian Churches, Hammon, Oklahoma; 2 women, May 25 to June 5 or 12; teach vacation Bible school and assist in children's activities. (GC)

Ontario Caravan; 6 to 8 persons; eight weeks, July 6 to August 28; vacation Bible school teaching, camp counseling and assistance at Hamilton, Toronto, Copper Cliff, and Ontario Mennonite camps. Two persons could stay on additional week for Peace Booth at Canadian National Exhibition. Transportation between projects provided. (GC)

State Hospitals at Hastings, Minnesota, and Redfield, South Dakota; 5 to 6 persons at each place; June 15 to August 30; work as psychiatric aides in patient care and activity. (MCC)

Westminster Center, Bell Center, California; Several persons for day camping, vacation Bible school, teenage club work, recreation, Senior Citizen camp, and other activities related to settlement house work. (MCC)

Wiltwyck School for Boys, Ne
York; 3 men; June 15 to August 2
assist long-term unit as counselor
guides, etc., in outdoor summe
camping program. (MCC)

Woodlawn Church, Chicago, Illinoi
2 men and 4 women; 6 weeks, Jun
22 to July 31; 3 weeks of Bibl
school, 2 weeks of day campin
evening recreation; seminar on ra
and the city; college juniors
seniors preferred. (GC)

Woods School, Pennsylvania; 6 to
persons; June 15 to August 30; fi
openings created by regular sta
on vacation, in housemother
housefather roles, assisting menta
ly retarded in daily routines. (MCC

Two other teenage workcamps a
being planned. Ask for flyers o
these. (GC)

For further information on Gener
Conference (GC) service and f
application forms, write to: Boar
of Christian Service, 722 Main St
Newton, Kansas 67114. For Menn
nite Central Committee (MCC
write to MCC Summer Service, A
ron, Pennsylavnia 17501.

Service of Love

Betty Krehbiel

"MENNONITES? WHAT ARE Mennonites? They're going to work with us this summer?"

Many of the employees had never heard of Mennonites before. No wonder we seven girls were stared at with such curiosity when we first arrived at Fergus Falls (Minn.) State Hospital for a summer of voluntary service. None of us had ever worked in a mental hospital before, so we were equally curious.

The hospital cares for over 1,400 patients, and in such a large place we felt small and lost. But in a couple of weeks we were familiar with the grounds. We were able to find our way to the wards, but were not beyond getting lost.

I worked as a psychiatric aide on the ward of elderly regressed women. Ours was the largest ward in the hospital. We fed, cleaned, and dressed ninety patients every day.

At first, the patients were just a group of ladies who all looked alike. However, in time they became separate individuals with distinct characteristics. This one didn't care to talk, that one loved attention, this one wouldn't eat, that one ate too much.

If one would allow it, the work became just routine. Go to work at 6:30 a.m. Get the patients out of bed. Give them breakfast. Wash the patients. Find clean clothes for them. Run errands. Serve dinner. Take the patients outside for exercise. Off duty at 3:00. I could easily fall into the swing of things, and too often did.

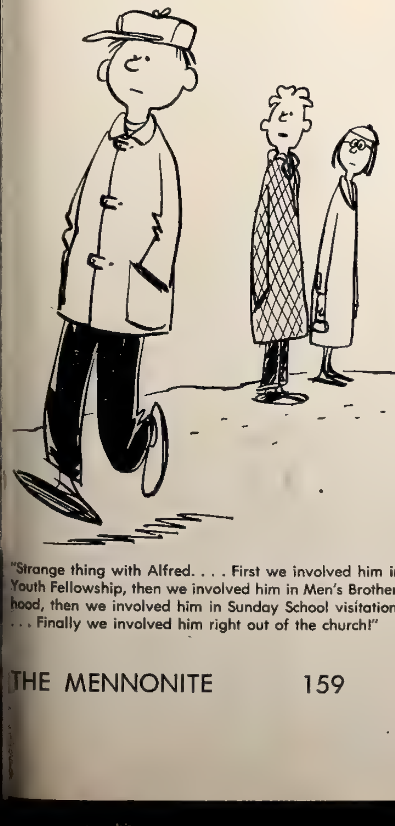
Yet, I found that the break from the daily routine was the most rewarding. The patients loved a little extra attention. One day I took a magazine and sat down beside one of the ladies. As we looked through the magazine, I tried to get her to talk about what we saw. She never said more than "yes, yes," but my reward was in the smile she gave me when I left her.

All of us girls knew that the help we could give to the patients was very limited, so our aim was to give them love. Often we questioned our worth. What were we doing anyway? Were we really doing a service? Although we had our moments of discouragement, we were not without moments of encouragement. One patient told me, "I like you. You're a nice nurse." Another patient met me one morning with, "Good morning, Sunshine." The small things were our reward.

Our unit was scattered throughout the various parts of the hospital. At night we would get together and share our experiences. We had plenty to talk about. We represented five areas of the hospital, five states, and three denominations.

But not all of our time was spent in work and talk. Seven girls and one car made for much fun and recreation. We spent some time sightseeing and trying our skill at various sports. Everyone marveled at our ability to get along together. One employee thought the seven of us had known each other all our lives. Even though we felt as the employee did by the end of the summer, at the beginning we were strangers.

We left hoping that the employees would remember the Mennonites as those who serve with love.



Charles M. Schultz, © 1961, by Warner Press, Inc.

"Strange thing with Alfred. . . . First we involved him in Youth Fellowship, then we involved him in Men's Brotherhood, then we involved him in Sunday School visitation. . . . Finally we involved him right out of the church!"

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COVER

Summer projects bring you into the lives of others. The opportunity to live, study, and work together is the first step in understanding between people, countries, and faiths.

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EDITORIAL

We don't have an alphabet of twenty-six letters. It's not that simple. Capital letters complicate the picture. Because of them we really have an alphabet of fifty-two letters, because to read we have to learn at least two variations for each letter. Since the letters of the alphabet are written by hand as well as printed, you can really add another fifty-two. And if you read a lot of writing you learn a lot of odd shapes. The Chinese have nothing on us, really.

I'm opposed to capital letters—in a mild sort of way, of course. Too many of them make for difficult reading. Capital letters do have value but they should be used sparingly. Starting a sentence with a capital letter is a good tradition. It's good to know where to start.

Clusters of capital letters trouble me most of all. On a page of print they stand out and call attention to themselves—usually more attention than they deserve, because after you find them you have to decipher them. I'm really not sure that MCC is any easier to read than Mennonite Central Committee. It does save space, but if that is the aim, why don't we adopt shorter names to begin with? Of course, the alphabet clusters become letters of the alphabet themselves that we add to our reading vocabulary, and so the problem pyramids.

I don't know who invented the capital letter fad. Was it *Time* magazine or was it the second Roosevelt administration? We seem to be stuck with it. And we have our own homegrown versions. I witnessed the birth of TAP (Teachers Abroad Program) with little less than enthusiasm. But I jumped when we were stuck with TIP—I don't have my magic decoder with me, but that's something about teachers in an inner-city program. Perhaps the person who told me about TIP wasn't serious. I hope so. But the pewter metal prize certainly goes to COMBS—the Council of Mission Boards Secretaries. I think it was accidental, so I will be charitable and leave the quality of my mercy unstrained.

The thing that got me started on this was VS. I was going to write something about summer voluntary service. In the process, I got all hung up o VSer. This last act really compounds a felony—i my eyes, at least. If people want to talk this way, really don't want to discourage them. I just hesitat to print it. I'd rather use volunteer, but then I'm not sole proprietor of our language. I'd like to kee reading relatively simple, knowing that reading for a too many of us is hard at its best. This means keeping our speech free of private jargon and needles clutter. (I request all those who want to accuse m of my past and future crimes to please enclose dollar, so that this may be a profitable venture for me.

And how about c.o.? How often have I dissolve in silent rage before this criptic mark. I'll admit tha conscientious objector is a long word to write and hard one to spell. Some use it in their everyda speech, so I guess we should find a way to write i How about see-oh? Conjector?

A minor infraction in the use of capitals is to fee that they add importance to the thing capitalized What really happens is you make it harder to read We don't capitalize love. That's important. Wh capitalize church, home, and salvation? They ar important. Capitals should be saved for names o people and specific objects. We don't imply tha Kansas is more important than love because it carrie a capital. One is specific and limited; the other i general.

Capitals are also used for emphasis. They ca soon be overused. They are sometimes used to cove up other deficiencies. Having failed to find othe ways of getting our message across we resort to capita letters and say: VOLUNTEER FOR SUMME SERVICE. Note how hard to read that is. An how ineffective. (Perhaps or maybe. I'll let yo decide.) It would have been better if I had bee creative enough to put the idea into words instead o capitals. For my closing words I have chosen MENE, MENE, TEKEL, UPHARSIN. That's a illustration of some of the things I've said and haven said. It may be the beginning of a rebuttal. Tak over from here, please.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Christ's Cross Ours

If the cross is only decorative and comforting it is a stumbling block.

THE CROSS IS THE central symbol of Christianity. We see it everywhere in Protestant as well as in Catholic churches. It occupies a commanding position in our faith. We are rarely allowed to forget it, especially during Lent and Holy Week.

But in spite of the omnipresence of the cross, it is easy to forget the contrast between the cross we see and its history.

The cross we see is not awkwardly constructed, not full of rough knotholes, not splintery and dirty. Our cross is symmetrical, smooth, clean, attractive. Our cross has no blood on it. It shines in the sunlight. Our cross holds no lonely man, blood streaming from his head, welts on his body, disfigured and deformed by pain, from whom we turn with shuddering and disgust. No noisy, unruly, hostile rabble surrounds our cross; only an orderly, worshipful congregation.

We can look at our cross in peace and with affection, adoration, and pride. But in doing so we can easily forget the terrible cost of our redemption and the challenge of the cross to our complacency.

Our cross has not only been beautified and embellished; it has also been made more bearable. We forget the pain it caused and have made it a source, not of distress and disturbance, but of peace, health, comfort, and even sweetness. Living in a luxurious world which delights in perfume, in culinary, gastronomic, and aesthetic pleasures, we have in our hymns attributed these precious attributes to the cross: "Sweet the moments rich in blessing/ Which before the cross I spend/ Life and health and peace possessing/ From the sinner's dying friend./ Here I'll sit forever viewing/ Mercy's streams in streams of blood/ Precious drops, my soul bedewing/ Plead and claim my peace with God."

It is one thing to sing of life, health, and peace as the rich blessings flowing from the cross. It is quite another to take up our cross and follow Christ. The cross He calls us to bear may force us to face loneliness, despair, anxiety, and horror.

It is more sentimental to sing of Christ's blood as a delicate fragrance bedewing our soul than to recognize that it is Christ's "spiritual and eternal sacrifice." Christ brings power to "cleanse our conscience from the deadness of our former ways and fit us for the service of God."

It is more pleasant to "sit forever viewing/ Mercy's streams in streams of blood" than to be shocked out of our nirvana into the recognition that we are constantly crucifying our Lord anew.

An antiseptic cross with the unmentionable odor of death removed, with no pain or anguish present, will not sweep us out of our desire for "Lovely lasting peace of mind,/ Sweet delight of humankind" into a world where we must face "Waves of anger and fear [which]/ Circulate over the bright/ And darkened lands of the earth,/ Obsessing our private lives."

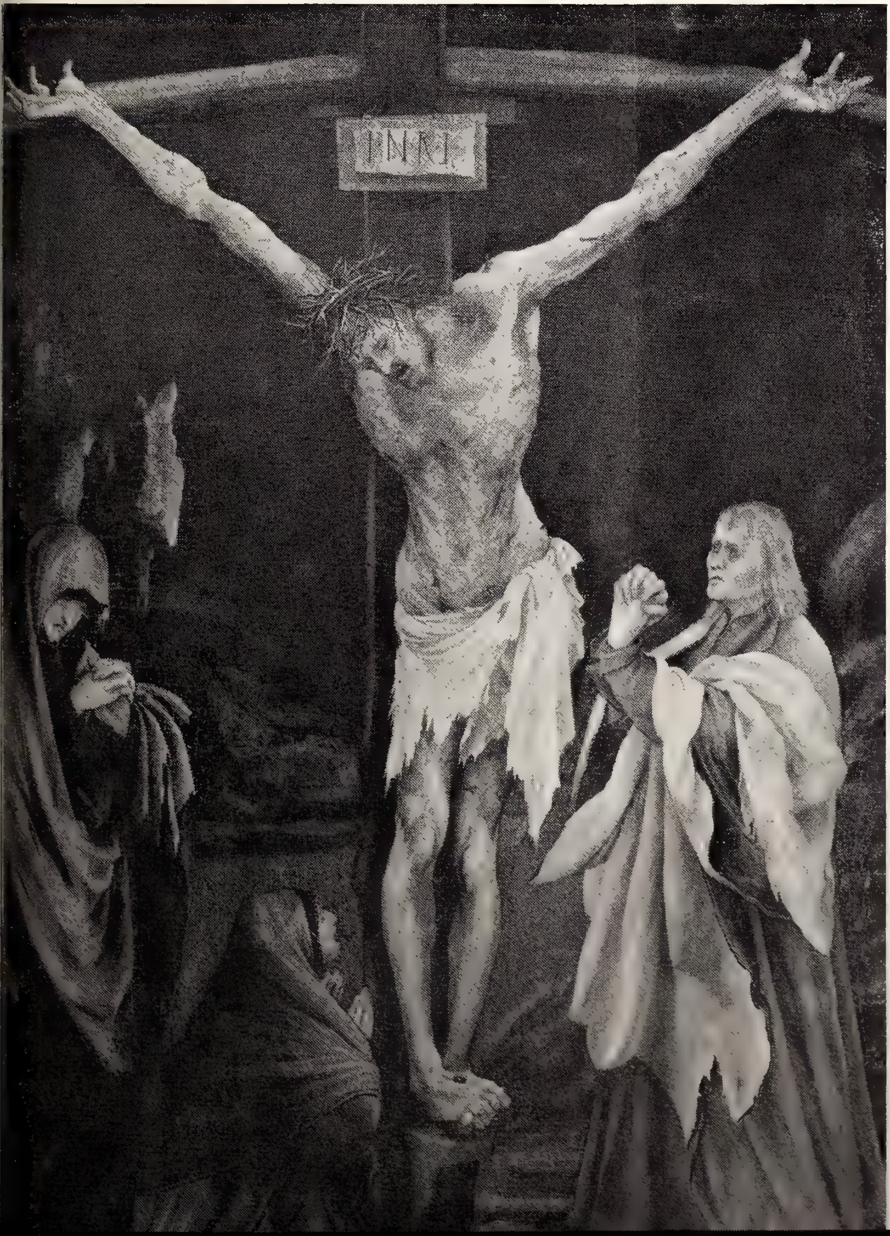
An experience of the cross of Jesus may require us to suffer, even unjustly. The cross calls us to speak out against injustice wherever we may see it. We must stand up and be counted, even if we are alone. The cross may even require some of us to protest the injustice of segregation. It could make freedom riders out of others.

Our cross is often not central in life but an interesting story. Glenn Olds tells of taking his little daughter to the movies to see *The Robe*. In one of the scenes Jesus is shown bearing His cross up the hill to Calvary. As he walks one of the Roman guards applies the whip to His back, and Jesus begins to bleed. Touched by this scene, Dr. Olds' daughter begins to cry. Sitting next to her is a smartly dressed middle-aged woman in diamonds and mink coat. Seeing the little girl cry, the woman gently pats her on the shoulder and says, "Don't cry, honey. After all, it's only a story."

It is one thing to look at the cru-

and

Elmer F. Suderman



"The Small Crucifixion" by Mathis Grunewald. National Gallery of Art, Samuel H. Kress collection.

cifixion as a story. We can listen to a story with interest and respect. If the cross is only a story, we can remain outside, remain uncommitted; we can forget it when the church service is over and we can go home unconcerned to a bracing cup of coffee and a steak dinner. But if the crucifixion involves us, we cannot escape it. The cross affects us here and now.

It is even easy to see the cross as a far-off event in history. Thus we see the cross in a detached and disinterested way as a historical event. But if the cross is a method of love it requires us to reach out, to mend, to heal, and to serve. If the cross is the end and the center of history, it shakes our complacency. It challenges our hectic, harassed hurry, our divided aims. It calls in question our craving for a fireside, an overstuffed chair, a pair of slippers, and music for relaxation on the stereo. It shakes our great ambition to get harder and harder butter on softer and softer bread.

Let's not make the crucifixion less monstrous in order to satisfy our sense of beauty; less realistic in order to maintain our existence in a comfortable, illusionary world; less demanding in order to escape from a personal involvement in the mud of life.

If the cross for us is merely a trinket or an ecclesiastical decoration, then Halford Luccock was writing of us in his parody of the familiar hymn:

"Onward Christian dilettantes/ Sauntering to a celebration/ With the cross of Jesus/ As a discreet decoration."

If our experience of the cross this Lent is merely decorative, merely comforting; if it does not shake us to our roots; if it does not force us to question our basic assumptions about life, it will still be for us, as it was for the Jews and gentiles in Paul's time, "a stumbling block" and "sheer nonsense."

The cross had its roots in the grime and evil of life. Our experience with the cross this Lent ought to take us from the church to the "darkling plain/ Swept with confused alarms of struggle and flight" there to make what contribution we can with a redemptive love which demands our soul, our life, our all.

Mary Emma Hibbard

TIME ENOUGH FOR VACATION BIBLE SCHOOL

It takes time to develop attitudes of love and concern. Can the church take time?

JOHNNY DASHED EAGERLY into the primary department. "Mrs. Jones, when do we have vacation Bible school this year?"

"Well, I just don't know, Johnny," the teacher replied. "I heard that no one wants to teach in vacation Bible school. Maybe we won't have one this year. Maybe we'll have just one week."

"Not really, Mrs. Jones!"

Johnny's face fell.

"We had so much fun last year. Our class made those scenes—those dioramas. Mine showed the fishermen along the Sea of Galilee. We did so many things. It's better than Sunday school. I just couldn't think of summer without Bible school! We couldn't do all those things in one week, either."

Lots of Johnnys, year after year, anticipate two weeks of happy, worthwhile experiences in their churches. The fun and creative activities stand out in Johnny's mind. His teacher noticed the way the children grew in understanding the meaning of Jesus' teachings during the ten sessions they had together. They found ways to put the teachings into practice. Each member of the class took a turn helping Jane, who was walking on crutches. The service project, "Rabbits for Bolivia," captured the imaginations of the children as they saved pop and ice cream money to show their love for people far away. They discovered the real meaning of worship as they daily experienced God's presence in simple ways.

Many teachers feel like Johnny, too. Mrs. White has taught vacation Bible school for a long time. Like Johnny she said, "It just wouldn't be summer without vacation Bible school. I always say I won't teach again. It's too much work and I'm just not good enough. But each year I'm back. Why? I just love children and I am convinced that we must give them Christian teaching.

"So much can be done in two weeks. I hear my friends talk about how awful children are today. They say that the children steal, are disrespectful, and use rough language. It's up to some of us to teach Christian principles. With additional time and more help we accomplish much more in vacation Bible school than on Sunday mornings.

"Sure, it's work, but it's God's work."

Look at the Children

Let's take a look at some of the members of a typical vacation Bible school class. Any teacher can add boys and girls she knows. After all, it's the children we try to reach. Jane rarely misses a week in church school. She thinks she knows most of the answers, but her attitude towards the rest of the class is proud and haughty. Two weeks of concentrated attendance in vacation Bible school can help Jane find ways she can understand and work with her classmates. She needs practical ways to apply the Bible principles she has learned during the year.

Jimmy comes from a broken home. He lives with his grandmother who started him in Sunday school a few months ago. Jimmy wants to be a big boy, but he has become a show-off in the group. Through daily experiences in vacation Bible school a wise teacher can give him love and a feeling that God cares for him, too.

Susan is quiet. Her Sunday school teacher says that she is a good girl but never says anything. This shy child needs to discover that she can share in the group. Daily participation in guided class activities over several weeks time, will give a teacher an opportunity to encourage Susan to develop her abilities.

Diana is slow. It takes her a long time to "catch on." In vacation Bible school there should be more time and a helper who can give her extra assistance. A variety of activities will permit her to accomplish something at her own pace.

Terry comes under protest. His mother believes Sunday school is important and insists that Terry attends. It is a challenge to the teacher to make things interesting so that Terry will be happy and want to come to church himself. A two-week period allows more opportunity for these attitudes to develop.

Christian Teaching

Each of these children have eager minds. The church has much to teach them. Many of the important lessons will not be learned through words or from books.

Learning attitudes of concern and love for others may be caught from the smiling interest and love of a teacher. Learning standards for making choices between right and wrong may be acquired while playing a game or acting out a play. Achieving feelings toward God may be achieved during quiet worship or singing of hymns. Gaining attitudes of discovery and knowledge of the Bible may be developed through study and worship.

Need for Extending Time

It takes time to achieve these purposes as well as the goals of specific study units. Take a look at the hours a regular Sunday attender is

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exposed to Christian education. If he attends fifty-two Sundays of the year an hour a week adds up to fifty-two hours of formal religious instruction a year. Few children receive more than forty-five hours a year of formal Christian education.

Vacation Bible school courses are planned for a minimum of two weeks allowing two hours to two and one-half hours per day. This totals twenty to twenty-five hours of Christian teaching.

Let's look at the advantages of the ten-day vacation Bible school:

A teacher can better know the children and meet their needs. A short number of hours for four or five days does not allow adequate time to help children develop Christian attitudes or change basic behavior patterns. Sometimes problems or personality conflicts do not appear until the fourth or fifth day. A longer school can provide an opportunity to resolve these conflicts. No matter what content we are able to instill into young minds, it will not become effective Chrisitan teaching until attitudes and behavior show growth and change.

A two-week period allows a greater variety of activities and experiences. Many projects for junior age children need ten sessions for satisfactory achievement. One fifth grade group made puppets, developed a script, and painted scenery to show the history of the Christian church. It was a full two-week project which captured the daily enthusiasm of twenty children. Younger boys and girls will profit from a variety of activities which take time to develop.

The best development of a unit requires ten sessions. The daily periods contribute to more successful teaching. Children will remember from day to day easier than from week to week. This requires less time spent in review and greater carry-over from one session to the next. It is almost impossible to cut down a ten-session course without leaving out important parts.

Need for Continuous Leadership

Since teachers are hard to find, some churches lower standards and allow teachers to "take turns," or change teachers between weeks. This procedure can seriously reduce the impact of the vacation Bible school as an important teaching-learning experience.

Take a look at the advantage of one teacher or a team of teachers carrying through the two weeks.

It is necessary for the children, especially preschool boys and girls, to feel a sense of security through relating to one another. A child soon learns what is expected of him. A change in teachers may lead him to be confused, effecting his readiness to learn. It is unfair to a teacher to expect her to take over part way through a course, though in case of illness or family crisis it occasionally may be necessary.

Planning and outlining a vacation Bible school course should be done before the school starts. One teacher or a group of teachers can do this as easily for a two-week period as for fewer sessions. Everything is related, including music, games, creative activities, story, and worship. This requires the same group of workers throughout the school.

Providing equipment, resources, and supplies should be done by one person. It is a tremendous help to the director of a school to train and work with one key teacher in each class. Administrative duties are doubled if new personnel takes over the second week.

Need for Community Help

Some communities have difficulty finding two weeks free from summer music and recreational programs. Plan early. Work with other community groups to schedule two weeks for vacation Bible school. If your planning committee believes as Mrs. White that "This is God's work," adequate time will be found.

A few churches have planned two-hour classes in the early evenings. Other churches have looked at the calendar and planned to use portions of the summer schedule with a determination to provide adequate time for vacation church school.

Too many times the church gives in to the demands of school, recreation, and personal desires. The only way we can meet the challenge of a materialistic culture, delinquent homes, and indifferent attitudes is to set standards and hold to them. Encourage your church to set goals and to stand firm with those goals.

Help your church to resolve: that it will have a two-week vacation church school; that it will challenge adequate leadership; and it will ask for community cooperation.

Many projects need ten sessions for satisfactory achievement.

NEWS

South American Mennonites Work in Three Countries

Do the Mennonite churches in South America need a publishing company? Do they need a church paper that will serve Mennonites in Paraguay, Uruguay, and Brazil?

This was one of a number of problems discussed at a four-day meeting of Mennonite leaders in Gartental, Uruguay, last month. The biyearly meeting of the South America Conference brought forty delegates from outside Paraguay to joint witness in their communities in Latin America.

On the problem of a publishing house, a committee was appointed to work with the publishers of *Bibel und Pflug*, a Mennonite paper published in Witmarsum, Brazil.

The conference also moved to strengthen its program on Christian nurture. It asked the Mennonite Seminary in Montevideo to work with the Bible schools in the Mennonite colonies. The aim is to develop a more helpful curriculum.

The conference scheduled a series of music workshops for the months of June to August. They have called Henry H. Epp, Waterloo, Ont., and George Wiebe, Winnipeg, to introduce the new *Gesangbuch* to the congregations. Epp has served as the editor of the new hymnal now being printed in Switzerland by the General Conference Mennonite Church. Wiebe is an instructor at Canadian Mennonite Bible College.

Also in the area of music, the conference recommended a study of music by youth groups. It was hoped that Sara Ann Claassen, Beatrice, Neb., who will teach music at the Montevideo seminary could assist here.

In the area of Sunday school materials, the group asked for the continued translation of the teachers' manuals for the Living Faith Graded Bible Lessons. The lessons for pupils are already available in German and during the past year were used by 2,069 children in twelve churches.

The conference asked the Montevideo seminary to assist congregations in training Sunday school workers. A hope was expressed that Sunday school conferences might be held in local congregations.

Henry Dueck, Asuncion, is in charge of the distribution of the Sunday school materials in South America. The lessons are published by the General Conference Mennonite Church with South American churches contributing one-fourth of the cost for the materials they use The balance of the cost is supplied by the boards of the General Conference.

Other publications used in South America are *Der Bote* and *Der Kinderbote* published by the General Conference in Rosthern, Sask.

A conference for ministers preceding the Feb. 12-16 conference featured lectures by Gerhard Lohrentz, Winnipeg, instructor at Canadian Mennonite Bible College and

South American Youth Committee members planning for the future.

pastor of the Sargent Avenue Church of Winnipeg.

During the conference presided over by Robert Janzen, Witmarsum, papers were presented on the theme, "Teaching them to obey all things." Bible study, voluntary service, stewardship, missions, and youth work were discussed.

Women's meetings and youth meetings were also held.

Youth delegates organized a South America youth committee of five members, one from each of the following sections: Uruguay, Brazil, eastern Paraguay, Chaco colonies of Paraguay, and the Fernheim, Neuland and Menno colonies.

Peter Pauls, Jr., Witmarsum, was named the new youth worker. Pauls led a youth retreat at El Ombu, Uruguay, immediately after the conference sessions. He will tour the youth groups of Paraguay in July.

The youth conference appointed Gerd Uwe Kliewer, Witmarsum, as editor of *Jugendbrief,* a youth newsletter. He will be assisted by Boris Janzen. Former editor of the publication was Bruno Epp.

Plans were made to repeat a workshop for youth leaders in Foz do Iguacu, Brazil, next January. A ministry for students in such larger cities as Curitiba, Brazil, Asuncion, and Montevideo was discussed.

Local youth groups contribute ten percent of their earnings to the support of the international Mennonite youth committee. Collections in 1963 were used for program materials.

A statistical report given at the conference sessions showed that the South American conference had 4,493 members in thirteen congregations. Last year 161 members were baptized. The conference has 4,312 children under fourteen. Its unmarried youth between fifteen and thirty number 1,754.

The conference has nine elders, eighty-two ministers, forty-five deacons, 141 Sunday school teachers, twenty choirs, 490 choir members, and nineteen missionaries.

Jacob Duerksen, Fernheim, Paraguay, was elected president of the conference. He follows Hans Niessen, Neuland, Paraguay, who is presently in Munich, Germany, studying at the Goethe Institute for Teachers.

Other officers of the conference are David Koop, vice-president, Curitiba; and Dietrich Klassen, secretary-treasurer. Gerhard Ewert, Gartental, and Hans Regehr, Kilometer 81, Paraguay, are members of the executive committee.

The South American Conference is one of several Mennonite conferences in South America. It is related to the General Conference Mennonite Church. Also active are the Mennonite Brethren, Evangelical Mennonite Brethren, and the (Old) Mennonite Church. Most of these groups have achieved a measure of cooperation in a united mission program. The Mennonite Brethren are not officially represented on the joint mission committee.

Visitors attending the conference session were Johannes Harder, Germany; Nelson Litwiller, Montevideo, field secretary for lower Latin America for the (Old) Mennonite Church; John H. Mosemann, Goshen, Ind., president of the (Old) Mennonite Board of Missions and Charities.

The next South America conference is planned for Brazil in 1966.

MISSIONARIES RETURNING TO CONGO STATIONS

Word has come to the Board of Missions of the General Conference Mennonite Church that missionaries are returning to the evacuated stations at Nyanga, Mukedi, and Kamayla. Mukedi and Kamayala are in Kwilu province, locale of rebellion and some terrorism since late January; and Nyanga is to the east of Kwilu, on the other side of the river.

SUMMER STUDY FOR GRADUATE STUDENTS AT SEMINARY

A seminar for graduate university students will be held again this summer. Last year a group of twenty-seven graduate students met on the Associated Mennonite Biblical Seminaries campus for two weeks to listen to lectures and attempt to integrate their graduate studies with their faith.

From August 17 to 28, another seminar will meet on the seminary campus at Elkhart, Ind. Lecturers will be John Howard Yoder, Clarence Hiebert, Clarence Bauman, C. J. Dyck, J. C. Wenger, Otto Klassen, John W. Miller, Victor Adrian, and Erland Waltner.

The seminar will be under the direction of William Klassen and is sponsored by the three major groups of Mennonites. Efforts are made to acquaint the participants with the heritage of the Anabaptist-Mennonite brotherhood and to study the Bible intensively. The number of participants is limited to twenty-five. Graduate students who are interested are urged to apply immediately. Some funds are available for travel and tuition. Address all correspondence to: Director, Summer Seminar, 3003 Benham Avenue, Elkhart, Ind.

COMMUNITY COMPLETES SHEET DRIVE

Upon completing a weekend sheet drive on February 1, the community of Windber, Pa., turned over 867 sheets to the Mennonite Central Committee for shipment to South Vietnam village hospitals.

The sheets will be forwarded by MCC and the cost of ocean transportation will be covered by the Agency for International Development. Shipment was scheduled to go forward on the *SS Steel Apprentice* leaving Philadelphia on Feb. 25.

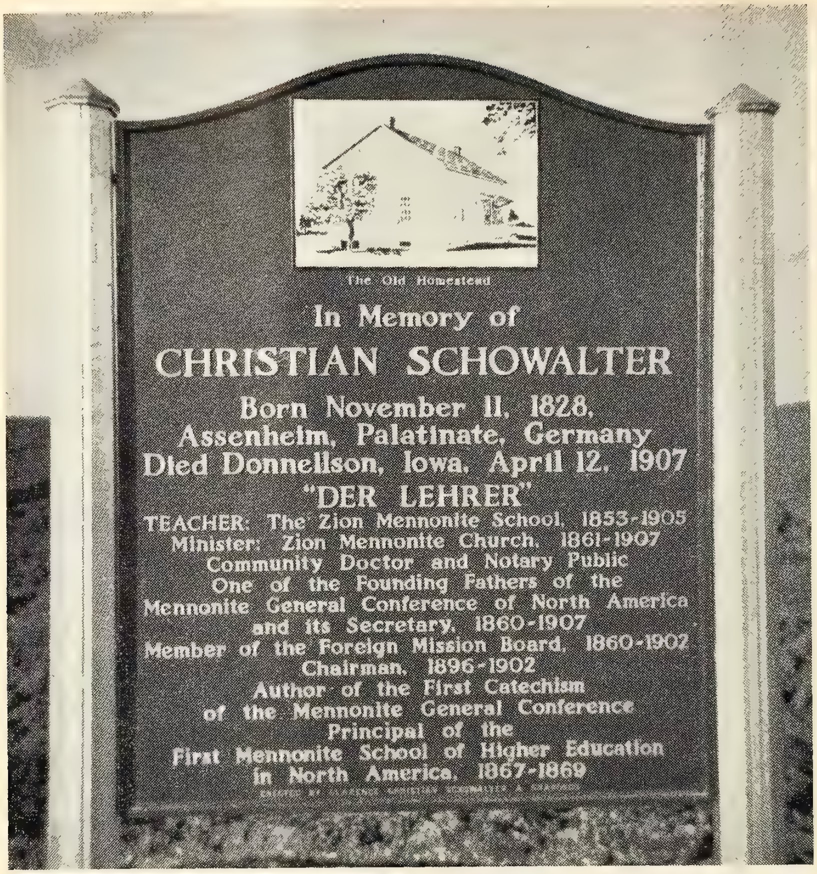
Windber, a town of roughly 7000 residents, is located in eastern Pennsylvania. The 867 sheets are valued at $1,521.

William Rusin and Mrs. Marie McLaughlin, Windber, are the brother and sister team instrumental in getting the "Sheets for South Vietnam" drive underway. Participating in this venture were the Windber firemen, boy scouts, churches, radio station, and other groups in the community.

The Windber project developed as the result of individuals discovering from a recent national publication that South Vietnam village hospitals were in need of sheets. They contacted the U.S. government and inquired how they might help. Following that, the Advisory Committee on Voluntary Foreign Aid, Washington, called Akron. Mennonite Central Committee agreed to handle the processing, shipping, and final distribution of the sheets designated for South Vietnam.

SEND SECOND CARLOAD OF MEAT

The two Mennonite relief committees in Manitoba have purchased a second carload (40,000 lbs.) of canned meat; this one for shipment to Korea. Earlier, a carload was


The Old Homestead
In Memory of
CHRISTIAN SCHOWALTER
Born November 11, 1828,
Assenheim, Palatinate, Germany
Died Donnellson, Iowa, April 12, 1907
"DER LEHRER"
TEACHER: The Zion Mennonite School, 1853-1905
Minister: Zion Mennonite Church, 1861-1907
Community Doctor and Notary Public
One of the Founding Fathers of the
Mennonite General Conference of North America
and its Secretary, 1860-1907
Member of the Foreign Mission Board, 1860-1902
Chairman, 1896-1902
Author of the First Catechism
of the Mennonite General Conference
Principal of the
First Mennonite School of Higher Education
in North America, 1867-1869

A HISTORICAL MARKER HONORING CHRISTIAN SCHOWALTER has been erected near the site of his former home northwest of Donnellson, Iowa. Schowalter was one of the founders of the General Conference Church. He is also remembered as a pioneer pastor, teacher, doctor, notary public, author, and mission worker. Born in Germany in 1828, he migrated to America in 1850. After teaching three years in Haysville, Ohio, he moved to Donnellson to accept a teaching position for the Zion congregation. He later became the pastor of that church. He also served for a time as principal of the Wadsworth (Ohio) Institute. This gave him the distinction of being the first person to head a Mennonite institution of higher learning in America. After two years in Wadsworth he returned to Iowa where he died in 1907. The marker honoring this Mennonite pioneer was erected by a grandson, Clarence Christian Schowalter of Grand Rapids, Mich.

sent to Vietnam and Hong Kong.

The treasurers of the two committees report a good response from the churches as well as from individuals. Even though it began as a Manitoba project, contributions have come from individuals in other provinces. The Mennonite Relief and Immigration Committee of Saskatchewan also sent $2,000 in support of the project.

A carload of 40,000 pounds of canned meat costs $13,500 delivered in Seattle. From Seattle to the port of discharge the freight is paid by the United States government. In Korea the meat will be distributed by MCC workers to welfare institutions (hospitals, orphanages, widow's homes, old people's homes, leprosariums, etc.) in and around Taegu.

Mennonite Central Committee is the only voluntary agency that has a regular meat distribution program in Korea.

Any further contributions for this project will be applied toward a third carload.

MANY PULPIT VACANCIES

Present pulpit vacancies and pulpits becoming vacant the summer of 1964 will total twenty-four in General Conference churches in the United States, says Conference executive secretary Orlando Waltner.

Some pastors will be retiring; others are planning to take seminary work; and a number are transferring to other pulpit assignments. The Conference is fortunate in having some ministers who, though retired from full-time pastoral assignments, continue to fill pulpits as interim pastors. Even with their help, a large number of vacancies remain. By the summer of 1964 congregations without regular pastoral care will number: Central District 7, Eastern District 2, Northern District 4, Pacific District 3, and Western District 8.

THERE MUST BE A STRUGGLE

The North Gulfport Good Deeds Association sponsored a panel discussion on "How Can I Promote Better Race Relations?" at Camp Landon, the General Conference Mennonite mission-service center, on Jan. 31.

Two Negro and two white panelists shared convictions and insights and then responded to questions and comments from panel members and the audience, reports missionary Harold Regier.

Panelist John Bennett upheld the use of demonstrations. "Not rowdy, vociferous, and angry demonstrations," he said, "but there must be demonstrations to arouse the masses from their complacency and to register discontent. Those who profess to favor freedom and yet depreciate agitations are men who want the ocean without the roar of its waters, crops without plowing up the ground, and rain without thunder and lightning. This struggle may be a moral one, or it may be a physical one, or it may be both moral and physical, *but it must be a struggle*. There is no race without running . . . no battle without pain . . . no crown without the cross."

Bennett emphasized prayer, real communication between races in small-group situations, unapologetic convictions and actions of Christian brotherhood, Negro use of legal opportunity as available through court decisions, and demonstration of white concern for mistreatment of Negro brethren as ways of bettering race relations. The secret of the problem, he said, is the Golden Rule and the Great Commandment to love one's neighbor as oneself.

"Comments made by those attending from both races," writes Harold Regier, "expressed appreciation for the understanding that this meeting and similar meetings help to bring to bear on this crucial issue."

COSTA RICA REPORTS EXAGGERATED

The Spanish Language Institute in San José, Costa Rica, where Sara Ann Claassen, of Beatrice, Neb., is presently studying Spanish, reports that press releases of the effects of volcanic eruption there have been greatly exaggerated. Eruption of the local volcano, Irazu, resulted in a few unpleasant days with irritating ash-fall, but for the past several weeks there has been little or no ash in the sunny air, and the annual rainy season, now at hand, will reduce the extra cleaning now necessary to the usual requirements.

Sara Ann came to the Institute in January and will teach at the inter-Mennonite seminary at Montevideo following language study. The Howard Habeggers, who left the Institute last November, are now serving in city outreach work in Bogota, Colombia. Eleanor Matthies, of Leamington, Ontario, now on furlough from Paraguay, will return to the Spanish Language Institute for study in April.

VIRGINIA CHURCHES MEND LOCAL RACE INJUSTICES

The following report was written by Eugene Souder, Harrisonburg, Va., information officer for Mennonite Broadcasts, Inc.

Only one year ago—January 1963—a group of interested individuals from Rockingham County, Virginia, got together because of a common concern—a concern for the three and one-half percent of the population of Rockingham County who because of their skin were being discriminated against in a multitude of ways.

From a handful of persons, the group grew month by month. Now usually fifty gather one evening a month to discuss and pray about what can be done to improve racial relations throughout the county.

The group represents many denominations with the largest representation from the Mennonites and Brethren. The chairman of the group is Charles Zunkel, former moderator of the Church of the Brethren, and presently pastor of one of the largest Brethren churches in the Valley. All three local colleges are represented—Bridgewater, Madison, and Eastern Mennonite College.

The year has been marked with prayerful searching. What is the mind of the Spirit in relation to the problems at hand? That problems existed was no secret.

The schools and local hospital were completely segregated. Housing, eating places, motels, employment were too often for "whites only." To accomplish its work, the council appointed committees to collect information and to make contacts with responsible persons. These include school, hospital, employment and publicity committees.

Has anything changed during the year? We are thankful to report that progress has been made. We do not claim this has resulted solely from our efforts. Wherein our prodding helped, we are grateful.

A number of the prominent eating places are now serving all races. Several of the leading stores which formerly had not employed Negro sales personnel are now doing so. At almost every monthly meeting new reports were made of local industry hiring Negro employees.

One of the most encouraging breakthroughs was accomplished at the local hospital. In October, following a meeting of several of our group with the hospital administrator, the hospital board changed their policy permitting maternity cases to be roomed together. The nursery will also be integrated. Formerly the Negro mothers were on a separate floor and their babies were not allowed in the nursery with those of the white race.

Also, a Negro now providing he is able to pay, may secure a better room than in the Negro ward. Formerly the only place open was the Negro ward, regardless of ability to pay.

So far, the school situation remains unchanged. However, here again hopeful signs are emerging. There is anticipation that a number of Negro families will make application to have their children attend white schools. The Virginia Placement Board has been approving most applications sent to them throughout Virginia. To date, only one family in Rockingham County made application during the past year. This application likely would have been accepted had it not arrived after the deadline set.

During the year a fine relationship has been developing with the Virginia Council on Human Relations. The Rockingham Council affiliated with this state organization on July 30. Two of our local group, John A. Lapp and Robert Hueston, were appointed to the state board at its recent annual meeting in Richmond.

The experience of the past year has taught us many lessons: A group dedicated in purpose can influence a community for good. An effort of this kind requires patience and persistence since problems taking centuries to form will not be eradicated overnight. Working quietly behind the scenes avoids putting groups and individuals on the defensive. A meeting of this kind provides a common meeting ground for concerned persons of both races. God's Spirit will direct a group to make its service effective.

I'll never forget what a Negro Christian lady said with great feeling and emotion on the first night she attended: "This is a meeting I long have sought and I pray it will keep going."

This expression alone was worth all the effort expended during the year. My prayer is that this dear sister who has experienced the rebuffs so common to her people, may soon be able to live along with others as first-class citizens in the community and as equal brothers and sisters in the church.

TEENAGE WORK CAMP

Swan Lake Christian Camp, the retreat grounds of the Northern District Conference, located near Viborg, S. D., and McCrossan Boy's Ranch, near Sioux Falls, S. D., will be the sites of an additional teenage work camp this summer. The work camp is from June 15 to July 4, for eight girls and eight fellows, ages 16-18, high school grades 10, 11, and 12. Work will include painting, puttying storm windows, constructing a small building, making stone patios and walks, repairing a dock, possibly some landscaping. Fees: $1.50 per day for board and room, with scholarship help available up to $1.50 per day for those who cannot come because of financial difficulty. For further information write: Board of Christian Service, 722 Main, Newton, Kan.

WEST GERMAN CHURCH REJECTS PRAGUE ASSEMBLY INVITATION

The Evangelical Church in West Berlin has declined an invitation to participate in the second All-Christian World Peace Assembly to be held in June in Prague under the auspices of the Prague Christian Peace Conference.

Bishop Otto Dibelius said in a radio address that his church would turn down the invitation because "we cannot assume co-responsibility for a peace conference which we are obliged to regard as a mistake from the very outset." He charged that the Prague Peace Conference "is imprisoned within its biases regarding politics and church policies."

However he emphasized the concern of the Berlin churches to live in friendship and peace with their Czech brethren and to use every means possible for promoting personal contacts between the two countries.

Two West German church leaders have endorsed participation in the Assembly. They are Ernest Wilm, president of the Church of Westphalia, and Joachim Beckmann, president of the Church of the Rhineland.

Beckmann said he advised participation because experience at the last Assembly had shown that visitors from the West had exercised a "strong corrective" influence, and he advocated using all possible opportunities for East-West conversations to help Christians in the East "clarify their ideas."

WCC SEEKING YOUTH

The World Council of Churches is looking for thirty youth for two long-term ecumenical work camps—one in Bali, Indonesia, and one in the Congo.

Each of the camps will last ten months. The one on the island of Bali will begin September 1 and last through June 30, 1965. The one in the Congo will begin October 15 and run through August 15, 1965.

Applicants should be between the ages of nineteen and thirty and have had previous experience in voluntary service and/or construction work.

In Bali campers will work on a variety of projects in several villages including construction of pig sheds and a frog pond, building of a ceramics center, gathering of material and training of villagers in bamboo crafts, and the making of desks, tables, and cupboards for a school. The languages of this camp will be English and Indonesian.

Campers in the Congo will build a youth center at Leopoldville, a series of small cottages for former lepers and tuberculosis patients, and various other projects. The camp language will be French.

Living conditions in both camps will be very simple and good health is an absolute essential.

Maintenance is provided for campers but they are asked to cover the costs of insurance, pocket money, and travel. Applicants should write to the World Council of Churches, Youth Department, Geneva, Switzerland.

HWALIEN BOOKSTORE MOVES In January the Christian bookstore was relocated to a more central spot in the city. The new building is just opposite Hwalien's main post office. The display-selling area measures twelve by twenty feet. A smaller reading room is located behind the sales room. There is also space for storage and a night watchman. A Taiwanese Christian is now needed to do bookkeeping and promotion of Christian literature. He would also visit churches and show Christian materials.

LOTS PURCHASED IN GULFPORT

When the Christian Community Center property was purchased in 1956, it included only four lots. It was envisioned that additional adjacent lots would be purchased as soon as they would be for sale.

Soon after, we were able to buy the three lots directly behind the Center building. . . . Finally, in January of 1962 one more lot was purchased. . . . We had been allowed the use of the three lots at the east end of the Center block and hoped eventually to purchase them.

During the 1962-63 winter, contact was again made with the owner and she was willing to sell the lots. However, when the deeds were checked, it was discovered that the lots had been lost through failure to keep up the taxes some years earlier.

We spoke to the new owner . . . but each time he simply promised he would get in touch with us when he was ready to sell. . . . Then on January 2 he called to tell us that he was now ready to sell the three lots. The transaction was made the same day. . . . Because of contributions received during the holidays there were sufficient funds on hand to purchase the lots.

In the near future we hope to develop them so that the children and young people will have full use of them. . . . There is still one more lot adjacent to the Center and within the confines of our property which we hope and pray will also eventually be available for purchase. . . .

We again are grateful for answered prayer. The answer, however, did not come when we prayed most, but at a time when we did not expect it.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

Mar. 31—Annual meeting of missionary groups from First Church, Bluffton; Ebenezer, Grace, and St. John churches, Pandora; and First Church, Lima, Ohio; at the Lima Church.

Northern

Mar. 23-27—Pre-Easter Services, Bethesda Church, Marion, S. D.

Mar. 29—Easter Cantata presented by the church choir, Bethesda Church, Marion, S. D.

Pacific

Mar. 17-19 — Pre-Easter services, Willow Creek Church, Paso Robles, Calif. Ronald Ropp, speaker.

Mar. 22-29—Pre-Easter meetings, First Church, Phoenix, Ariz., J. J. Esau, speaker.

Western

Mar. 22-26—Holy Week Meetings, Burrton (Kan.) Church, Gideon Yoder and Merle Unruh, speakers.

Mar. 22-25—Holy Week Services, First Church, Beatrice, Neb., C. J. Dyck, speaker.

Mar. 22-27—Pre-Easter Hillsboro area Union Services, First Church, Hillsboro, Kan. Vincent Harding, speaker.

Mar. 29—Handel's *Messiah*, sung by church choir, First Church, Newton, Kan.

Mar. 29—Easter Cantata presented by church choir, Bethel Church, Inman, Kan.

Mar. 30-Apr. 3—Deeper Life Services, Turpin (Okla.) Church. Harold Thieszen, speaker.

MINISTERS

Robert Gerhart is serving as pastor of the Bethany and Flatland congregations of Quakertown, Pa.

Noah Martin, (Old) Mennonite presently studying at a seminary in nearby Philadelphia, has accepted a call to serve the Germantown (Pa.) Church.

Abraham H. Snavely has resigned as pastor of the Napier Church, Bedford, Pa.

David Schroeder is the interim pastor of the newly organized Charleswood Bethel Church, Winnipeg, Man.

WORKERS

Anna Dyck, Drake, Sask., missionary nurse in Miyakonojo, Japan, arrived in Canada March 4 for her second furlough.

Bruno and Elizabeth Epp, Abbotsford, B. C., will arrive home in July from Halbstadt in the Neuland Colony, Paraguay, where Bruno served as music instructor. On leaving Paraguay they will spend several months in Europe, visiting European churches.

Franzie and Dorothy Loepp, Turpin, Okla., will leave Miyazaki, Japan, April 15. The Loepps taught English classes, and Mrs. Loepp taught music at the school for missionary children.

Edwin J. Wiens (Workers).

Edwin J. Wiens, First Church, Reedley, Calif., has volunteered for two years' service at Mennonite Youth Farm, Rosthern, Sask. He will help in the farming program of the institution.

MARRIAGES

Max Beheydt, First Church, Wadsworth, Ohio, to *Sharon Alexander,* Wadsworth, Ohio, on Nov. 9.

Robert Dale Bieler, Hereford Church, Bally, Pa., and *Fern Nace,* St. Paul's Lutheran Church, Red Hill, Pa., on Nov. 22.

Ray Graber and *Beth Ohnesorg,* both of the Kansas City (Kan.) Church, on Feb. 22.

Shirley Mantz, Hereford Church, Bally, Pa., and *Frederick Stillwagen* on Feb. 15.

Connie Albrecht, Lorraine Avenue Church, Wichita, Kan., to *Eddie Sweeny* on Feb. 1.

Marilyn Joy Albrecht, Eden Church, Moundridge, Kan., to *Ronald Decker,* First Church, Newton, Kan., on Jan. 17.

Dennis Champ and *Joan Reimer,* First Church, Beatrice, Neb., on Jan. 10.

Ronald J. Flickinger, Eden Church, Moundridge, Kan., to *Madlyn Carol Wann,* on Feb. 1.

Ronald Graber, First Church, Pretty Prairie, Kan., to *Janet Ransopher,* Presbyterian Church, Manhattan, Kan., on Jan. 24.

DEATHS

Henry J. Epp, First Church, Beatrice, Neb., born July 14, 1895, and died Dec. 18. Two children survive.

Mrs. Melesse Osborn Graber (John J.) First Church, Pretty Prairie, Kan., born March 6, 1911, and died Feb. 21.

The Story of the Mennonites

The Story of the Mennonites
Smith's Story of the Mennonites

The standard work covering the 400 year journey of the Mennonite people. No other book tells so much in such simple language. *By C. Henry Smith.* $4.50

at Mennonite Bookstores

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720 Main Street, Newton, Kansas

John W. Martens, West Abbotsford (B.C.) Church, born Sept. 30, 1881, and died Jan. 19.

David J. Moser, Salem Church, Kidron, Ohio, died Feb. 11 at the age of 86.

Mrs. Sadie Wipf Cooper, Good Shepherd Church, Sioux Falls, S. D., and died Feb. 18.

NEW ADDRESSES

Code number in brackets indicates congregation. Key available on request.

Wayne Bergen, 2619 Grail, Wichita, Kan. 67211 [284]
Arthur Driedger, Casilla de Correo 8, Santa Cruz, Bolivia [182]
Ed. P. Ewert, 912 S. Poplar St., Newton, Kan. 67114 [23]
Evelyn Fast, Apartado 2240, San Jose, Costa Rica [21]
Clifford Garber, 15405 E. 35 Street, Independence, Mo. 64050 [167]
Charles Groesbeck, Jr., Dublin, N. H. 03444 [52]
Ray Gene Krause, 305 W. 28 St., Hutchinson, Kan. 67501 [2]
Donald Krehbiel, Rainbow Village, No. 35, Columbia, Mo. 65201
Frits Kuiper, Avenido Millan 4392, Montevideo
C. P. Lohrenz, 608 E. Peoria St., Paola, Kan. 66071 [8]
John E. McDowell, 701 Cambridge Rd., Coshocton, Ohio 43812 [81]
Mrs. Owen Roseland, Box 5, Warsaw, Minn. 55087 [31]
Loren R. Schmidt, 3122 Panorama Rd., Riverside, Calif. 92501 [32]
Mrs. Orville Schmidt, 106 Spruce St., Princeton, N. J. 08540 [21]

GIFTS

The General Conference Church is receiving a gift of $642.62 from the estate of Lilly Habegger, Berne, Ind. She died July 15, 1963, and willed her estate to the Conference.

ITINERATIONS

John Esau, March 17-20, Eloy, Ariz.; March 22-29, Phoenix, Ariz.; Apr. 5:12, Chouteau, Okla.

LETTERS

DEEP WOUNDS

Dear Editor: I am in hearty agreement with Rev. Burkhalter's letter of January 21 concerning "Healing the Schism." I would like to call attention to the reply Feb. 25 written by Elaine Rich, and things related.

Let us be warned not to be deceived by the Pope's proposal for unity. That is the Catholic scheme to win Protestants over to Catholicism. That is their way of wooing the Protestants. Catholics know that many Protestant churches are going along with the National Council of Churches working for a one world church. And so this denomination appeals from the "unity" angle. When we join as one body, it will be easier for the Catholics to take over and dictate to us what we must believe and do.

Remember some wounds do not heal. Catholics expect to get control of religion as they had before the reformation. Do we want to get back the cancerous growth which was severed from us at the reformation? As Rev. Burkhalter says, the Catholics freely admit that they expect Mennonites to join them.

Let us not be so ready to join hearts and minds to any religion which mentions "unity," but let us discern whether it involves unity of true believers. How can we join with a religion which so strongly opposes Protestant Christian ministry? Are we strong enough to win out against their strong rooted religious system, or will we even deepen "the gash in the body of Christ" by trying to cooperate or associate with them? *Mrs. John J. F. Goering, Rt. 2, Box 41, Galva, Kan.*

CONSTRUCTIVE PARTICIPATION

Dear Editor: I read with interest Don D. Kaufman's letter about the possibility of Mennonites' refusing to pay taxes for war purposes as an effective witness. I think Mr. Kaufman's logic needs to be pursued still further.

It is fine that a program exists enabling young men of strong convictions to choose an alternative to service in the armed forces. However, this program has had no visible effects on our government's preparations for war. In the same way, I believe that we could make an issue of the tax problem and perhaps be given an alternative (in time), without really affecting our government's defense activities. Our government is strongly motivated to continue its preparations for war, and will continue to raise the taxes for it.

Further, it is a naive mistake to believe that because a person has not served in the army or paid taxes used for defense, he has not participated in or contributed to what used to be called the war effort. The maintaining and developing of our defense system is tightly interwoven with our "peaceful" economy. The company that makes light bulbs also makes jet engines and electronics equipment for the govenment. The airplane that takes our Mennonite leaders to meetings and conferences around the world is likely to have been made by the same company that furnishes the Air Force with B-52's loaded and ready on the alert pad.

We cannot expect to give an effective witness merely by telling the government that it is doing wrong. We must be able to offer explicit, workable alternatives to present policies. How do we want our government to cope with the situation in Vietnam, Cuba, Berlin? We know what we don't want (war) but do we know what we do want? Further, if disarmament is achieved, what steps do we want the government to take to avoid the misery and suffering of a full-scale depression?

We would like to leave the complexities of world politics and economics for others to worry about. But these are the realities our leaders face every day. I believe that we support our government indirectly merely by participating in the economy of the country, and that it is now our duty to try to affect policy making, not merely by the indirect methods of "ban the bomb" and alternative service (and perhaps taxes) but by constructive, dynamic participation in government itself. *Ruby Baresch, No. 23 Valley Ho, Grand Forks, N. D.*

WHY, LORD?

Guin Ream Tuckett

"Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. . ."

WHY, LORD? WHY!

". . . for I was hungry and you gave me no food, I was thirsty and you gave me no drink. . ."

The youth fellowship was having a heated discussion. Members of the group wanted to raise money in order to send delegates to a state convention.

One girl kept disrupting things by suggesting a work camp in an inner city project.

"*That* wouldn't raise money," said Bill.

"Heck no," agreed Jim. "I thought you said it would *cost* money, Pat."

"It *does*, Jim," the girl responded, "but not much. The people who live there can't afford to have painters come in, and the church center can't afford to put us up over the weekend. But we'd be doing something really worthwhile—"

"But what about the convention?" Bill said angrily. "That's important, too!"

"Of course," sighed Pat, dejectedly. "But, Bill, we *always* manage to afford something like that if we really want to go. The people I'm talking about sometimes don't know where the next meal's coming from!"

"Oh, Pat," interrupted Sally, "lots of them are just plain lazy. So if we're worried about the starving millions we can send five dollars to CARE. Who wants to go work in some smelly old tenements?"

WHY? LORD? WHY!

". . . I was a stranger and you did not welcome me. . ."

Sue felt strange and isolated. All the kids in the youth group were hurrying to cars, piling in with friends, hollering to "meet us at the 'shake' in fifteen minutes." One or two said "good-night" to her and rushed by.

For a moment she stood alone in the frame of light at the side door of the church. What had she expected after all? This was the usual reception. She knew she didn't fit in. Too quiet. Too bookish. "Some day you'll smile about all this," her mother had said. Would she? She shivered. Sometimes the loneliness was almost too much.

WHY, LORD? WHY!

". . . naked and you did not clothe me . . ."

"I'm going to have to cut down on my expenses," Janie confided to her best friend. "I usually give to the special church offerings—benevolence and stuff, but I just can't afford to this year. Our senior year—well, it's pretty expensive, isn't it?"

WHY, LORD? WHY!

". . . sick and in prison and you did not visit me . . ."

The youth group was indignant. The newspaper was full of an account of a 15-year-old boy who had stabbed a young mother to death in a robbery attempt — "Terrible — horrible!" they cried.

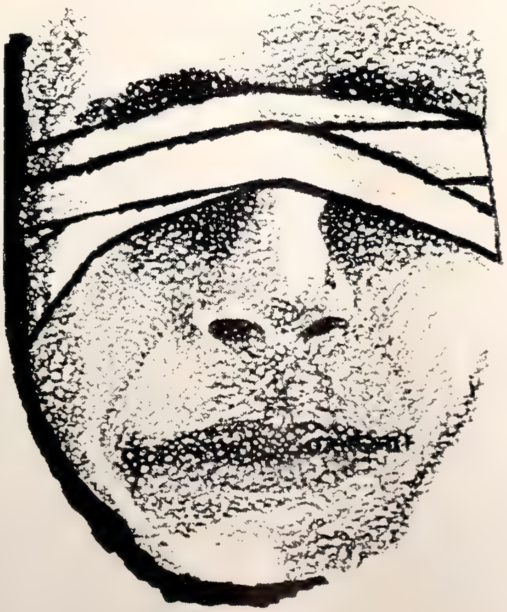
"Obviously sick!" said Sally.

"Too bad no one had time to help," mused Jim. "Too bad—no time—"

WHY, LORD? WHY!

. .*". . . when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?"*

"Truly I say to you, as you did it not to one of the least of these, you did it not to me."



YOUTH

Ward L. Kaiser

The Christian Mission Hits a Roadblock

"I CAME TO THIS country a Christian. I leave as a non-Christian."

The person who spoke these bitter words was an exchange student from Africa.

Mbola's story was an interesting one. Born into a largely pagan African tribe, he had come under Christian influence early in life. Both African Christians and missionaries had helped him get an education. They saw him grow—as Jesus, too, had grown—"in wisdom and in stature, and in favor with God and man," and they were glad.

The whole church rejoiced when he professed his faith and was baptized, and people's hopes hit a new high the day he left for America, equipped with a college scholarship and a strong desire to learn. He would do great things on his return! Could he not lead his people, his church, his country to lofty goals?

Four years later, with a college diploma held in his hand and a hundred hurts hidden in his heart, Mbola was about to return to Africa—not as a Christian. Certain experiences in America had soured his faith.

First he was disappointed. Then he was shocked and hurt.

He lost his faith in Christian people. Finally he lost his faith in Jesus Christ.

At the time we talked together, it seemed that he had lost faith even in faith, as no religion held any appeal for him.

Would he, I wondered, on his return to African life, become an animist, following the faith of his forefathers? Would he become a Muslim, joining the fastest-growing religion in Africa today? Or would he line up with that growing number of "secular" Africans, claiming no religion at all? Would he seek out, in power politics and personal wealth, gods whom he could serve?

One thing seemed certain: his influence from now on would be used against the Christian cause.

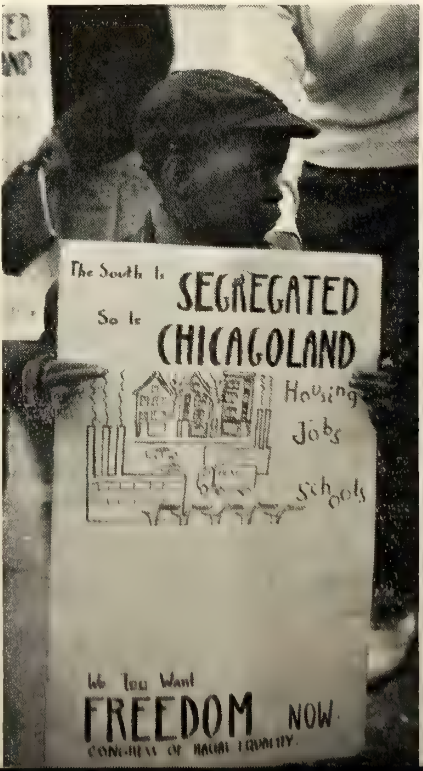
How many are there like Mbola? No one knows for sure. There could be many, for there are over 60,000 foreign students in the United States right now. Their attitudes toward Christianity as well as toward democracy and toward the United States may well be determined by what happens to them day after day after day.

At the same time, are statistics really important? If just one person turns from faith to despair, isn't that too many?

The Question Behind the Person

Mbola is important; no one will deny that. But the question he forces us to face is much bigger than what happens to African students in America. The hard-as-concrete, big-as-the-world question is: What happens to people—in any country, of any religion—when they hear of racial strife in the United States?

"Certain experiences in America had soured his faith."



This much is sure; all over the world people know what's going on.

A UN delegate from a new African nation finds it hard to get good housing for his family in the New York area. In just a matter of weeks tribesmen all through his homeland have heard about it, and they've felt the sting that comes to persons who know they are not really wanted.

A Japanese student, chatting with a group of church people, hears a reference to "those pushy colored—I wish they'd stay where they belong." She silently wonders: *Am I—are my people—not also colored? Do these strange white folk hate my people too?* She raises the issue in a letter home.

Associated Press transmits a wirephoto of a white man jumping feet first on a Negro's face, while other whites hold the victim down. The picture is printed in Asia, Africa, Latin America, and Europe as well as North America.

In a Southern state Negro children are herded into jail asking for what the Supreme Court says they should have—adequate opportunity for education. Within hours the news is heard all over Africa via Radio Moscow or Radio Peking. (Communist-bloc nations beam more broadcasts to that continent than does the Voice of America. What is more, the Communist broadcasts are frequently in popular languages while ours are most often in English or French. You can be sure the Communists lose few opportunities to play up our racial injustice.)

An African student, attending a Christian conference in Ohio, finds he cannot get a haircut in town. That frustrates him, for he wants to look his best and create a good impression for his nation. But what bothers him even more is the attitude of the other delegates. They don't seem to care very deeply. They say things like, "Oh, that's too bad, but don't worry, your hair still looks pretty good." Then they go on talking about sharing Christian love with everyone, as if talking could make it happen!

Is It Too Late?

Here and there, certain persons are saying things that carry the sound of truth. Since God has a way of speaking to people, shouldn't we listen carefully, lest we go too long without recognizing the plan of God for us?

Alan Paton, a world-renowned Christian who lives in South Africa, says: "The greatest thing American Christians can do for Africa and for the progress of the gospel there is to remove speedily all acts of discrimination against the Negro in the United States."

In the Sudan, the Missionary Societies Act of 1962 forbids Christian missionaries from talking publicly about their faith if there are Muslims present. "Muslims have something to say to the Sudan," commented a Sudanese frankly. "They are demonstrating that they can accept Africans as equals. That is where Christians fail. Christians do a lot of talking, but they have nothing to say to Africans at the point of their most urgent need today."

The All-Africa Christian Youth Assembly, which concluded its meeting in Nairobi, Kenya, early in 1963, was sharply critical of Western missionaries. Thus, John Karefa-Smart, Minister of External Affairs in the Government of Sierra Leone and chairman of the conference, spoke of how much Christian missions had once helped the people of Africa, but also how "they missed the boat" regarding race relations.

Nearly half the people in the world have never heard of Jesus Christ. Certainly they have never heard of Him in such a way that they could come to an intelligent decision about who He is and what He could mean in their lives. Half the people in the world—that fact alone shows how gigantic, even overwhelming, the Christian task is.

Must we make it harder because of problems we could avoid?

TRY A CHECKER TOURNAMENT

LONG WINTER EVENINGS suggested checker playing to the youth group of Bethel Church, Fortuna, Mo. Since we were looking for a different way of making money we decided to hold a checker tournament at the local Providence Community Center. We advertized the tournament in the weekly newspaper. We thought this would also be a way of providing fun for those outside of our community. And it would be a way of meeting new people and making new friends.

We expected a large crowd and many fine checker players to come. We were not disappointed. The old schoolhouse turned community center could hardly hold everyone. Instead of charging admission a box was made available for donations. Several pies were also auctioned off.

We think other youth groups would have as much fun sponsoring a checker tournament as we did. *Barbara Teeples*

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COVER
"If the cross is a method of love it requires us to reach out, to mend, to heal, and to serve."

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EDITORIAL

by Frank Ward

Being human (how's that for starting out on an optimistic note) most of us have a large, economy-sized tendency to resort to stereotyped, even fatuitous arguments in order to support our particular pet beliefs. Just the other day I heard someone use that old argument that we Protestants so often and beneficiently scatter abroad as if it were the last word of the Reformation. It goes something like this:

"Now we Protestants believe in a resurrected Christ, but Catholics do not." (At times the Protestant may put his case *very* tolerantly and say, "Catholics do not emphasize the resurrected Christ.") "Now the proof of this," the argument goes on, "can be easily seen in that Protestant churches make use of the cross while Catholics use the crucifix in their churches. The cross is empty. Christ having risen from the dead. The logical conclusion is, therefore, that we worship a living Christ. The crucifix on the other hand shows Christ hanging upon the cross; ergo, the Catholics worship a dead Christ." And so the irrefutable argument runs.

But is it so irrefutable? As a matter of fact I know some Catholics personally who have a strong belief in a risen, living Christ. And it would be just as logical for them to argue in this fashion: "We Catholics believe in a Christ who died for our sins, while Protestants do not. The proof is seen in that we have the crucifix showing Christ on the cross. The Protestants have only an empty cross without the Savior."

The point? Things are not always as clearly all black and all white as we would like them to be . . . or as we state them to be. Possibly the Catholics could profit from our understanding of the cross. But would it be heretical to suggest that we might profit from their understanding of the crucifix? Perhaps each Mennonite church ought to have at least one crucifix to remind us that the New Testament writers never speak of the cross without thinking of the Christ who suffered on it. Maybe fewer Protestant ladies would consider it fashionable to dangle a jeweled cross from their necks if the figure of Jesus were stretched upon it in death. My pessimistic turn of mind shows itself, however, when I wonder if someone might not think of placing a small ruby in the side of the figure—the spear wound, you know—and make a fortune at $49.95 apiece.

And what of that twentieth century horror, the pallid, bleak, neon-tubed-and-wired cross with its sterile, antiseptic look that proclaims simply, "Here is a church," and nothing more? Perhaps the crucifix would help us recapture the New Testament view of the cross: that it was not a thing of beauty but of horror. But that horror told the extent of God's love for man: showed how far He was willing to go to save man. No, the cross was neither sterile nor neat. Joy Davidman describes it thus:

"Our generation has never seen a man crucified except in sugary religious art; but it was not a sweet sight, and few of us would dare to have a real picture of a crucifixion on our bedroom walls. A crucified slave beside the Roman road screamed until his voice died, and then hung, a filthy, festering clot of flies sometimes for days—a living man whose hands and feet were swollen masses of gangrenous meat."

It was this picture Jesus had in mind when He said, "If any man would come after me, let him deny himself, *take up his cross* and follow me." One must be ready to sacrifice life itself, even in the most ignominious death, if he is to follow Christ. Try telling that to the fellow who says, "My arthritis has been acting up all week, but I guess it's just a cross I'll have to bear." On second thought, don't try to tell him anything; just hand him a crucifix.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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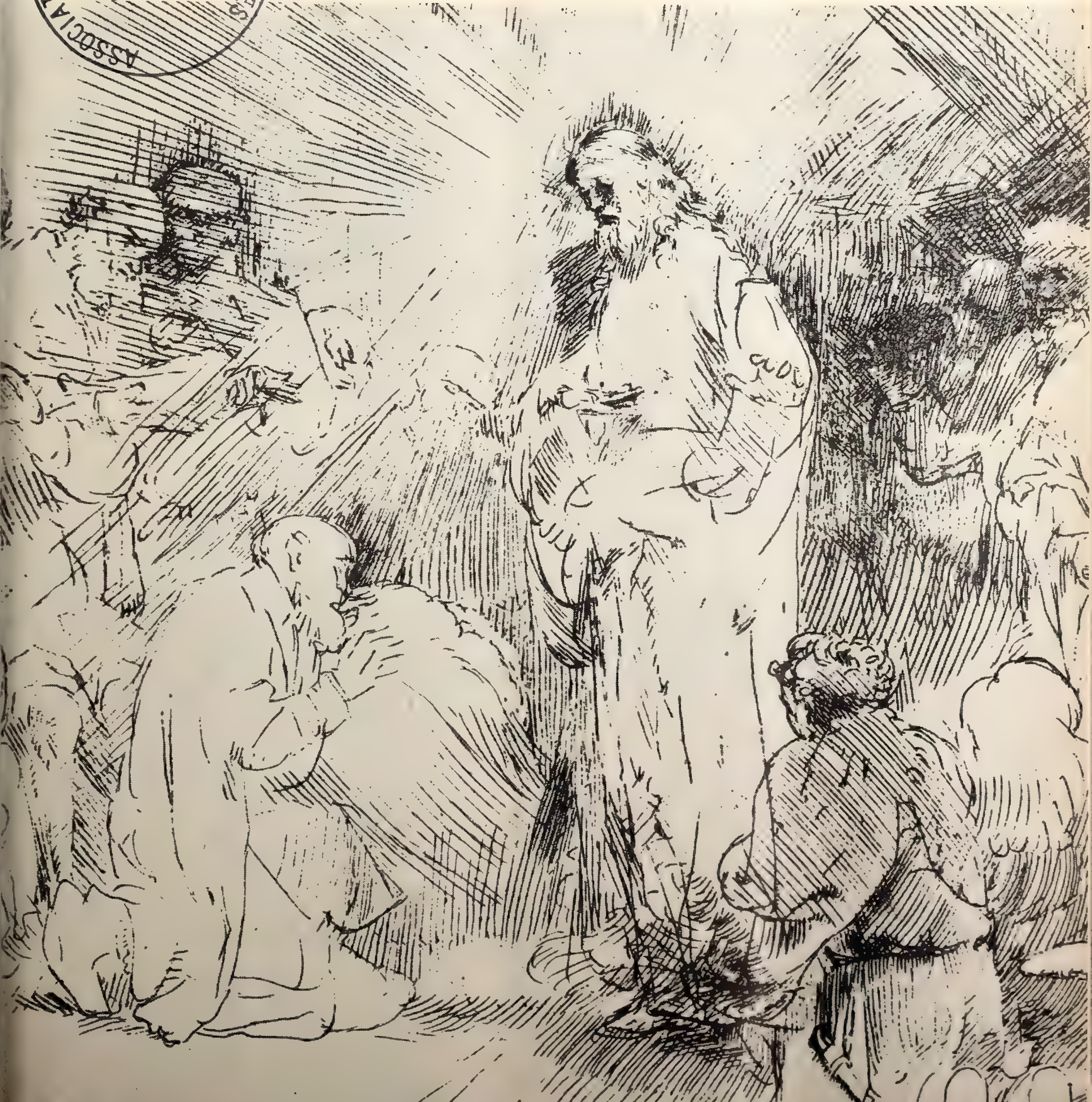


1. Breakthrough at Easter

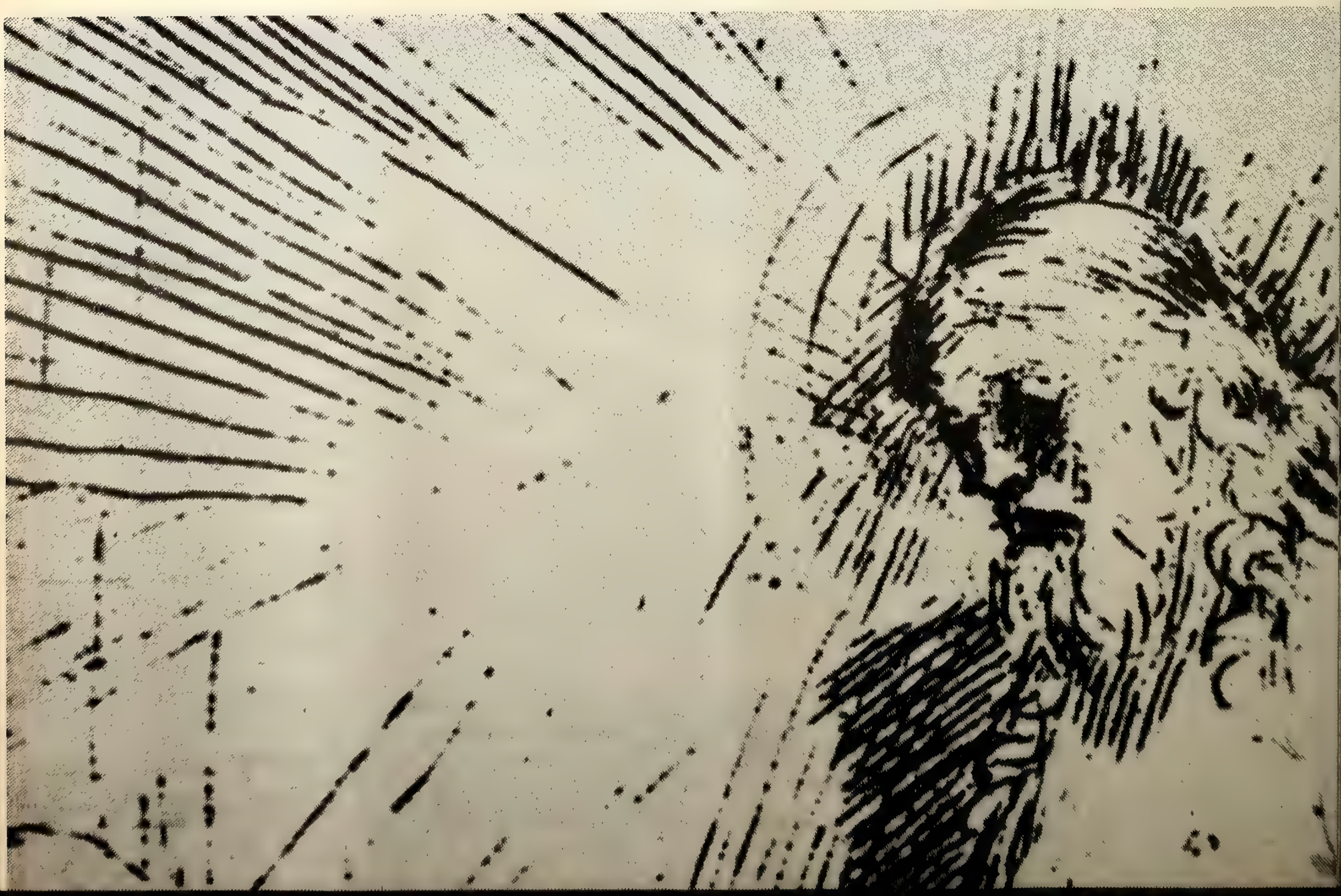
Thomas had not been with the disciples when Jesus appeared to them. He didn't believe what they told him. "Unless I see the mark of the nails on His hands, unless I put my finger into the place where the nails were and my hands into His side I will not believe," he said.

Thomas had his Easter breakthrough a week later. Jesus told him "Reach your finger here: see my hands; reach your hand here and put it into my side." Then Thomas said "My Lord and my God." Easter had dawned on him.

We like Thomas may be slow in starting, but when we come to that understanding and faith where we say "My Lord and my God," we see Jesus as He really is. Through Christ we learn to know God as He is. As Christ lived unselfishly, giving himself ungrudgingly, always living in grace and purity, that must be the way God lives and how God is. That is an Easter breakthrough. When we see in Christ who God is and when we claim Him completely as "My Lord and my God," that results in a commitment, my friends. Then our eye is on Christ continually. We live by dedication to that Lord.

We appreciate the honesty of Thomas. Unless h saw with his own eyes he would not believe. H would not go around making great claims which h did not hold. He did not claim that he understoo when he did not understand. If Thomas had doubt he would not pretend that it did not exis Thomas would not rattle off a creed without unde standing what he meant. Thomas insisted on bein sure. And is there not more faith in him who insis on being sure than in the one who glibly repeats wh he has not thoroughly thought through? The ma who thoroughly works his way through his doubts the conviction that Jesus Christ is Lord will attain certainty that one who unthinkingly accepts can nev attain. Thomas went all the way when he said "M Lord and my God." His surrender was complet If we have laid hold of Christ's offer that He wan to live in us then we have experienced the dawn Easter. When the values that Jesus lived and di for have taken hold of our lives we have an East breakthrough. *John Gaeddert*

Detail from "The Incredulity of Thomas" by Rembrandt: "My Lord and my Go



2. A Miracle of Faith

The Gospel writers and especially John try to explain what and how the resurrection took place. Yet with all of this, the resurrection remains shrouded in mystery. It is the miracle of all miracles, that only *faith* can comprehend. By miracle we understand, *not* a breaking of or going countrary to the laws of nature, but a law-abiding event by which God accomplishes His purposes, through the release of energies that belong to a plane far higher than any with which we are normally familiar.

But for the Thomas—the proverbial doubter among us or inside of *each* one of us—all this striving to explain, may still not be enough. Thomas is the hard-headed logician, the typical materialist, who will not believe, except he can see, feel, and touch. Yet in our day of the wonder of science it should not be all that difficult to believe what we cannot see. Electricity, ultraviolet and infra-red rays, television, and atomic energy are all realities of our life which we take for granted though we have not seen them.

But we should be willing to see the virtues of the doubting Thomas among us. His uncompromising honesty to face his doubts forthrightly make him the kind of a man who cannot be content to rattle off a creed without understanding what it is all about. As Tennyson said: "There lies more faith in honest doubt, believe me than in half the creeds."

Thomas faced his doubts in the community of faith (which does not seem possible in our day because too often the church will not tolerate doubt and doubters in its midst). But in so doing Thomas had another chance to meet his Lord and he came through with a wholehearted and victorious confession, "My Lord and my God." *Bill Dick*

3. The Joy of His Presence

We often forget that Jesus' disciples were filled with doubt, concern, and fear. Somehow their hearts were heavy. The very foundations upon which they had built in the past three years had been shaken.

They were frightened and fearful as they pondered the events of the immediate past. They were confused and frustrated as they sought to find meaning in the darkness of the hours that seemed to move by so slowly. They were disappointed and disheartened as they thought of what the future might hold in store for them. All their cherished hopes had fainted away, and now they were supplanted by the despairing fears of mob violence. They had seen and experienced the fury of the mobs. What guarantee did they have that they might not be next in line to suffer a similar fate as Christ had had to endure?

The longing and desire of the disciples could hardly be called faith or confidence. We might more accurately say that their yearnings were heavily interspersed with doubt and despair. Their plight most certainly was not an enviable one. They were edgy, easily frightened; expecting almost anything to happen. And it did. Suddenly to their horror and surprise, Jesus stood in their midst, without any squeak of hinges. Under the circumstance that might have been a welcome sound. The ten disciples were taken aback. They were afraid. Jesus' reassuring words, "Be not afraid, it is I" only gradually dissipated their anxiety. Slowly doubt gave place to faith as the group became convinced of the resurrection.

However, Thomas was not with them, and later refused to believe the witness of his friends. Perhaps we have at times been too critical of this honest seeking soul. He was not defiant, he was searching for something he could not find until Jesus revealed himself. Then we behold those wonderful words of Thomas, "My Lord and My God."

We, too, often find ourselves in turmoil of soul as the disciples did. Where do we go in our desperation for help? Can we hear the still small voice of Jesus resounding over the ages of time, "Peace be unto you"? When we have withdrawn and thoroughly acknowledged our hopeless and helpless condition, then He can and will enter and calm the raging sea of our soul. Then peace can flood our soul as we sing with deeper conviction, "I know that *My* redeemer lives." This may not always happen quickly. Sometimes we may have to experience the resurrection blues in order to know the joy of His presence. *Peter Retzlaff*

4. Wonderful News

I know of no more wonderful news—nothing greater, than to say, as Christians have said almost from that first Easter morning, "Death cannot keep its prey. Death has been cheated of its power. Death has been swallowed up in victory! Where now is death's power to hurt? That which gives to death its sting is sin, but sin has been dealt with on Good Friday, on the Cross. And now death, the last enemy, has been destroyed because Christ proved himself Master even over death."

The resurrection of Jesus Christ from the dead was God's ultimate testimony to the fact that Jesus Christ was in truth the Messiah, the Appointed One, the long awaited Deliverer, the Savior of Men. And what powerful testimony it was and is. For the disciples of Jesus, it was the beginning of events that changed everything for them; but not only for the disciples of old but also for us as modern disciples the resurrection changes everything. Not only in our attitude toward death, but also in our outlook upon life. Change is a good Easter word for with the resurrection came a new dimension to living, best defined by the word used by Jesus himself, life *abundant.*

"He who has the Son has life; he who has not th
Son has not life" (1 John 5:12). Jesus Christ cam
to atone for man's sin—to bring rightness betwee
God and man—to give real life to man. This re
life, this abundant life, can be known only as w
know pardon and forgiveness from God. For wha
is it that dulls life—what is it that makes life a wear
ness and a drudgery? That which robs life of fullne
and happiness is a deep, gnawing disease that we ca
guilt. It may be guilt due to a knowledge of sense
failure to be or do what we ourselves think we ougl
to be or do; it may be guilt which is felt because
disappointing others; it may be, and most often is,
deep sense of guilt because we know that we hav
sinned against God. Sinned, both in that wror
which we have done, and in that good which w
have failed to do. Dis-ease and the abundant li
do not go together.

It is therefore perfectly clear that the eternal li
or the abundant life can come only from Him wh
is able to free us from this guilt of sin. "He who h
the Son has life; he who has not the Son has not life

Menno J. Ediger

5. Calvary's Garden

John tells us that in the place where Jesus was crucified was a garden (John 14:41). A garden is a place where seed is sown and life springs into life. The body of Jesus was buried in a tomb in a garden. It was as though His body had been planted like a seed in the ground, in due time to break forth from its prison of earth and emerge a new being. In speaking of His death and resurrection Jesus referred to the principle of seed planting. He said, "Except a grain of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit."

Jesus Christ had life in himself. He was a living seed. He had the power of life within himself otherwise He could not have risen from the dead. It is only as we have the germ of the new life implant
within our souls that we are able to rise to new li
"But if the Spirit of him that raised up Jesus fro
the dead dwell in you, he that raised up Christ fro
the dead shall also quicken your mortal bodies by t
Spirit that dwelleth in you."

When we think of Calvary's garden we are
minded of another garden in which a great dra
affecting the whole human race was enacted. I ref
to the garden in Eden. Man had been placed
God into this garden in the morning of life. It w
here that man was to live and bring forth life. B
his stay in the garden was short-lived because t
seeds of death were here sown in the heart of ma

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God walked in the Garden in Eden in the cool of the day. He was in distress because He did not find the man whom He had created in His own image. While He walked through the garden the sun was sinking in the west, darkness was rising like a mist to cover the earth, the flowers were beginning to give off their poisonous breath, and weird night sounds were in the air. God cried, "Adam, where art thou?" The man had sinned, and therefore feared to meet God, so he hid himself among the trees of the garden.

It was early in the morning when God walked in Calvary's garden. The air was clear, the dew sparkling on the grass, the fragrance of flowers was in the air, and the birds were singing in the treetops. Instead of His calling in anguish, "Man, where art thou?" He was being sought by His friends. They were asking, "Where is He?" He remained hidden from their view until the appropriate time arrived for Him to show himself. When He met them He hailed them with a cheery greeting saying, "All Hail . . . Fear not; go tell my brethren."

Eden's garden is the place where the seeds of death were sown. Calvary's garden is the place where the seed of life was sown.

In the place where Jesus was crucified was a garden in which He was buried. The cross on which Christ was crucified stood on a hill in the midst of a garden. The cross is spoken of in Scripture as a tree. In other words, the cross is like a tree planted in the garden of the resurrection.

There was also a special tree planted in the midst of the Garden in Eden. It was called the tree of the knowledge of good and evil. Of this tree man was not to eat lest he die. There was also the tree of life in the midst of the garden. If a man would eat of the fruit of this tree he would live forever. Man ate of the forbidden fruit and incurred earth; and was barred from eating of the tree of life lest he live forever in his sinful state.

In the tree planted on Calvary we have represented both death and life—death to sin and eternal life. *Victor Sawatzky*

6. God's Guarantee

At Easter time churches around the world celebrate the most joyous festival of the Christian year. In some countries and cultures the regular morning greeting on this day is "Christ is risen." Yet, after Easter we will go back to our daily life not having been stirred by the guarantee that God has put on faith. Perhaps the church does not really believe that Jesus was raised from the dead. It might be. More likely, the church has not always caught the impact of this faith. The Bible is the book of the acts of God. God has been at work among men. This work culminates in Jesus Christ—God's Word to His people. Now if the crucifixion had been the end of the story of Jesus we would probably dismiss it as a tale that is told.

But because the crucifixion resulted in the resurrection we see a completely different view of reality, than anyone prior to Jesus had ever seen.

Observe Peter prior to the resurrection and after. Observe the church cutting its way in and through a pagan society on this very faith. These people barred their necks to the executioner's sword because they were convinced that death was not the end of life. No longer could they fear.

God had acted in allowing Jesus to die and then conquering death by raising Him from the grave. Here is the guarantee of our faith. No longer need we ask, Is truth stronger than falsehood? It was falsehood that nailed Jesus to the cross. Untruth made every attempt to destroy the Truth. But God's truth conquered.

No longer need we ask, Is good stronger than evil? Jesus was goodness. Men made every attempt to destroy that goodness. Sin's attempt to destroy God's goodness failed because Jesus was raised by God.

No longer need we ask, Is life stronger than death? Men sought to destroy the life of Jesus Christ once and for all; the resurrection is the proof that the life which is in Christ cannot be destroyed.

No longer need we ask, Is love stronger than hate? In the last analysis the contest in Jerusalem was a contest between the hatred of men and the love of God. Men took that love and sought to break it on the cross; but the resurrection is the proof that the love of God is stronger than all the hatred of men, and can in the end defeat all that hatred can do.

Often the church has forgotten that God has acted, and having done so new life is released in His people. In the resurrection God has guaranteed results to the faithful. *Arthur D. Dick*

NEWS

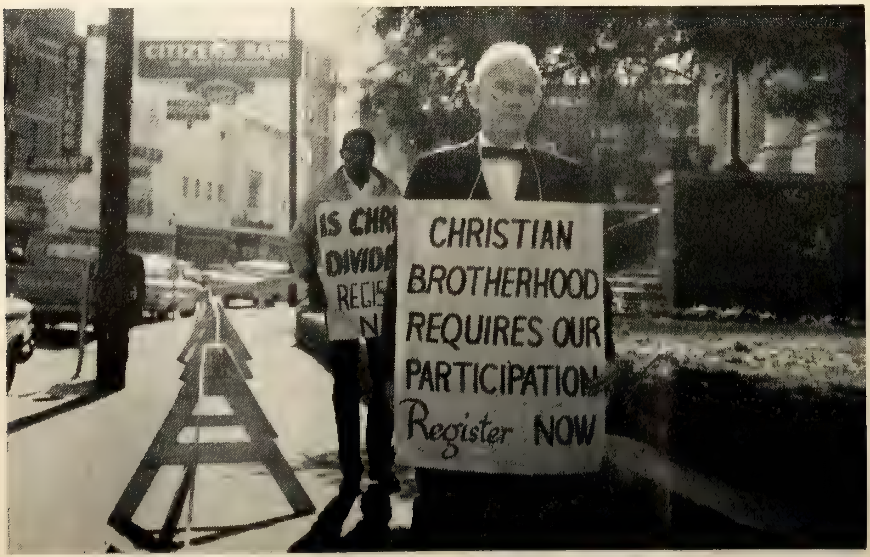
Northern Ministers Work for Southern Civil Rights

TWO MENNONITE MINISTERS spent eight days in Hattiesburg, Miss., assisting in a voter registration drive for Negroes. The drive started with a Freedom Day rally on January 22. The rally began a nonviolent demonstration in front of the Forrest County Courthouse that has continued every weekday since that time. It has been the longest civil rights demonstration in Mississippi history.

Northern white ministers arrive in Hattiesburg weekly to assist Negro leaders in the civil rights struggle. Each week sees an average of six ministers spending four or more days in picketing and visitation. During the first week in March Lynford Hershey, pastor of the Tenth Street Mennonite Church, Wichita, Kan., and Maynard Shelly, editor of *The Mennonite,* Newton, Kan., were two of eight ministers who took their turn in the streets and homes of this Mississippi university town.

Hattiesburg has a poor record in race relations. No genuine communication exists between the Negro and white communities at any level. All public facilities are segregated from the public schools to the courtrooms. Says one Negro leader, "The only thing not segregated in Mississippi is money." Negroes are required to pay taxes, for example, but voting has been denied them. Prior to this year, the county had only twelve Negro voters.

In Hattiesburg, Mississippi, white ministers have taken part in an interracial voter registration drive to encourage Negroes to register to vote. Here Dr. Paul McClanahan, New York, a Presbyterian missionary to Egypt walks the picket line in front of the Forrest County Courthouse with Montague Foulkner, Jr., a Student Nonviolent Coordinating Committee volunteer from Hattiesburg.


CITIZENS BAN
IS CHR
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REGIS
N
CHRISTIAN BROTHERHOOD REQUIRES OUR PARTICIPATION
Register NOW

As the result of 1960 civil sui brought by forty-three Negroe who were denied registration as voters, the federal court finally hande down a strong order directing th registrar, 450-pound Theron C. Lyn (chosen obviously to intimidate wit his bulk), to register all qualifie Negro applicants without discrimination. Lynd has reluctantly complied with only parts of the cour order.

Added to the impenitence of th registrar is the total weight of Mississippi law and tradition aimed a suppressing Negro hopes. When Negroes try to exercise their right t register they are intimidated i many ways. The police power of th city is used to harass rather tha protect. Uniformed officers hav met Negroes at the courthouse doo and told them to enter by the bac door. Employers who are white registered voters dismiss or threate to dismiss colored workers who register. The newspaper publishes th names of those registered. In southern community this is mor than news. It is marking person for reprisal.

In this type of situation Negroe need all the moral support they ca get. For this reason the Studer Nonviolent Coordinating Committe (affectionately known as SNCC an pronounced SNICK) invited th churches to participate in a specia program called the Ministers Pro ect. Four groups responded to th call: The United Presbyterian Con mission on Religion and Race, th Presbyterian Interracial Counci the Episcopal Society for Cultura and Racial Unity, and the Rabbi ical Assembly of America.

The Ministers Project demonstrates the concern of the white community, even though it may not now speak for southern white people. Ministers share in the task of demonstrating each day with Negro students and citizens. In interracial teams they visit in Negro homes encouraging eligible citizens to go to the courthouse to register. They also take time to give instruction for the complicated literacy test that Mississippi requires of all voters with special intent to penalize Negroes brave enough to dare community pressure, the policemen at the door, and the glowering registrar.

After seven weeks of the voter registration campaign, police harassment seemed to be lessening. Police continued to follow Negro leaders, telephone conversations were intercepted, and vitrolic letters against the movement appeared in the local newspaper. Most passersby attempted to ignore the quiet demonstrations for Negro rights. But even their studied indifference indicated their disturbance.

No member of the white community dare express concern for civil rights openly. The wife of a local university professor chanced to see an acquaintance among the white ministers in the picket line. She stopped to greet him. Within the hour her husband was in the president's office receiving a reprimand for even this casual expression of interest. Professors at the town's University of Southern Mississippi dare not mention the subject of race in any of their classroom work.

While the white community is a victim of its own persecution, the Negro community continues to turn its apathy and fear into courage and action. Six hundred have applied for registration since January 22. Negroes once terrified by the courthouse, are now encouraged by the interracial picket line to enter the building and apply for their firstclass citizenship.

But after seven weeks, the white community still refuses to discuss racial problems with Negro leaders. The mayor will not even speak to Negro leaders on the telephone. In the absence of real contact, the picket line at the courthouse is the only way for Negroes and their supporters to petition for their rights.

At the beginning of the demonstrations, the community expected violence. The demonstrations have been completely nonviolent and have thus perplexed a community that only knows violence and strong arm tactics as means of coercion. The police who use only fear to inflict their will are afraid of nonviolence. Conversations with police by the white participants in the demonstrations found the police not only perplexed intellectually, but trembling physically.

But little has changed in Hattiesburg. Many Negroes live in crushing poverty. The city continues to humiliate them by taking their money but denying them the decencies of eating, working, and playing where they wish.

The sponsors of the Hattiesburg Ministers Project plan to continue the program as long as necessary. They also plan to start similar programs in other cities of the south during the next months.

Civil rights groups are also projecting a Freedom Summer which will use large numbers of college students and professional people in Freedom Schools. The Freedom Schools will attempt to prepare Negroes for the exercise of their civil rights, increase their literacy, and improve their opportunities for a fuller life. The Freedom Schools are being planned by the Council of Federated Organizations, 1017 Lynch St., Jackson, Miss.

Ministers interested in participating in the Ministers Project should contact the local director, John E. Cameron, 522 Mobile St., Hattiesburg (601-584-7720 or 601-582-5298) or the national coordinator, Robert Stone, United Presbyterian Commission on Religion and Race, 475 Riverside Drive, New York 10027 (212-870-2245).

FRENCH MENNONITES SEND RICE TO INDONESIA

The French Mennonites have contributed funds to the Mennonite Central Committee for the shipment of forty tons of California pearl milled rice, costing $5,160, to Indonesia. This is the second rice shipment to Indonesia in two months.

The 800 bags of rice, purchased from the Rice Growers Association of California, are sailing on the *SS Luna Maersk* to the Indonesian port of Semarang via Djakarta.

This shipment is timely because the turmoil caused by the Indonesian-Malaysian disputes has tripled the price of rice. The Indonesian government has requested 250,000 tons of rice from the U.S. government to relieve that nation's critical rice shortage. The American government, however, is not likely to supply such a large order.

The first rice shipment, paid for by donations from German and Swiss Mennonites, has already reached its destination on the island of Java. It is intended for free distribution in extremely needy areas. The distributions are being supervised by MCC personnel.

JAPAN MISSION CONFERENCE

On March 23-24, Japan missionaries of the General Conference Church will hold a spring conference at the Miyazaki Student Center. The Monday afternoon session will be a communion service, and succeeding sessions will take up missionary business after opening devotions. The closing session Tuesday evening will feature a film and fellowship after the conclusion of business.

CHRISTIAN LITERATURE IN JAPAN

Verney Unruh, missionary to Japan in Miyazaki, will serve as literature secretary of the Japan Mennonite Literature Association for one year.

An inter-Mennonite evangelism-through-literature activity, JMLA sponsors the united church paper *Izumi* "to strengthen the local churches and develop inter-Mennonite fellowship, to develop and train Christian writers from among [Japanese Mennonite] churches, and to share with the larger Christian body Anabaptist-Mennonite literature in its application for Christian discipleship today." The twelve-page paper presents articles on Christian nurture and growth, editorials, Bible studies, local and world Christian news and features, and regular columns with stories, book reviews, prayer requests, letters, and so forth.

The association also carries on other publishing projects to acquaint Christians and non-Christians with the gospel and the Anabaptist-Mennonite heritage.

A Southern White Girl Writes About Brotherhood

Laura's Essay

I TEACH IN a segregated metropolitan Atlanta school where there are many opinions among fifth graders concerning civil rights. Following is an essay written by Laura Peek, one of my ten year olds. It is reproduced here in its original form to help express struggles that a white southern child is called to experience at this time in our history. How much of her teacher, parents, and Sunday school experiences have influenced Laura cannot be known. It seems that all is not certain in her attitudes about brotherhood, but she has a deep sense of justice and love, and a strong faith in man. *Anna Marie Peterson*

14/64 February 14, 1964 Friday Review Laura
riday Valentine's Day

(I.) These two houses of Congress are the The House of Representatives and the Senate.

(II.) The two main political parties in the U. S. are the Democrat and republican.

(III.) This week the House of Representative passed the Civil Rights Bill.

(IV.) The bill is now before the Senate.

(V.) The representatives & senate from Georgia are against the bill.

(VI.) I am for the bill. (in a way)

(VIII.) The Civil Rights Bill provides the Negroes to go into any public place, as schools, resturants, beauty pa most swimming pools, markets, po oting, ect. (public only, as I hear) (over)

(VIII) I am **for** the bill being passed.

f people
re against

But many white people ^may^ if the b
is passed ^they^ would take their child
out of public schools and may
not go to any public place. The publi
workers and owners may complain, an
a problem would arise.

hy I'm
r the bill

I'm **for** the bill because I've liv
with Negroes most of my life. I've
seen some very nice ones too. In
newspapers we mainly read ^about^ bad
things of the Negroes, when they
as
nice as many white people I've
known. In Vidalia, Ga., the
are many Negroes. They help farm
pick cotton, tobacco, and fruits for
50¢ a day. Many times Negroes are
very nice or they're bad but they
many bad white people. I think
Negroes are mean because white
people are mean to them.

God made all of us to live
love and be kind to one anot
As my preacher says, he would
allow any Negro who wants to
to church to worship God, but wi

ontinued on
xt page

not allow any Negro who comes with common man and reporters the afraid off that he is the first Negro to enter Jones Memorial First Methodist Church.

If you were a Negro you would want to have free rights and be welcomed to public places, you would want to be [illegible].

The negro & there many people are afraid ~~be~~ they is because of what they read and really they are a [illegible] kind or harmless that is very nice, and yet Negro still wait till the [illegible] about the representatives and senators that they are put in power in they are, I believe that is a way is acting this moment and have been acting because he has let the representatives pass this law, I hope the Lord will keep and guide the Senate to the best decision.

NEWS

Africans Want Books

IN LEOPOLDVILLE, REPUBLIC of the Congo, there is an interdenominational Protestant printery known as LECO (*La Librairie Evangelique au Congo*). From its presses comes a stream of Christian literature in a number of dialects—books, pamphlets, magazines, and gospels—all of which are eagerly bought and read by Congolese.

In this growing and challenging aspect of Christian outreach in Congo, the General Conference Mennonite Church has a direct part. The General Conference Mennonite Church participates in the mission program of inter-Mennonite Congo Inland Mission, which is one of LECO's twenty shareholders.

Robert Bontrager of the Congo Inland Mission is LECO's general manager, and General Conference Mennonite missionary Henry Dirks of Niagara United Church, Ont., is in charge of the printing department.

It has been only a little over ninety years ago, on May 1, 1873, that Congo missionary-explorer David Livingstone passed away in Tanganyika. Since that time, writes Henry Dirks, "The Word of God has been sent forth in almost fifty different languages throughout Congo, and churches have been established all over this great land. The Bible Societies report that in the year 1962 alone, a total of 632,987 Scriptures were sent out in the Congo Basin. This figure includes 80,255 Bibles; 121,794 New Testaments; and 430,938 portions of the Bible.

"During 1963 LECO produced 271,000 Christian books (thirty-two book titles). In addition, eighteen book titles totaling a quantity of 160,000 books are in progress. Then there are also five periodicals produced with a total distribution of some 88,000 magazines annually.

"LECO is now considering producing some fifty additional titles, and the Bible Societies want LECO to print 500,000 Gospels by November 1965. The editorial department is directing a major effort in getting the new monthly, *Moyo* (meaning *Life*), on its feet. The first issue in October sold 3,000 copies; November's issue 5,000 copies; December 6,000; and January 7,500. The next issue was planned at 10,000 copies." For this success in reaching literate Congolese with Christian literature, LECO continually gives thanks. Through the printed page, LECO's staff feels many will be drawn to Christ.

Realizing that now is the opportune time to put a maximum effort into literature because of modern Congo's desire for education, LECO hopes to launch a new drive in printing and producing Christian literature. "To implement this decision," Dirks writes, "the LECO board has authorized the purchase of $25,900 worth of modern printing equipment. Two months ago we purchased a small offset press . . . now we are buying platemaking equipment, automatic binding machines, and a much-needed Linotype to assist the presently overloaded Monotype. We hope to get delivery of these machines within the next months."

Of LECO's forty-five employees, ten are missionaries. Except for Dirks and a fellow missionary, all twenty-four of the printing department workers are African. They operate three automatic presses and two manual presses, the Monotype, and the composing and book-binding departments. The other eight missionaries serve in editorial, translating, and book distribution departments.

In the translating office there is a never-ending flow of manuscripts across the desks. Henry Dirks lists a few of the book titles: *The Christian Family, Women's Prayers, Birth of the Baby in the Village, Explanation of Parables Jesus Told, True Congo Stories, Teach Us to Pray, Life of Jesus, Christian Home Yardstick, How to Lead a Church Service, To What Tribe Does God Belong?, Stories Jesus Heard, Hymns and Choruses for Sunday School and Youth Groups, The Suffering Saviour, God and Man.*

"At the beginning of December 1963," writes Dirks, "the Presbyterian Church donated to LECO a literature van or bookmobile. We had a difficult time getting personnel to operate this project. Now with the many evacuated missionaries here in Leopoldville due to recent terrorist action in the Kwilu District, we have been able to enlist some of their services. The

The bookmobile attracts attention in the Leopoldville market place.

bookmobile is driven to the numerous surrounding village markets.

"The other day I drove out for a few minutes to observe this new project in actual work. Only a few minutes after the side of the van had been opened, people started to gather around and were immediately buying.

"With the exception of a limited quantity of notebooks, the van stocks only Christian literature. I have never witnessed such eagerness of people to buy Gospels and other Christian books and literature. The crowds kept on coming and going. Even a violent downpour of rain did not quench their willingness to buy. The paper money they held was literally soaked with rain.

"One of the men made a brief one-hour tour into and around the market offering the monthly paper *Moyo*. He sold 100 copies within the hour."

". . . the printed page, the Word of God, can and must continue to flow to all parts of the Congo. If ever it was important that Congo should have the Word of God, it is *now*!" concludes Henry Dirks. ". . . let us work and pray continually, so that it will continue to bear witness to the saving knowledge of Jesus Christ and thus bring peace to the searching hearts of Congo's people."

NEW CANADIAN ADDRESS

Winnipeg has decided to change the name of the street on which the Canadian Mennonite Bible College is located. Formerly 600 University Blvd., Winnipeg 29, Manitoba, the address now is 600 Shaftesbury Blvd., Winnipeg 29, Manitoba. The same change of address applies to the office of the Conference of Mennonites in Canada.

TAIWAN AND INDIA ASK FOR VOLUNTEERS

Mennonite Christian Hospital in Hwalien, Taiwan (Formosa) has for some time needed an office secretary for the hospital. Christian Medical College and Hospital, the interdenominational medical school at Vellore in South India, is asking for young people who are choosing alternate service to consider a three-year term in Vellore. Doctors and others with medical training, and construction engineers are especially needed, though some workers in other areas are also wanted.

Those interested in voluntary service in Taiwan and India should write to: Board of Missions, General Conference Church, 722 Main Street, Newton, Kan.

EMMANUEL CHURCH DONATES INCUBATOR UNITS

Men of the Emmanuel Church, near Moundridge, Kan., purchased at a high discount four incubator units, crated them, and brought them to the Mennonite Central Committee in North Newton, Kan. The Mennonite Central Committee is forwarding the incubator units to places like Algeria and Congo, where farming demonstration projects are being carried on.

GROWING MENNONITE PRESS

The Mennonite Press, owned jointly by the Board of Education and Publication of the General Conference Church and Bethel College, has recently purchased a new Chief 15 offset press to handle smaller jobs. Managed by Daniel J. Epp of North Newton, Kan., the printing establishment has complete letterpress and offset printing departments and annual sales of over $200,000 for the past two years. Conference materials are published under the trade name of *Faith and Life Press* (some have also come out under *Mennonite Publication Office* imprint).

SEMINARY HAS NEW DEAN

Another step forward in inter-Mennonite theological education has been taken by the Board of Trustees of Mennonite Biblical Seminary on March 5-6 in naming Ross T. Bender as dean-elect of the seminary at Elkhart. Bender, not related to the late Dean Harold S. Bender, is also the dean-elect of Goshen College Biblical Seminary. He assumes his new responsibilities, serving both the Goshen and the Elkhart seminaries, on July 1.

His selection as Dean of the Goshen Seminary had taken place in consultation with Mennonite Biblical Seminary and in the anticipation that he might serve as dean for both schools. Bender has previously served as principal of Rockway Mennonite School, Kitchener, Ont., from 1956-1960. As an ordained minister he also served as associate pastor of the Erb Street Mennonite Church, Waterloo, Ont., from 1958-60. Having graduated from Goshen College and Seminary, he received his Ph.D. degree from Yale University in 1962. While there he held grants from the Rockefeller Doctoral Fellowship, the American Association of Theological Schools Faculty Fellowship, and a Lilly Scholarship. He began his service to Goshen Seminary in 1962 in the field of Christian Education and as Assistant to the Dean.

In his new relationship to the Elkhart Seminary he succeeds Dean S. F. Pannabecker who has served since 1948, except during a sabbatical year when Professor Jacob Enz served in that office. From 1948 to 1958 Pannabecker served as president as well as dean.

Bender is to have offices on both seminary campuses and will serve both schools in curriculum planning, in the academic leadership of faculties, and in the academic counseling of students. Because of the differences in the organizational structure of the two schools, Bender will carry some additional responsibilities at Goshen which he does not carry at Elkhart.

The seminary board in its semiannual session also agreed to move ahead with further campus development including the construction of a new chapel as soon as this is financially possible. It is hoped that construction may begin during the summer of 1964.

SPECIAL CONGO NEEDS

The Board of Missions of the General Conference Church reports that total personal missionary losses due to terrorism in Kwilu province in the Republic of the Congo will amount to between ten and fifteen thousand dollars. A few gifts have already been sent to the Board toward restoring these losses. The Board is at present one month behind in payments to CIM and reports that around $30,000 is needed for the Congo.

Missionaries that were evacuated from our mission stations in central Congo in January have begun to return to their evacuated posts at Mukedi, Kamayala, and Nyanga. Kandala was also evacuated.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Canadian

Apr. 3-5—Deeper Life Services, Grace Church, Brandon, Man., David Schroeder, speaker.

Central

Mar. 31—Annual meeting of missionary groups from First Church, Bluffton; Ebenezer, Grace, and St. John churches, Pandora; and First Church, Lima, Ohio; at the Lima Church.

Northern

Mar. 22-27 — Pre-Easter services, New Hutterthal Church, Bridgewater, S. D. Lyman W. Sprunger, speaker.

Mar. 29—Easter Cantata presented by the church choir, Bethesda Church, Marion, S. D.

Pacific

Apr. 17-19 — California General Conference Fellowship Meeting, First Church, Reedley, Calif.

Western

Mar. 22-27 — Pre-Easter services, First Church, Ransom, Kan. Waldo Kaufman, speaker.

Mar. 23, 24, 26, 27—Holy Week Services, Grace Hill Church, Whitewater, Kan. Lester Janzen, speaker.

Mar. 29—Easter Cantata by church choir, First Church, Pretty Prairie, Kan.

Mar. 29—Handel's *Messiah*, sung by church choir, First Church, Newton, Kan.

Mar. 29—Easter Cantata presented by church choir, Bethel Church, Inman, Kan.

Mar. 30-Apr. 3—Deeper Life Services, Turpin (Okla.) Church. Harold Thieszen, speaker.

Apr. 5-10 — Spring Evangelistic services, Eden Church, Inola, Okla. J. J. Esau, speaker.

Apr. 11—Vacation Bible School Workshop, Bethel College Church, North Newton, Kan.

MARRIAGES

Jerry Plenert, Johannestal Church, Hillsboro, Kan., and *Karen Sondergard*, Trinity Lutheran Church, Romona, Kan., on Dec. 29.

Wyonna Schmidt, Lorraine Ave. Church, Wichita, Kan., to *Charles Hastings*, on Feb. 16.

Rudolph Schrag to *Mrs. Amelia Schrag*, both of Salem Church, Freeman, S. D., on Feb. 15.

E. Wayne Waltner to *Robert Kay Stucky*, both of the Eden Church, Moundridge, Kan., on Feb. 21.

Michael Wiens, First Church, Beatrice, Neb., and *Jacqueline Church*, Methodist Church, Lyons, Neb., on Feb. 10.

Harold Zerger, Eden Church, Moundridge, Kan., to *Sally Ann Robinson*, Mennonite Brethren Church, Denver, Colo., on Feb. 15.

Monte Zerger, Eden Church, Moundridge, Kan., to *Vickie Caughran*, Baptist Church, Downey, Calif., on Jan. 11.

Patricia Pankratz, First Church, Reedley, Calif., to *Larry Christman* on Jan. 4.

John Rosenfeld, First Church, Reedley, Calif., to *Mary Lou Unruh*, Mennonite Brethren Church, Reedley, Calif., on Feb. 14.

WORKERS

Edward Wayne Froese, Eden Church, Inola, Okla., entered 1-W service at Kansas University Medical Center in Kansas City.

Lawrence Klippenstein has been appointed to the faculty of Canadian Mennonite Bible College, Winnipeg, Man. He is a graduate of CMBC and of Goshen College Biblical Seminary. At present he is an instructor of Bible at Goshen College.

Henry Wiebe has been appointed to serve in the music department of Canadian Mennonite Bible College for one year. He replaces George Wiebe who will study in Europe during his sabbatical leave.

MINISTERS

Menno Ediger, pastor of the Waters Church, Copper Cliff, Ont., will terminate service there in July. Beginning September 1 Ediger will enter a ministry to the Friedensfeld Church, Turpin, Okla.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Mrs. Otto J. Amstutz, 1971 Bellmore Ave., Bellmore, L. I., N. Y. 11710 [35]

Billie Austin, 3149 W. 44 Terrace, Kansas City, Kan. 66103 [281]

Mrs. William Clutts, Box 523, Lakin, Kan. 67860 [5]

Marvin Dovel, Route 1, Shirley, Ill. 61772 [258]

Anna Dyck, Drake, Sask. [75]

Mary Eck, 4525 E. 59 St., Kansas City, Mo. 64150 [49]

Bruno Enns, 716 Mintz St., Winnipeg

Myra Friesen, 8343 Prehof, Post Triftern, Germany [21]

Ronald I. Friesen, 6135 N. 32 Ave. Phoenix, Ariz. 85017 [21]

Mrs. Bertha Guth, Restmon Home Morton, Ill. 61550 [257]

Mrs. H. N. Harder, 206 SW 5 St. Newton, Kan. 67114 [262]

Mrs. Emma Horning, Mennonite Home, Frederick, Pa. 19435 [52

John J. Jantz, 2925 N. Midway, Enid Okla. 73701 [163

David Janzen, 426 S. Main St., Bluffton, Ohio 45817 [35

Don D. Kaufman, Mennonite Central Committee, Djalan Pendjaw 48, Pati, Java, Indonesia [36

Maurice Kaufmann, 115 E. Kibler Bluffton, Ohio 45817 [35

Ross Bender (News: Seminary Has New Dean), Lawrence Klippenstein (Workers).

LETTERS

THE PATH CHRIST TOOK

The following verse was submitted by Ralph W. Berky, Bally, Pa.

The path Christ took is mine to trace,/ And follow in my heart—/ The love-prints of His tread of grace/ The sands of time cannot erase/ Nor can their glow depart.

As close as touch He walks with me/ By pastures green down here—/ O'er plain — and mountain — by the sea/ As storm clouds lift—and shadows flee—/ He whispers: "I am near."

The path leads Godward on—and on/ To one blest certainty!/ That Christ more bright than star or sun/ Through death's dark vale shall lead God's own/ With Him fore'er to be!

CONCERNS AND ALARMS

Dear Editor: We read the items in the news section of *The Mennonite* with interest. Information gained here, and in other periodicals, and from the secular news media shows what a significant time we live in. Some current events bring cheer to the child of God, while others leave a sense of sadness. In two recent well-written articles you have brought out situations which bring concern and alarm to Mennonites, as well as other Christians.

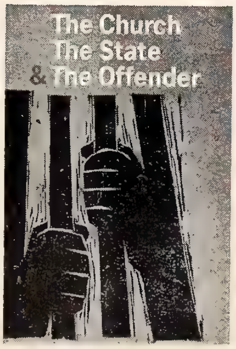
The news report, "Christian Missions Face an Unfriendly World" (Jan. 21) shows the push for organizational unity that is being accelerated today. This means increasing pressure on evangelical groups outside the World Council to cooperate with liberal groups within the WCC. It seems to me that the discussions at Mexico City show that the WCC operates on the philosophy that organizational unity is the answer to the needs of the church and the world. In reality, neither the Christian nor the pagan is greatly impressed by a mere external unity while there is genuine disagreement about the fundamentals of the faith. It is not a large, well-oiled organization that makes the message of the Church mighty. It is the preaching of the cross, the shed blood of Christ for the justification of the believing sinner, and the power of the resurrection. It must be the Holy Spirit's power through the preaching of the Word of God. The Church with the message of the Cross, already possesses that unity in Christ which is genuine, and which is more effective than organizational unity can ever be in itself.

The other article, "Graduate Students Probe Bible's Impact" (Feb. 4) reports the year-end conference in Boston. The article shows some of the unbelief that is prevalent in our day. It also reports some of the divisive teaching which criticizes the Word of God, and what the Church teaches. Some of our own young people were exposed to such teaching. Some of the statements of speakers disturb us, such as, "examination of the Bible weakens the traditional views of the authority of the Bible." Also, "Having raised the question for the need of critical study of the Bible, he admitted that as a result it is no longer possible to accept the stories of the Bible with a childlike faith." It is regrettable to read that "modern man finds it difficult to accept the stories of the Bible. He finds them mostly legendary."

Today there are "scholars" who deny and criticize the authority and authenticity of the Bible, and who work to undermine it. This is a challenge to us as individual Christians, parents, churches, pastors, schools, church paper, the entire Conference. As Christians first of all, and as Mennonites, we have something much better to offer. We must accept our responsibility to teach the truth of the authority and inspiration of the Bible. We dare not go backward by losing sight of this. The Bible is a miracle because of the way it was written and preserved, and because of its power. We rejoice that it is not the work of men, but of God, and that in its entirety. God chose from the vocabulary and experience of each individual writer the words He wanted to be used. I feel strongly that we are responsible to put great emphasis on the authority and full inspiration of the Bible, and to teach the Bible with that in view. God will bless us for doing it with gladness, confidence, and vigor.

We would appreciate more articles of a devotional nature, and would encourage you to print more of them. *Noel D. Sprunger, 266 Compromise St., Berne, Ind.*

The Church, the State and the Offender



A discussion of the questions on how the Christian ministry of redemption can speak to the problem of criminal law and punishment. .50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

PAGAN CUSTOMS

Dear Editor: We were pleased to see the article, "Make It a Christian Funeral," Feb. 25, 1964. Rev. Bomberger very ably expressed our views on the subject.

We have very recently been concerned also about the—dare we say—pagan customs practiced at so-called Christian funerals, especially the viewing of the mortal remains.

We would also recommend immediate burial, and then having a memorial service in the church where the deceased has been a member and friend. *Ivan and Marg Unger, 1910 Main St., Saskatoon, Sask.*

Margaret Rigg

how the arts speak to us religiously

Every truly great work of art is an interpretation of life's meaning and is therefore a religious work. Yet when we see our contemporary works of art as ugly and confused, the last thing we feel they contain is religious feeling or meaning.

There are the "drip paintings" and the "abstracts," the "junk paintings" and the sculpture made from old scraps of metal. Music seems no better. Young people like rock and roll while parents throw up their hands in disgust and question if this is music. And experiments in classical music composition give us electronic music that sounds more like noise than music, if we take Bach and Beethoven as our rule.

Then there is modern drama, architecture, art films, modern dance. Everywhere we look, the arts are coming out with new and strange forms. Nothing seems very familiar or satisfying. We find that we can comfortably belong to the twentieth century as far as science and even politics is concerned; but the arts? —that is something else again.

Yes, the continual progress in science, which is so rapidly changing our world and society, suits us much better than the new forms the arts are finding and using. For none of us would choose to give up the use of a modern electric stove, refrigerator, or the latest model automobile for the "good old" wood-burning stove, the spring house, or the horse and buggy. We don't mind roughing it now and then on a camping weekend, but for steady day-to-day living we much prefer the conveniences science has provided. We feel left out, in fact, if we do not have the latest model of any appliance.

Why are we so different in our feeling about today's arts? Why do we tend to fear and even resent progress in the arts.

Perhaps part of the answer lies in the realm of the religious. The arts, like religion, can bring us face to face with serious things: life and death, pain and healing, joy and sorrow, agony and renewal. The arts can help us interpret and enjoy life *beyond* the materialism of science and technology. They can provide a vision of hope about life. They can open up emotions which lead to a fuller life. And the arts—just as they have for centuries—can lead our thoughts toward God.

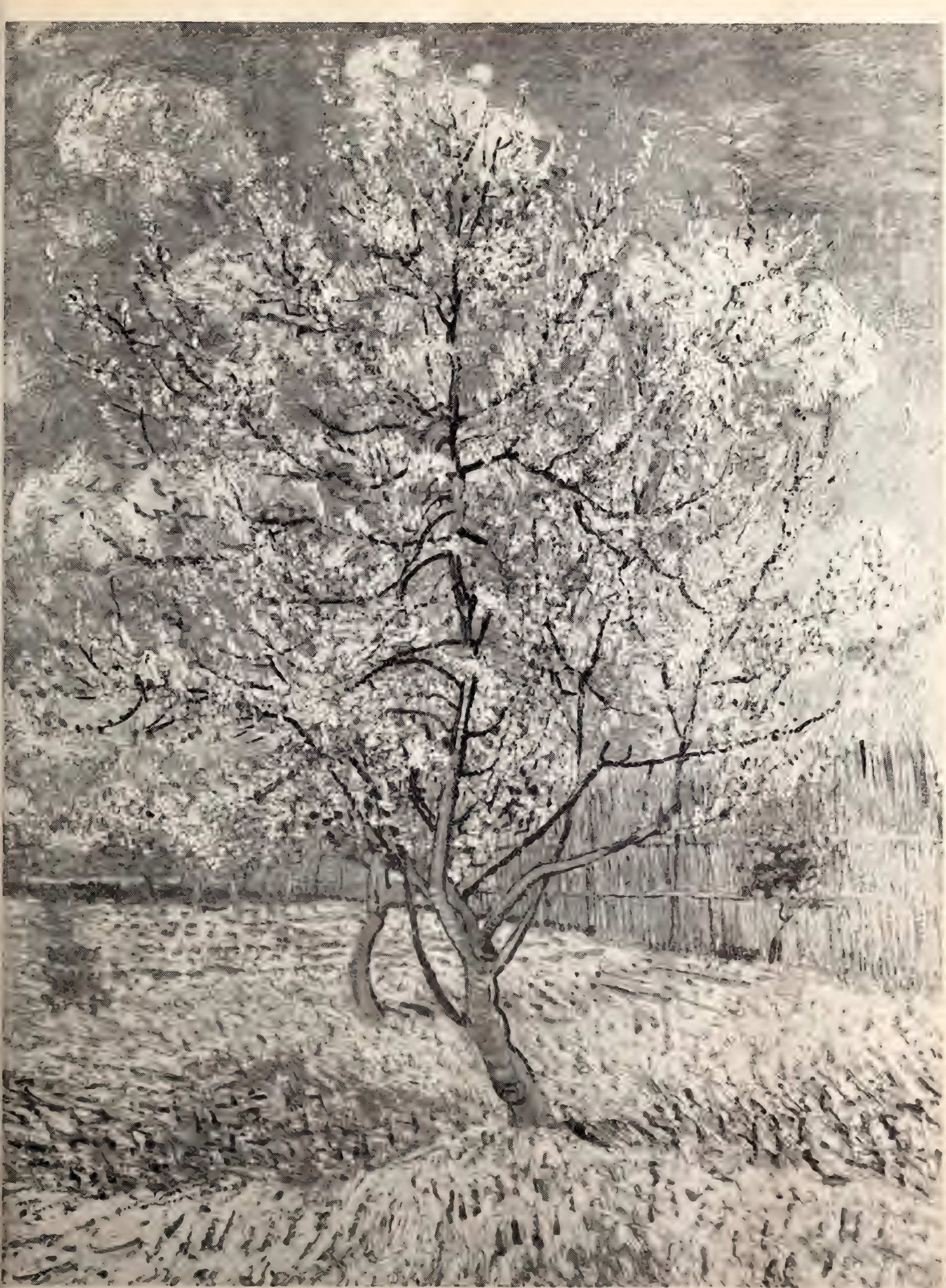
Thus, because the arts have the capacity to move and inspire us in ways similar to religion, we tend to resist any art expression which is new or different. This may be because at the moment we are essentially satisfied with our life as it is and we are not interested in experiences which may disturb us and cause us to alter our outlook or way of life. Also, because the unknown is a common source of fear, the threat which a new experience offers—especially one which has the capacity to move us deeply like art —tends to frighten us and cause us to reject it. Another reason for our turning away from art expressions may be because we have never "entered into" an expression of art. Therefore, we are not aware of the insights which art has to offer.

It is the very function of the arts that they deal with what is most meaningful in life. A certain painting, piece of sculpture, a drama, or a film may not use directly religious subject matter, and yet it may point our attention toward meaningful aspects of life. When this happens, the arts are speaking religiously.

For instance, the painting of "The Blooming Peach Tree" by Vincent van Gogh has in it no explicit religious material. But if we look at this painting—live with it, we become more aware and appreciative of the joy and beauty in nature. By living with this painting we may come to notice and enjoy the world of nature in a totally new way. And if we believe that this is God's world, then the joyful aspects of nature become occasions for giving thanks through appreciation. We may not be able to paint a masterpiece ourselves, but we can learn something about celebration through art if in appreciating a painting we are helped to value and see nature with new eyes. *For the artist celebrates when he paints.*

The artist with his sensitive talent often notices life around him more keenly than we do. When he paints, he draws our attention to the parts of life that we may have ignored or did not notice before. But in his art we can see with "new eyes." Thus, even an "ugly" painting—that is, a painting which uses what we term "ugly" for its subject matter—may help us see some parts of life as a new *meaningful part* of our total life.

"The Blooming Peach Tree," Vincent van Gogh, Stedelijk Museum, Amsterdam.



This is really what the French painter, Georges Rouault, was able to do when he painted the corrupt French lawyers and, later, the suffering Christ. The faces of these lawyers and judges are quite ugly. Living with these paintings would certainly not be as easy as living with van Gogh's "Blooming Peach Tree." But it was not meant to be. Rouault was commenting upon the folly and corruption of human judgment, and he showed this in the faces. His paintings of these people express great insight about human nature . . . and, about ourselves if we honestly understand our own secret desires, for when Rouault painted the suffering Christ he interpreted to us visually what it is like to suffer and what we do when we inflict suffering upon helpless people. "For inasmuch as you do it to the least of these, you do it unto me," as Christ said. Christ was a friend, a teacher, and a companion. He was also crucified in a cruel and terrible manner. But in His suffering He showed His great love for us in such a way that when we come to times of suffering the knowledge of Christ's suffering brings us close to God. All this is present in Rouault's painting.

The arts, then, can bring us a new sense of beauty, joy, and appreciation of life as well as interpret such deep experiences as suffering and corruption. But for art to speak to us in meaningful ways we must be open to the new ways of seeing and looking at art. The communication of art depends as much upon our openness to its message as upon the skill and insight of the artist. When we are ready, and art is significant, we can find religious meaning and hours of rich enjoyment in art. Art is not "functional" in the same way science is, but it does open to us a fuller experience of life. In the best sense, this is how the arts speak to us religiously.

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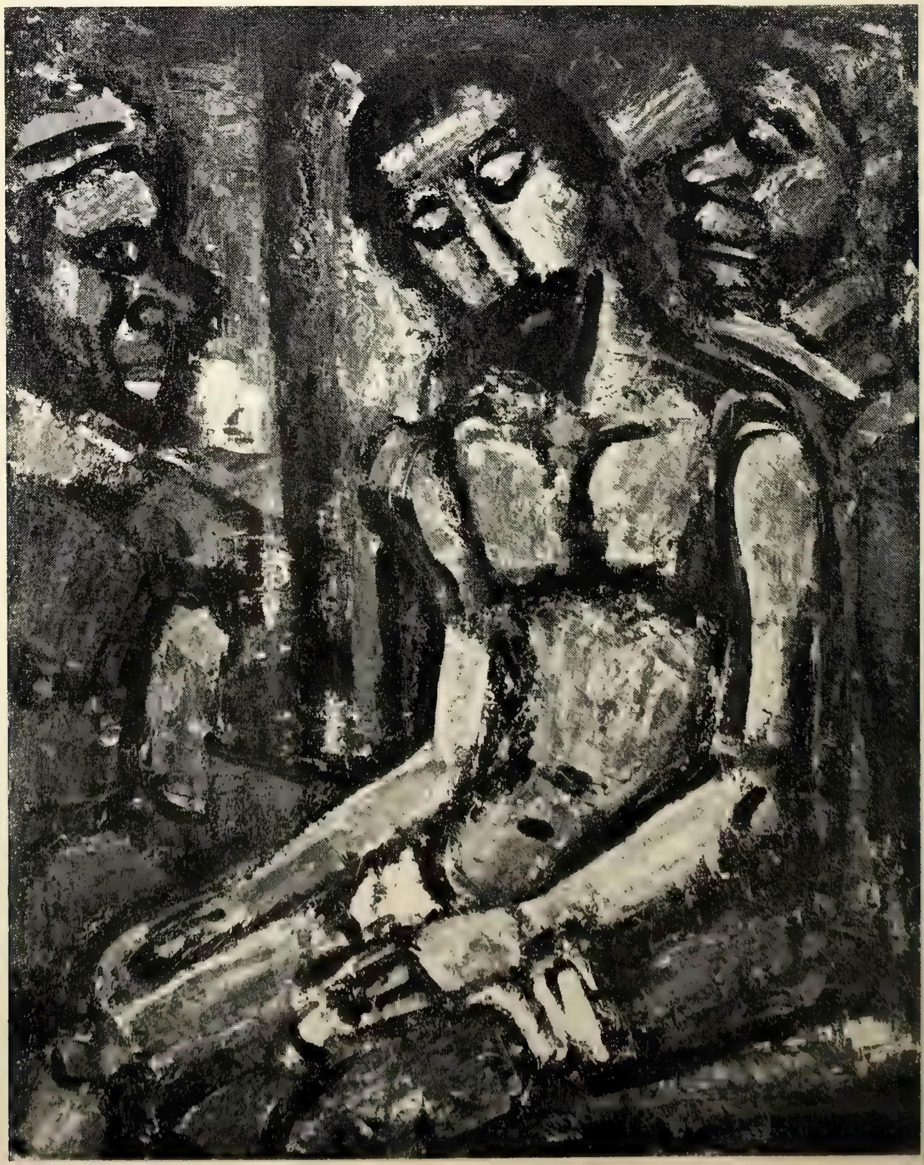
"Christ Mocked by Soldiers," Georges Rouault, Museum of Modern Art, New York.



CALVARY

The hour was dark,
And guilt stalked earth and men.
The heavens rumbled rage against the deed.
The faithful few
Knelt near with grief-torn hearts
The Sufferer now beyond all mortal need.

But hope bloomed on the paths of pain He trod.
A cross became the bridge from man to God.

Anna Belle Jourdan

Make Your Next Service Project

A Library

LET'S PLAY A GAME of simplicity and fun. I'll give you a word and you'll say the first thing that pops into your head. The sort of thing psychiatrists do. Let's begin.

Library. Your first thought was "musty," wasn't it? Well, to the contrary, libraries aren't musty — they're only dusty, and that's due to the poor housekeeping of the librarians. You have always looked for a library that is fresh and clean as the country air, right? Well, you'll find that exact thing at the Wayland (Iowa) Church. It was constructed by the local youth group as a project for serving others, done with fresh lumber, fresh paint and varnish, located in a fresh sunny room in the new church. We won't guarantee it germ-free, however!

Ready for the next word? Okay. *Fun.* Your thoughts centered around "laughs" didn't they? Well, you score 100 on this one. Fun and laughs it was when the young people got together to sand, paint, finish and install the library shelves. In fact, quite a few laughs broke out when one wise guy got smart with his brush and put a few strokes of white paint on the posterior of his fellow comrade.

Satisfaction. No doubt the word "pride" popped into your head. Pride it was and still is as the Wayland young people watch their library grow and serve others. With the purchase of a filing cabinet and desk, we find our library complete and ready to serve as the church's reading center as more people continue to contribute books of all kinds. We have already purchased ten new books to start the wheels rolling. The only thing we've yet to furnish is a little old four foot eight inches tall lady in a maroon sweater who tiptoes around whispering "Sh-h-h-h-h-!!!" to everybody.

Amy Wyse

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COVER

"The Incredulity of Thomas" by Rembrandt: "We like Thomas may be slow in starting, but when we come to that understanding and faith where we say, 'My Lord and my God,' we see Jesus as He really is" (John Gaeddert).

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EDITORIAL

"I can't see that there's much religion in that."

The remark came from a white man in Hattiesburg, Mississippi. He and his loitering companions were watching a group of Negro students and white clergymen demonstrate for civil rights for Negroes. The demonstrators carried signs encouraging Negroes to register to vote. The entire effort suggested that Negroes had been denied the right to vote. Since Mississippi hypocritically denies this, any hint to the contrary is an embarrassment to the state. Mississippi says that Negroes are satisfied with their depressed life. The presence of Negroes in the picket line gives the lie to this fable. Living in a community where self-respect is denied, the Negro can easily feel that all white men are dedicated to stepping on him. The presence of white ministers even though from the North says that some white people are concerned.

"Why would a Christian act like that?"

"I don't think they are Christians."

This exchange came from two other puzzled spectators. It raises questions about theology and evangelism. The white ministers of Hattiesburg say that the mission of the church is to proclaim the gospel. By this they mean the pulpit and they do not consider a placard carried in front of a courthouse as preaching. They see the gospel worked out in program activities within the church walls. Parading in the public square is thus beneath the dignity of the church.

"Too much race; not enough grace."

A clever reader invented this slogan to describe our magazine. He did not intend it as a compliment. But we wear it proudly. It is like the inscription that Pilate wrote for Jesus. Both men wrote better than they knew.

If Jesus returned to walk our earth again, I doubt that He would spend much time preaching from pulpits in carpeted sanctuaries. Remember, He usually got clobbered when He tried to preach in the synagogue. I'm sure He would be where people are suffering and crying. I spent eight days in Hattiesburg. As I walked in the picket line hour after hour, as I visited with Negroes in their taverns, in their homes, and in their humble churches, I felt that Jesus would have chosen these places to walk and talk. And the religious folk would have been happy to say smugly of Him, "Too much race; not enough grace." If any white person wants to know the meaning of Golgotha, let him take a Negro's hand and walk through Mississippi.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

THE MENNONITE

79: 13 MARCH 31, 1964

A Woman Named Catherine

Charles Ludwig

WITH NINE-YEAR-OLD Peter John at her side dressed and ready to go to school, Catherine Marshall picked up the clattering phone. She hoped for good news. Ever since she had called for the ambulance at 3:30 that morning, she prayed that Peter might be spared. God had miraculously spared him at the time of his previous heart attack, and there seemed no reason why He shouldn't spare him again.

But the obviously controlled voice at the other end was unusually deliberate. Catherine found her hand tightening on the phone as she listened. Then her breath came in quick gasps. Her instinct was right.

Peter Marshall, the famed pastor of the New York Avenue Church in Washington, D. C., was dead.

Dazed by the blow, she sank to her knees and drew her son tightly into her arms. "Peter," she said, her eyes still dry and her voice remarkably clear, "the doctor told me that Daddy just died."

Peter's death was sudden, unexpected. Just the day before he had phoned her, and with his voice disguised as an Italian, had arranged a train-trading expedition with Peter John. Now he was dead—a corpse in the hospital. Cruel hours followed. Minutes became centuries filled with agony, self-accusation and even a little bitterness. And then gradually, as it always happens, the past came streaming back. Once again she was a student at Agnes Scott College in Atlanta.

Along with a host of other young people, Catherine Woods frequently attended the Westminster Presbyterian Church on Ponce de Leon Avenue in Atlanta. There, as she listened to Peter Marshall, she, like all the others, was fascinated. With the soul of a poet, a voice full of heather, the shoulders of a soccer player, the knowledge that he was in the will of Christ, and with a double portion of God's love, he held the crowded congregations in the palm of his hand.

Oh, if she could only meet him! But that was also the dream of a hundred other girls. It seemed that she didn't have a chance. Then, after two hopelessly long years of waiting, she received an invitation to speak at a prohibition rally—a rally at which Peter Marshall was also a featured speaker. What an opportunity! And better still, the engagement was twenty miles away. It might be, it could be — glorious thought — that she could arrange to drive over in the same car with Peter. After all, it was in the depression and they should economize on gasoline.

Catherine was slow at algebra, but now her mind began to make swift calculations. It was amazing how fantastically easy it was to get C and P lined up in the same problem, for she had the special help of Henry Robinson, the head of the Agnes Scott mathematics department. This brilliant teacher, who liked to watch young romances, arranged for the two of them to ride in his car.

But since Catherine secretly hoped that C would be added *to*, and not subtracted *from* P, she decided that

She had her days of deep sorrow and frustration.

Dr. Robinson should pick her up by the rose garden. In her mind's eye she could see the handsome Scot with his sandy, curly hair striding toward her through a flower-banked avenue. But, alas, it didn't work that way.

Dr. Robinson merely stopped his car and tooted the horn. Then he opened the *back* door for Catherine, and she slipped in by a boy from Emory.

"What is this I hear about my being engaged?" asked Peter accusingly from the safety of the front seat. "Dr. Robinson says that you said—"

"I—I did hear some rumors to that effect," stammered Catherine.

"Don't you believe everything you hear, my dear girl. I certainly am not even about to be married."

It was then Catherine remembered that one night, in order to stop a story about his coming marriage, Peter had said, "I'm not going to get mar-r-ied till I'm good and ready. I'm good enough now, but I'm not ready."

The rally, in spite of a strong wind and a little lightning, was a fair success. On the way back to Atlanta Peter impulsively said to Catherine, "May I see you sometime this week? I've wanted to know you for a long time."

Catherine's only reply was a look of astonishment, and so Peter added quickly, "Not even ministers are blind, you know."

From then on the formula assembled itself rather quickly. Within twelve months the problem, C plus P times six dates plus four chaperones equalled engagement.

The day after their marriage they were called to be pastors of Lincoln's old church, New York Avenue, in Washington, D. C.

Catherine was only twenty-two when she became the queen of the manse, but she brought with her the experience of a minister's daughter; and it was fortunate she did, for there were many troubles ahead for Peter. The crowds jammed the famous church, but some of the leaders in the congregation were not at all happy with the way Peter wanted to make changes. They had a feeling that it was his job to preach, and their job to run the church. Friction developed.

As Peter began to fumble for a soda box, Catherine stood by him, praying for him, diverting his mind from his troubles. She was particularly good in cancelling the effects of nasty anonymous letters and other irritations. When Peter would say that he was going to resign she would assure him that such thoughts were from the devil.

In time Peter became the master of the situation, and New York Avenue Church was referred to by the cabbies as Peter Marshall's church. Stories about him circulated across the nation. He became a celebrity.

Peter and Catherine were very happy in their work, and then tragedy struck. Catherine became so weak she could not stand, and the doctors ordered her to bed. The verdict was tuberculosis. They told her that they hoped three to four months of complete rest in bed would clear up the shadows in her lungs. But a year and a half later she was still in bed with no signs of improvement.

Nevertheless, she continued to help Peter. Often he would phone her and ask for help on a sermon. But she longed to get well so that she could be by his side and lend the encouragement that was so needed in a great and growing church. She prayed that she might be the real queen of the manse, and not just an invalid.

Thinking that her healing might be delayed because of some former unpleasantness with others and the resulting ill feelings, she wrote long letters to people across the country asking forgiveness or explaining uncomfortable situations. Still, she did not get well.

Then Peter suggested that she spend some time with her parents in Virginia. She was so ill she had to be carried up the steps to the steamer that would take her to Norfolk. Just as she left, Peter thrust a tract into her hand that had been written by a missionary who had been confined to bed for eight years.

The tract related how this missionary had finally prayed, "All right, Lord, I give in. If I am to be sick for the rest of my life, I bow to Thy will. I want Thee even more than I want health. It is for Thee to decide." Two weeks after this prayer she was completely well.

Tearfully, Catherine prayed the same prayer. Then one morning at 3 a.m. she was suddenly awakened. The Lord seemed very near, and she pondered over what she should do. She thought of the man born blind; the man with the withered hand; the man at the Pool of Bethesda. She knew they had been healed by obeying Jesus in a simple matter, and so she asked the Lord what she should do. Almost instantly her entire body tingled as if she had been shocked by electricity. Then she felt impressed to go and tell her parents what had happened.

With great difficulty, because of bodily weakness, she slipped out of her bed and shuffled slowly over to her mother and father's room. She told them with definite confidence that she was going to get well.

Catherine was *not* healed in two weeks. But the next X rays showed very definite progress. Her bedridden period of nearly three years was rapidly coming to an end. Soon she was well. This experience led both her and Peter into some of the deeper meanings of the gospel.

Again they were together, working, planning harder than ever. Then one Sunday morning during the 9 a.m. service Peter was stricken with a severe coronary thrombosis as he was delivering a sermon on Caiaphas.

By stretching a point, the doctors gave him a fifty-fifty chance.

Frantically, Catherine summoned the church people to pray. Then she began to call men of faith across the country. Soon telegrams began to stream in assuring her of prayers and interest. One man even sent a cable from Tokyo.

One night as she tossed, trying to sleep, she was reminded of the words of Jesus, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:9-11).

Taking these words to heart, she prayed for Peter's healing, and then she had a sudden assurance that her prayer would be answered. It was answered and after several months in bed, Peter Marshall was again in his pulpit and lines formed outside the church once more.

The doctors warned Peter to take it easy, and Catherine tried to enforce their advice. But it was no use. He felt that he belonged to the people, and he began to burn the candle again at both ends. Then he was stricken with the final heart attack that took his life.

Several days after the funeral, some of the men came over to the manse to talk to Catherine about her future. She got out her insurance policies, and they shook their heads. The insurance and the pension just would not be adequate.

Catherine had a B.A. from Agnes Scott College, but she had no professional training. She could not go into teaching, and even being a secretary was unthinkable without some preparation. But somehow she didn't worry about it, and this disturbed the men. They went away thinking about the rude awakening she would have. It was expensive to stay in Washington, and she had Peter John to consider. But then what does a woman know about business?

Catherine realized that she knew nothing about business. But she also knew the Lord and that He would take care of her. Peter and experience had convinced her of that. Then one day a publisher asked if he might publish some of her husband's sermons. It sounded like a good idea, and she went to his box of manuscripts and began to sort them out.

Soon she came up with a book which she named after one of the sermons, *Mr. Jones, Meet the Master*. Normally, books of sermons do well to sell from three to five thousand copies. Catherine held her breath, wondering what would happen to this one. But she need not have been anxious. Ten thousand copies were sold *before* publication, and on the day of publication four thousand more were ordered. Then it hit the best-seller lists. So far it has sold over six hundred thousand copies and is still selling.

Then a publisher asked to see a book about Peter. *Mr. Jones, Meet the Master* was actually written by Peter. Would she be able to write a book on her own? She prayed for help and the Lord sent it to her. *A Man Called Peter* smashed into the best seller lists and slowly worked its way to the top. It sold by the tens of thousands, is still selling; and, better yet, many lives have been changed because of it.

Catherine has had to trudge through deep valleys, but in these valleys she has learned that the stars always shine. This knowledge has helped her to become an inspiration to hundreds of thousands. Each new book she publishes is an added inspiration, and each one brings a new flood of mail from those who've been helped.

Catherine Marshall's books are superb. But none of them would have been written without her days of deep sorrow and frustration.

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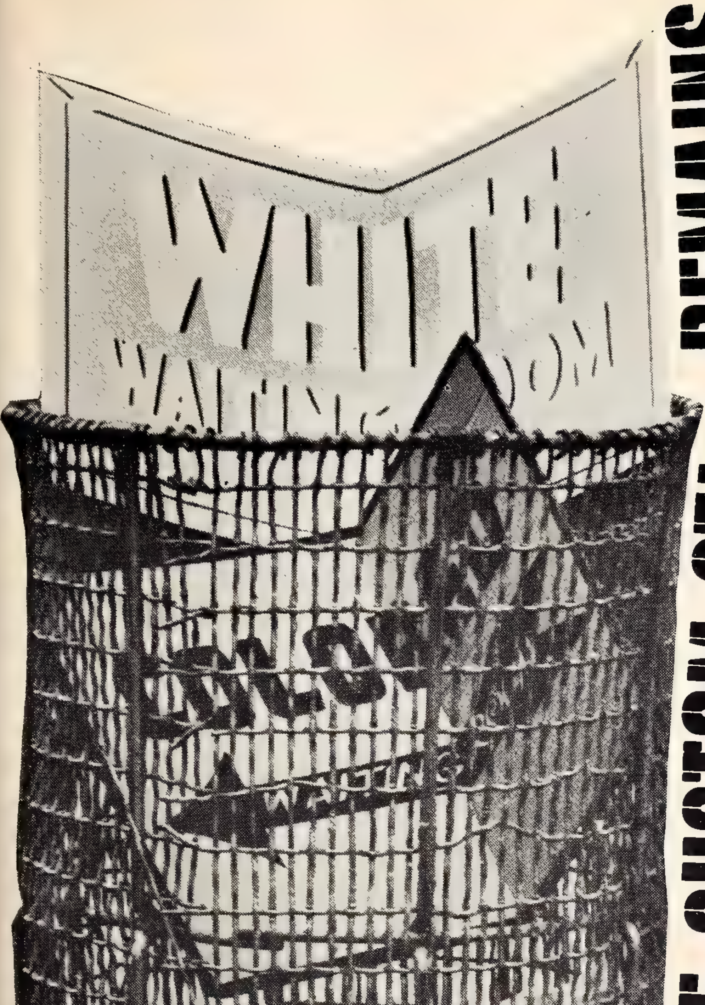
THE SIGNS ARE DOWN BUT THE CUSTOM STILL REMAINS



Rudy Friesen

I WALKED TO the Gulfport, Mississippi, train depot and poked my head into what the sign said was the General Waiting Room. I saw no signs anywhere telling me of my honorable white color, so I walked to the *other* waiting room and entered. A Negro lady standing inside looked almost frightened as I approached her. I smiled and asked her, "Are there two waiting rooms?"

"No," she said quickly, "there is only one. This just goes to other rooms and offices." Then she left hurriedly.

As I glanced about, I noticed that there was little to choose between the General Waiting Room and this room as far as furniture went. Only this room was much smaller and the drinking fountain was in a sad condition.

"Where are you going? What do you want there? Get to the other side!" a lady's voice shouted at me. I looked toward the ticket cage. The bars through which the lady was glaring seemed to be not bars of steel or copper but bars of fear, frustration, anger, and prejudice.

"Oh, I thought it didn't matter on which side we were. I heard that the waiting rooms on interstate transportation lines were desegregated," I said.

"Well, they're not!" she muttered, and turned away.

I turned to the drinking fountain and took a drink.

"Hey, boy! Where you going? You colored or white?"

I heard in her voice the tone used to reduce a respectable citizen to the level of an irresponsible, rebelling child.

"Well," I said, showing my tanned arm, "I'm kind of brownish, part way between colored and white."

"You get out of here or I'll call the cops!" she sputtered.

I turned and left. Once outside I got my camera out and took a picture of the depot. The lady was watching me through the window, and it was at this moment that she called the police.

I walked along the tracks east of the depot till I got to the first alley going south, then walked toward the downtown area and almost immediately passed two policemen. I eyed them, wondering whether I should talk to them and clear myself of any guilt regarding my having been in an ex-colored waiting room.

They watched me carefully as I walked past. When I got to the intersection I stopped, having made up my mind to talk to them. When I turned, to my surprise they were already almost up to me. Explaining what I had done, I asked, "Aren't the depots desegregated?"

Both of their faces became hard and one said quietly but harshly, "The signs are down! But the custom still remains. The nigger knows where to go!"

"It won't be long before all the signs are down in this part of the South," I volunteered.

"What signs? There are no signs up!"

"Oh yes. The signs on those benches in front of McCory's store and the signs on the drinking fountains in the store."

"We don't pay any attention to them. If one bench is full we sit on the other."

"How long do you think it will be before those signs will come down?" I asked.

At this point I got an earful about President Kennedy's civil rights program. "I'd like to send Kennedy every nigger if he likes them so much," one said.

I ventured another approach. "Our family has been living with a Negro girl for a year and we got along fine. She fit into the school easily, made good grades, and we really didn't feel she was so different from other kids."

"Them niggers don't know what's good for them. You feed a nigger garbage when he's a baby and he will grow up thinking it is candy!"

About this time I noticed a third policeman come striding toward our little group. He pointed to me and said, "Hey, you, the captain wants to see you."

So they escorted me back to the alley and there stood a fourth policeman beside a police car. They helped me into the car, the two newcomers jumped in, and we were off to the police station.

"What's the scoop fellow?" the driver asked me.

"You with NAACP?" the other wanted to know before I could answer.

"No, I'm just by myself," I replied, and I did feel terribly alone then.

"What's the idea loafing around the waiting room taking pictures?" This apparently was the charge.

At the police station I was led through one office and into a short hallway. To the right of the hallway were two doors. The first opened into a cell. My escorts chose the second door. There two men confronted me, one tall, with a large stomach, the other smaller and less impressive-looking.

The big man, who may have been the sheriff, kicked a chair toward me and told me to sit down. One of the policemen who had brought me in explained the charge against me. The other policeman left.

"Who you with?" was the first question.

"I'm alone," I said slowly. "I represent the Mennonite Church of Canada."

"I thought Canada and the U.S. got along good," he said.

"Oh they do," I assured him. "But I had heard about the trouble you have been having down here—"

He stopped me short. "What trouble? We haven't got trouble unless you guys come down here and make it."

I tried a new approach. "Well, I heard you had been making certain progress in race relations. Desegregated the bus and train depots and so on."

This didn't please him too much either. We talked for about twenty minutes.

"Do you have any niggers in Canada?"

"You mean Negroes. No, only a few in the large cities and at our universities."

"Why aren't there more niggers in Canada? You don't treat them right or you don't let them in. Is that it? I wish you had a million niggers up there so you'd know what it is like."

"We do have Indians in Canada," I said, "and we're having a bit of trouble integrating them."

When I showed him my identification papers he saw a picture of Pat Flowers in my wallet. He asked if that was an Indian. No, I said, it was a colored girl who had lived with our family. Then I asked him if the waiting rooms weren't desegregated.

"The signs are down," he said. The federal government had forced this upon them. "But I'll have you know that the state of Mississippi still is segregated!"

The conversation lagged, partly because we disagreed on most points and partly because I was afraid to state my position since he held the whip and I could see in my mind the steel bars on the cell door we had just passed. However, I apologized for creating a disturbance and he admitted that the signs were down and I had no way of telling where to go.

He was quite concerned about his freedom and said he had a right to associate with the kind of people he chose to associate with. I agreed with him on that. He went on to say that he believed the Negro should be educated and should be able to vote, but (and here he increased his volume considerably) "the nigger can never and will never be my social equal."

"Well," he concluded, "I can't see where you've done anything for which we can hold you, so you may go." I thanked him and left. Outside I had an almost irresistible urge to photograph the police station. But I didn't.

The southern white is getting used to people disagreeing with him, but he has pet arguments which he uses in defending his position. The sheriff had ready answers but I found it hard to speak up because of the circumstances. No one I talked to ever said "Negro"—it was always "nigger." Desegregation is not integration. This generation will not integrate with the Negro, but legislation and a Negro voice in politics will remove barriers so that succeeding generations will be better able to integrate.

NEWS

Mennonite Churches in South Hold Conference on Race

"It is a sin to prevent a Christian brother, whatever his color, from worshipping with us." This was the recurring theme at the conference on race relations held in Atlanta, Ga., February 25 and 26, by the Mennonite churches of the South. Some said it without qualifications. Others tried to say it more politely, reminding the conference of the deep-seated prejudice which exists in the South and the long time it will take to root it out.

Eight Mennonite Conferences — Virginia, Lancaster, South Central, Ohio and Eastern, Conservative, Church of God in Christ, Mennonite; Mennonite Brethren, and the General Conference — were represented at the sessions. The hundred delegates came from Virginia, South Carolina, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and several Northern states.

The conference was initiated by the MCC Peace Section. The planning and steering committee consisted of Truman Brunk, chairman, Newport News, Va.; Edgar Metzler, secretary, Akron, Pa.; John Wenger, Allemands, La.; Titus Bender, Meridian, Miss.; Paul Dugan, Atmore, Ala.; Vincent Harding, Atlanta, Ga.; and Martin Lehman, Tampa, Fla.

Gammon Theological Seminary in southeast Atlanta was the site of the meeting. This Negro Methodist seminary moved to a new location three years ago, leaving the old campus to be used as a conference center. The stately classroom building, dormitory, and dining hall where well suited for the meeting.

The conference began by asking the questions: What is the problem? Is the race issue a moral crisis? What challenge does it present to our churches?

It became apparent early in the meeting that the race problem was indeed a crisis. Elvin Martin, pastor of the integrated Lancaster Conference church in Atlanta, summed it up this way: "This crisis is basically spiritual in nature. We have a crucial problem when we try to divide the body of Christ."

There was no findings committee, but the representatives divided into seven groups on the final afternoon of the conference to discuss the Southern churches' call to obedience in view of the racial crisis. The following are some of the questions, suggestions, and comments which came out of these groups:

Is it right to create unnatural or artificial situations in order to confront people with the need for better race relations? For example, should churches in white communities invite Negroes to attend their services even if the nearest Negroes live some distance away and are much nearer to "colored" churches?

In response, it was said that a problem which is prevalent throughout the entire country can hardly be called unnatural. One person commented that preaching the Gospel creates unnatural situations. It was recognized that to bring about these confrontive situations was to court trouble and suffering.

The question was asked if Jesus in His ministry had ever deliberately placed Himself in inflammatory circumstances. The answer came back quickly that His incarnation was exactly this sort of thing.

Several discussion groups suggested that belief in the equality of races should be part of each church's membership requirements.

They were divided in their attitude toward participation in demonstrations. Some felt they couldn't take part in marches and protest actions, but they would not want to deny participation to members who felt led to do this. Others, however, had serious questions about demonstrations.

Suffering is bound to come when people follow Christ as disciples. Discipleship requires a believer to look at all men as equal.

The fear was expressed that the efforts of many years of evangelization could be wiped out if "white" mission churches would have to integrate immediately. Some cautioned that the Southern churches should not be pressured into taking hasty action. The reply was that the church had already had many years in which to act and had done nothing. One participant said, "Is it really the gospel of Jesus Christ when people are allowed to believe that the church is white?"

If local law is in conflict with federal law, said one group, the latter should take precedence; and God's law, of course, should take precedence over the law of the land.

Is a church really the church if

it is segregated? Is it possible for a person to be both a Christian and a segregationist?

A representative from the North said, "We have not truly faced the situation in the North . . . We want to express our confidence in our brethren in the South who are in the midst of the problem." Earlier in the conference a representative from Pennsylvania confessed, "In the end the Southern churches may have to show the Mennonites in the North what true brotherhood is."

Participants in the program included: Charles Demere, Episcopal Church, Atlanta; Tom McPherson, AME Church, Atlanta; C. T. Vivian, Southern Christian Leadership Conference, Atlanta; Grant Stoltzfus, Harrisonburg, Va.; Vincent Harding, Atlanta; Harold Regier, Gulfport, Miss.; Linden Wenger, Harrisonburg, Va.; Guy F. Hershberger, Goshen, Ind.; Truman Brunk, Newport News, Va.; Nelson Kauffman and Peter Ediger, Elkhart, Ind.; and Harry Wenger, Moundridge, Kan.

The responses to the conference were enthusiastic. One minister said, "It would take me five times as long to tell what I plan to do in the future than what I did in the past." Another participant confessed, "We get disturbed when we see ourselves as we really are." "None of us can go home the same as we came," was another comment.

SEMINARY SUMMER SCHOOL

Ross T. Bender will be the director of the 1964 Associated Mennonite Biblical Seminaries' summer school. The Associated Seminaries is a cooperative relationship between the Goshen College Biblical Seminary, Goshen, Ind., and the Mennonite Biblical Seminary, Elkhart, Ind. Summer students will meet for all courses on the Elkhart campus.

The summer program will be two three-week sessions, the first from June 29 to July 17, and the second from July 20 to August 7. Three courses will be offered each term. Professors from both seminaries will teach the courses.

The courses and their instructors for the first term are: "Devotional Classics Existentialism and the Christian Faith," Cornelius J. Dyck; "Pastoral Care and Counseling," Paul M. Miller; "Theology of Missions," John H. Yoder.

For the second term the courses and their instructors are: "The Ministry of the Laity," Leland Harder; "Genesis," Millard C. Lind; and "Petrine Epistles," Erland Waltner.

Each course will carry two semester hours of credit. Students will have the option of receiving a third hour of credit by doing additional work under the instructor's direction.

Tuition per semester hour will be ten dollars. Rooms for single students will be available on campus for one dollar per day. Campus apartments for married students will cost in the range of twelve to fifteen dollars per week. Meals will be available to students through a cooperative boarding club arrangement in which they will share responsibilities for perparing the food.

FOLKSINGING AT BETHEL

The traditional annual Mennonite Folk Festival will not take place this year. However several aspects of a folk festival are being scheduled for the weekend of April 4-5.

Amish and German folklore films will be projected on Thursday evening, April 2 and on Sunday evening, April 5 at 7:30 on each evening.

A special feature on Saturday evening, April 4, will be a folksinging festival. William Koch of Manhattan will tell of Kansas folklore and sing songs from Kansas Land. Delores Rempel of Topeka will sing a number of the old German folksongs as well as several in Low German. In addition, Bethel students will contribute from their "hootenany" repertory. The audience also will participate in several numbers.

CIVIL RIGHTS SPEAKER

C. T. Vivian, director of affiliates of the Southern Christian Leadership Conference, Atlanta, Ga., will address a public meeting at Memorial Hall, Bethel College, North Newton, Kan., on April 11. He will discuss the "Crisis of Civil Rights in the South." Vivian has had long experience in the civil rights movement. He was a leader in the integration of lunch counters in Peoria, Ill., over fifteen years ago, and several years ago was on the first freedom bus to enter Jackson, Miss. He along with four other ministers were the first group of clergymen ever to be arrested in the northern hemisphere for resisting the system of segregation.

Vivian is being sponsored by the Peace Fellowship of the Bethel, Tabor, and Hesston Colleges.

WORK FOR 600 PEOPLE

Because it requires approximately 625 people to keep the Mennonite Central Committee program functioning without faltering, there are never too many candidates looking into service possibilities. Most of these are volunteers accepting two or three year assignments. Terminations regularly keep pace with new appointments so that in 1964 a wide range of service opportunities greets our Christian communities.

Persons serving in Foreign Relief Services, Voluntary Service, Pax, and TAP, receive a fifteen dollar monthly allowance, round trip transportation, and living costs. Mennonite Mental Health Services, Ailsa Craig Boys Farm, and the headquarters at Akron, Pa., offer positions on a salary basis.

Teaching The Teachers Abroad Program (TAP), has openings for thirty-five teachers in six African nations, namely, Northern Nigeria, Nyasaland, Northern Rhodesia, Kenya, Tanganyika, and the Republic of Congo.

Prospective Congo teachers should be familiar with French and will get one year of French language study before beginning their assignments. Applications for 1964 should be initiated by April 1.

Ten teachers can make a concentrated response to the educational needs of Cleveland's inner city, particularly among Negroes who have had limited access to good education. Primarily, elementary teachers will be required.

Ten elementary and secondary teachers can go to Newfoundland, Canada.

Psychiatric Hospitals Brook Lane Farm Hospital, Hagerstown, Md.; Prairie View Hospital, Newton, Kan.; and Kings View Hospital, Reedley, Calif., have openings for nurses, male and female aides, accountants, secretaries, kitchen and housekeeping staff, maintenance

(continued on 221)

1963 MCC ANNUAL REPORT

MENNONITE CENTRAL COMMITTEE AGENCY FOR RELIEF, SERVICE, AND MENTAL HEALTH SERVICES

IN MEMORIAM

P. C. Hiebert, 1878-1963
MCC Chairman 1920-53

1963 MENNONITE CENTRAL COMMITTEE

MENNONITE CENTRAL COMMITTEE MEMBERS: Ira J. Buckwalter, *Lancaster Mennonite Conference;* J. Winfield Fretz, *General Conference;* T. E. Friesen, *Canadian Mennonite Relief Committee;* Albert Gaeddert, *General Conference;* Andrew Gingerich, *Conservative Mennonite Conference;* Elam L. Kauffman, *Beachy Amish Mennonite Church;* Clayton Keener, *Lancaster Mennonite Conference;* John E. Lapp, *Mennonite Church;* Orie O. Miller, *Executive Secretary Emeritus;* J. B. Martin, *Mennonite Church;* David P. Neufeld, *General Conference;* Fred Nighswander, *Conference of Historic Peace Churches;* C. J. Rempel, *Nonresistant Relief Organization;* Sam J. Schmidt, *Evangelical Mennonite Brethren;* E. J. Swalm, *Brethren in Christ;* Harry D. Wenger (Arverd Wiggers, Alternate), *Church of God in Christ, Mennonite;* John Wiebe, *Mennonite Brethren;* Merlo Zimmerman, *Evangelical Mennonite Church;* associate members: Kenneth Geiger, *United Missionary Church;* Tillman Habegger, *Missionary Church Association;* George J. Rempel, *Emmanuel Mennonite Church.* EXECUTIVE COMMITTEE (as of November 30, 1963): C. N. Hostetter, Jr., Chairman, *Brethren in Christ;* Robert S. Kreider, Vice-Chairman, *General Conference;* William T. Snyder, Executive Secretary, *Member at Large;* Atlee Beechy, Assistant Secretary, *Mennonite Church;* H. Ernest Bennett, *Mennonite Church;* Waldo Hiebert, *Mennonite Brethren;* J. J. Thiessen, *Canadian Mennonite Relief and Immigration Council.*

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Cover: an olive branch (reconciliation) superimposed over barbed wire (tension, hostility), designed by Robert W. Regier, photo by H. Harold Lambert. Layout consultant: John Hiebert.

CHAIRMAN'S MESSAGE

Photo by Paul Almasy

Why does the MCC ministry continue?

The Mennonite Central Committee's ministry of Christian relief to the hungry and suffering in Russia was begun in 1920. Why does this ministry continue in 1964?

In 1963 half the world went hungry. Hard to believe, but true nevertheless. The World Food Congress, convened in Washington, D. C., June 4-18, 1963, reported that "the persistence of hunger and malnutrition is unacceptable morally and socially and is a threat to social and international peace, and that the elimination of hunger is a primary task of all men and women. We must strive to achieve freedom from hunger in every corner of the earth." Asia, with half the world's people, eats only one-fourth of the world's food. The United States, with one-fifteenth of the world's population, consumes one-fifth of the world's food.

Millions of refugees remain homeless. At the close of World War II, millions of European refugees were stranded away from their homelands. The refugee need has now shifted to the Middle East, Asia, and Africa. During the last twenty years 80,000,000 people have fled or been driven from their homes. The twentieth century has come to be known as the "Century of the Homeless." In the last five years a shocking number has been added to the total each year.

The suffering hope, hunger, and cry for relief, love, and service. In many areas of our broken world, medical service and nursing care are even more scarce than food. There are MCC doctors serving where there is only one physician for 200,000 people. Men suffer from hatred, strife, race prejudice, ignorance, selfishness, and natural disasters. In our affluent American society emotional and mental illness takes a high toll. Our sick world calls for service that provides enlightenment and that fosters understanding, goodwill, peace, and brotherly kindness. The army that battles suffering is still woefully small.

The Bible clearly defines our duty. The Christian has an obligation to the hungry, the homeless, and the suffering. Duty calls for more than words. It calls for action. To deny love, service, and help to the needy is to be guilty of the neglect of Christian duty.

Plenty without compassion corrupts life. Canada and the United States have accumulated large stocks of surplus food. We live in plenty. Many of the moral problems that plague our nations are the outgrowth of our affluent society. Sodom went to ruin because of her "pride, idleness, and fullness of bread." President Rodhakrishnan of India said recently in Washington, "The painful reality of the starving millions of the world must rouse the conscience of those who are placed in better conditions. The needy have a claim on your abundance." To fail to respond to human need and suffering will corrode our consciences and corrupt our life.

For the Mennonite Central Committee

C N Hostetter

C. N. Hostetter, Jr.
Chairman

A Paxman pours milk for Algerian boys.
MDS volunteers build homes for Hurricane Flora victims.
Teacher in Africa gives piano lesson after school hours.

1963 HIGHLIGHTS

Disaster Service in Haiti. Nineteen sixty-three was an eventful year for the Mennonite Disaster Service units in the United States and Canada. They responded to numerous emergencies at home, but one of their biggest achievements was the sending of thirty-five men, in four teams, to Cotes de Fer and Petit Goave in southern Haiti to build homes for ninety families which were left homeless by Hurricane Flora and to help the Haitians restore some of their normal community services.

Enthusiastic Response in Yugoslavia. If Haiti was MDS's biggest effort in 1963, earthquake-torn Skopje, Yugoslavia, was the place where they were received with the greatest appreciation. The three Mennonite volunteers who helped erect prefabricated houses in one of Skopje's satellite communities during October and November were overwhelmed by the genuine friendliness with which the Yugoslavs accepted them.

Oaklawn Psychiatric Center Dedicated. The $950,000 Oaklawn Psychiatric Center, Elkhart, Indiana, was described at its dedication in September as "the blossom, the fruit, and the works of solid religion." The speaker was Dr. Kenneth Appel, a former president of the American Psychiatric Association. Dr. Appel said the center, which is one of four psychiatric institutions operated by Mennonite Mental Health Services (MMHS), is a new bulwark against many of the destructive forces in man and society.

MMHS Studies Role. Mennonite Mental Health Services, a board appointed by MCC, during the year grappled with the problem of what its evolving role should be in the mental health program. MMHS formerly administered the hospitals, but the local hospital boards have taken over more and more of this responsibility. This has made it less necessary for MMHS to function in an administrative capacity. The hospitals and MCC both feel, however, that MMHS must continue to play a leading role in the program, if not administratively, then in giving professional guidance to the hospitals, in providing a connecting link between the psychiatric centers and the Mennonite churches of the United States, and in guiding the thinking of the constituency on the subject of the Christian faith and mental health. An MMHS-appointed committee worked at this problem during 1963 and is expected to make its recommendations in 1964.

Indian Churches Organize Service Committee. The Mennonite, Brethren in Christ, and United Missionary churches of India are experiencing a growing interest in the peace teaching, voluntary service, and other ways of speaking to pressing social problems. In response to this concern they organized the Mennonite Central Committee of India. The MCC of North America was asked to affiliate with this new organization to serve in an advisory and liaisonship capacity. The Indian MCC's first project was to send two short-term Indian volunteers to East Pakistan to give emergency assistance to cyclone victims in the Chittagong region.

Cooperation with European Mennonites. The new relief and service agency of the German Mennonites, Diakoniewerk der Mennoniten (DWM), grew significantly in 1963. It began a clothing program, processed the first trainee applicants for Europe, provided personnel for Mennonite relief and service projects in Europe and North Africa, and gave assistance to Mennonites who returned to Europe from South America. The MCC is cooperating with DWM and other European Mennonite groups.

Seminar on the Christian and War. A two-day seminar on the subject of "The Evangelical Christian and Modern War" was held at Winona Lake, Indiana, in August. Thirty-two evangelical scholars from various denominations were present at this meeting which was initiated by the Peace Section. *Christianity Today* summed up the seminar thus: "The Anabaptist and Reformed traditions remained as far apart as they were four centuries ago. On the other hand, both groups felt that they had obtained a new understanding of each other's position and a new appreciation of each other as Christian brethren."

First Trainees to Europe. In 1963, after fourteen years of operation, the Trainee Program finally became an exchange program in the real sense of the word. Sixteen Canadian and U.S. young people were the first North Americans to go to Europe to live with Mennonite families for a year under this program.

TAP: Opportunity of Century. The Teachers Abroad Program in Africa observed its first anniversary in 1963. Paul Mininger, president of Goshen College, visited most of the teachers during the summer and reported that they are "getting along well in their assignments and are making excellent contributions to the schools in which they are serving as well as to the Christian witness of the churches in their communities. They are enthusiastic about TAP and cannot understand why more young people are not coming to help meet the tremendous need." President Mininger came back with the feeling that Africa's call for teachers is one of the greatest opportunities facing the church in this century.

Mennonites and the Race Crisis. Many North American Mennonites discovered in 1963 that the racial revolution in the United States is genuine. It became apparent during the year that the problem was one which would not be solved unless the country's citizens, especially the Christians, would face the issue clearly and respond to it in an attitude of repentance, love, and courage. The Peace Section continued to support the work of a full-time representative in the South during the year. It also placed a representative in Washington, D. C., for several weeks during the summer to assist delegations and individuals who were interested in speaking to their congressmen about civil rights and other concerns.

Record Number in Service. The number of persons serving in the MCC program stood at 623 at the close of 1963. This was the second year that the total surpassed 600. A breakdown of this figure into categories showed that there were 269 serving in overseas projects, 191 in the MMHS hospitals, and 163 in other U.S. and Canadian institutions and offices. One hundred and eighty-nine attended orientation schools at Akron, Pa., during the year.

Steady Growth in Food and Clothing Contributions. Four hundred and fifteen tons of clothing, bedding, shoes, soap, school supplies, and bandages were received by the MCC's five clothing centers during 1963. It would have taken a 14-car freight train to move all this material. Christmas bundles, too, were contributed in record numbers—37,866 of them. This was an increase of 2,000 over the previous year. More than 260,000 two-pound cans of meat, fruit, vegetables, and lard were processed for overseas distribution during the year. This was the largest amount of food contributed since 1954. The steady growth in the food and clothing given to the MCC is a tribute to the diligent work of many local sewing groups and relief committees.

SO MANY OF OUR FELLOWMEN ARE BROKEN OF MIND, SPIRIT, AND BODY. THEY ARE THE VICTIMS OF IGNORANCE, DISEASE, HATE, HUNGER, AND INTENSE FEELINGS OF INADEQUACY . . .

THEY CANNOT STAND A ONE

The people who receive help through the Mennonite Central Committee each year are not statistics. They are individuals with hopes and aspirations very similar to our own.

This year, to emphasize the person-to-person relationships which characterize so many of the MCC's relief, service, and peace efforts, the annual report focuses on individuals and groups who were helped during 1963. The following illustrative incidents show how MCC workers attempted to take their place beside people who needed encouragement, guidance, food, and other assistance.

The charts and graphs which are interspersed throughout the report tell how the Mennonites and Brethren in Christ of Canada and the United States supported the MCC's various activities during 1963 and the two preceding years.

Angolan Refugees Ambushed

It was in the dead of night, September 10, 1963. A party of 180 Angolans was quietly making its way to the Congo border, and to freedom. A few members of the group were soldiers. One carried a machine gun, but otherwise they were poorly armed.

Suddenly, chaos!

Portuguese soldiers, lying in ambush, threw hand grenades at the hapless Angolans.

It was the middle of the snake-like line of fleeing refugees which was attacked. The people in front scrambled out of danger and made it safely to the Congo border. The tailenders quickly returned the way they had come. No one knows what happened to the people in the middle.

The eighty people who got through were a pathetic lot. Most of the children in the group were suffering from malnutrition; some were in such poor health that they had to be hospitalized.

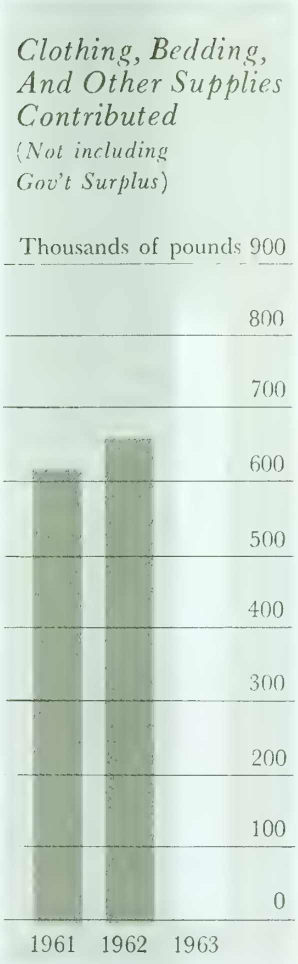
Among the eighty were two brothers, Eduardo, 9, and Manuel, 4. When the members of the party scattered during the ambush, the two boys found themselves alone. They walked for many hours through the long bush grass. Eduardo carried little Manuel much of the way. Finally, after much walking, stumbling, and searching, they reached safety.

Fortunately, someone was there to help the two boys and the many other Angolan refugees who were streaming into the Congo. The Congo Protestant Relief Agency, of which the Mennonite Central Committee is a member, stood ready to help. They shipped in food, clothing, and other materials to assist them in getting re-established in their new country.

Harvest of Orphans

One of the bitterest results of the Korean War has been the harvest of orphans and abandoned

An Algerian lad stands shivering in the cold with only a tattered blanket to keep him warm.



Clothing, Bedding, And Other Supplies Contributed
(Not including Gov't Surplus)

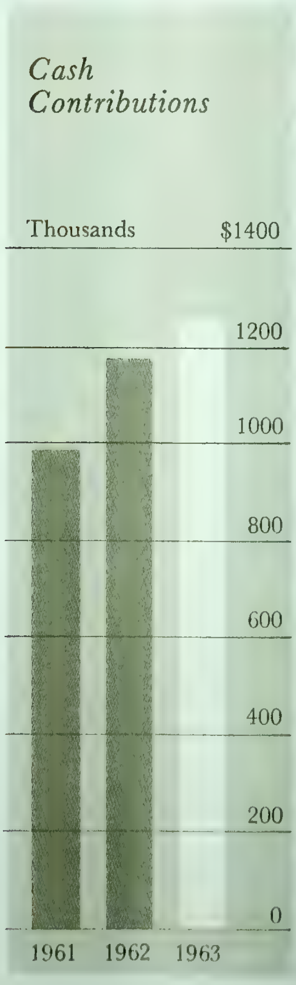
babies which it has left behind. In the vicinity of Pusan, alone, there are ninety orphanages, each of which cares for an average of 110 children under 15 years of age. The number of abandoned babies increased during 1963 as the cost of living climbed. An average of twelve children a day were brought into one Korean home for abandoned children during the early part of 1963.

In 1962 the MCC saw the need for a program which would enable poor families to keep their children. This resulted in the establishment of the Family-Child Assistance Plan, which provides school tuition for a child and cash for the family to buy urgently needed food and clothing.

The family-child program, however, did nothing for the children who already were in orphanages. To partially meet this need, a trained MCC worker began child-care training courses for orphanage staff members. The first three-month course began in March, 1963. Twenty-eight trainees from various orphanages in Taegu graduated from the government - approved course in June. A second course, this time exclusively for orphanage housemothers, was begun in October.

Helen Tieszen, director of the training program, summed up the benefits of the first course in these words: "Many of the trainees who were already doing good work in their orphanages gained a deeper insight into their roles and what they might do for the children. A few of them changed astonishingly in their attitude towards the children in their care."

The foregoing is a new project. It shows how MCC volunteers are seeking creative ways of speaking to pressing social problems.


Cash Contributions

Migrant Mother Learns to Sew

Mrs. H. is a migrant woman. She has five children, ranging in age from eight years to seven months. Last summer, while working in the state of New York, she was introduced to a summer service worker. The volunteer listened attentively as she told of her long-felt desire to learn how to sew.

The worker recognized this as an opportunity to be of real service to this woman and her family. The lessons began the next day. The facilities in the camp for cutting and sewing were primitive, but by the end of the first lesson a new dress for the baby was well under way. Before the first dress was finished, Mrs. H. began on a second project, to test the things she had learned.

Field work prevented her from accomplishing much more during the rest of the summer, but she was looking forward eagerly to the fall and winter when she would be able to make use of her new skill to sew some of the clothes for her growing family.

Indian Churches Study Peace Issue

When the armies of Communist China invaded India in 1962, the Mennonite and Brethren in Christ churches of India abruptly came face to face with the problem of the Christian attitude toward participation in war. They had been interested in this question prior to the invasion, but it became an urgent problem when the war began.

One of the churches' first responses was to begin plans for the production of peace literature in the Hindi language. P. J. Malagar, executive secretary of MCC (India), was later made available to work on peace interests for all the Mennonite and Brethren in Christ groups in India.

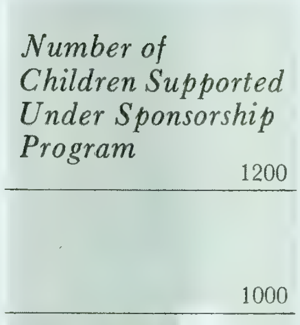
The Indian churches needed help. They requested the Peace Section to assist them financially and to send a short-term resource person to their country to more actively "promote the biblical teaching of peace."

The Peace Section responded by sending them a $1,000 contribution for literature and by making plans to send a peace missioner in 1964.

The younger churches need our support and guidance. Members of the world-wide brotherhood need to stand together during these times of rapid change, so that they can better understand each other and the situations in which they are living.

Standard Oil Co., New Jersey

Two Indonesian girls eagerly study their school lessons. The MCC sponsorship program is helping children in Korea, Jordan, Hong Kong, India, and Indonesia to get their education.



Number of Children Supported Under Sponsorship Program

Monestine St. Pierre, an MCC-supported veterinarian in Haiti, treats a donkey which a farmer has brought to him.

Veterinarian Services

Monestine St. Pierre, formerly a watchman at the MCC-operated hospital at Grande Riviere du Nord, Haiti, is now the community's busy veterinarian. The MCC unit at Grande Riviere sent him to Hospital Albert Schweitzer in April, 1963, for a six-week veterinarian course.

After the course, Monestine returned to his home community and held clinics three days a week. He and Arlin Hunsberger, MCC director, went to all the churches in the vicinity and requested the ministers to announce the new service to their members.

Monestine was flooded with work. After six weeks of operation, he had to change to daily clinics.

A minimum charge is made for his services, but the owner's ability to pay is taken into consideration.

This venture is attractive for two reasons: (1) it provided Grande Riviere with a much needed service, and (2) it enabled a man to become established in a trade.

Baby Nursed Back to Health

Juanita Mendoza is a pretty little Bolivian baby. She lives in a small mud hut with her parents and a number of their relatives. Juanita was not as strong as most children. She could not stand up at a year. Her father and mother were too poor to give her the right kind of food. Often they had no food at all.

At fifteen months Juanita got sick. Mrs. Mendoza tried all the cures she knew, but none of them worked. The poor mother did not know what to do. The doctor and the hospital were far away. And even if they did take Juanita to the hospital, they had no money for medicine. The little girl's condition grew progressively worse.

Then it occurred to the mother that the nurses at the nearby Mennonite colony might be able to help. She took Juanita there and the nurses promised that they would do what they could. At first the little girl had to get all her food and medicine by needle. She didn't like this, but she was too weak to cry. Slowly, day by day, Juanita improved. Finally, she was well enough to be taken home. It will be a long time, however, before she is strong enough to walk.

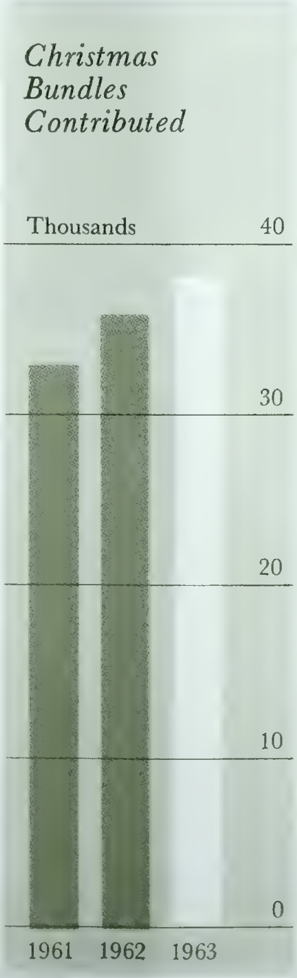
Perhaps Juanita will grow up to be like her mother, who cannot read or even write her own name. But maybe some things will have changed by the time she reaches womanhood.

Christmas in the Desert

Three villages lie huddled in a dry river bed on the windswept desert of eastern Algeria. The 2,300 inhabitants live in caves dug into the banks of the river. During the civil war they lost all their sheep. Now they have no resources of any kind except what is given to them in distributions.

Christmas bundles were distributed to the children in these villages early in 1963. Alvin Friesen, director of the MCC program in Algeria, describes the event: "I will never forget the sight. About half an hour before we were to begin the distribution, 300 children came up out of the ground from all directions and walked toward our truck. They seated themselves on the ground, girls separate from the boys, and there waited patiently for their bundles.

"It was a real privilege to give these bundles to each child in these villages and then to see them take off their old rags and put on a neat new dress or a pair of pants and shirt."


Christmas Bundles Contributed

Many people regard Christmas bundles as one of the most significant parts of the MCC program. One family in Pennsylvania prepares as many as sixty bundles a year.

Occasionally, bundles do present problems, especially when they are distributed to children who ordinarily would never receive clothes of such high quality. Not infrequently the value of a bundle which a child receives is greater than the sum which the father earns in several weeks of hard labor.

Most often, Christmas bundle distributions are the highlight of the MCC worker's term of service. One volunteer wrote: "The distribution of Christmas bundles is perhaps the greatest pleasure which comes to a relief worker. Nowhere else is the joy which a gift brings quite as apparent. The glow which one sees in the eyes of a child who receives a bundle is something which reaches into the heart."

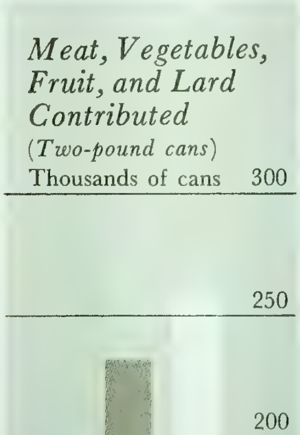
Boy Dreams of Being a Doctor

Shadrack Kaudambi is one of 67 boys in Form I at Livingstone College, which is located on the western border of Tanganyika, at Kigoma.

Shadrack's home is in a village 250 miles away. His father used to farm, but he is retired now. An older brother, a teacher, is supporting the family. His oldest sister completed Form VI two years ago. This is an accomplishment achieved by relatively few African girls. Another sister is in primary school. The children in this family are more fortunate than most Tanganyikans.

When Shadrack is asked what occupation he wants to enter, his face lights up as he answers: a doctor. His dream is to help his fellow countrymen conquer one of Tanganyika's most dreaded enemies, disease. There are many years of school ahead for him if he wants to achieve his goal, but if he retains his present determination, his dream will come true.

Two Mennonite teachers are on the staff at Livingstone College. They see teaching as one of the most vital services they can render to Africa during its present period of development. It is estimated that African secondary schools will need 7,000 expatriate teachers during the next ten years.


Meat, Vegetables, Fruit, and Lard Contributed
(*Two-pound cans*)

Sunday School at Junior Village

"What is God?"
"Where is He?"
"Can He see us?"

These are some of the questions popped at the Voluntary Service workers who conduct a Sunday school program at Junior Village, Washington, D. C.

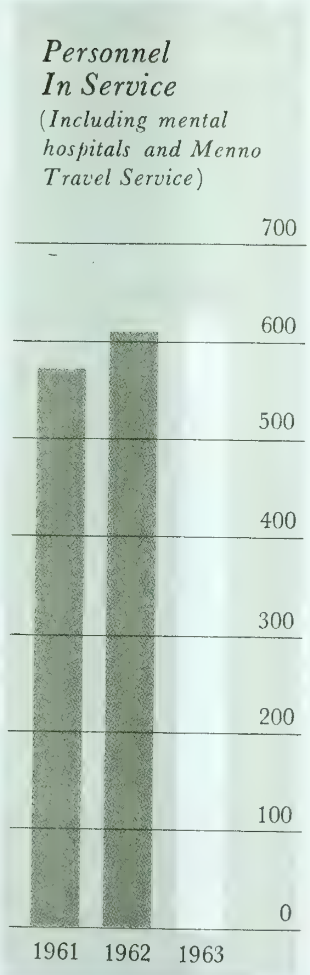
Junior Village is a temporary home for over 700 children, mostly Negro, between the ages of six months and eighteen years. A unit of nine VSers is serving in this institution. When they discovered recently that the four and five-year olds were not receiving any religious instruction Sunday mornings, they decided to have a thirty-minute Sunday school in two of the cottages.

The Sunday school begins with a fifteen-minute assembly. During this period the children sing and listen to Bible stories. Then each of the teachers takes ten children into a classroom for an additional fifteen minutes of singing, coloring, learning Bible verses, and listening to stories.

The unit members are enthusiastic about the Sunday school. One of them summed it up this way: "We find the children eager to learn about Jesus. Some of them ask us each day if we'll have Sunday school again. We are glad for the opportunity of teaching and witnessing to these young souls."

Can we let Eduardo, Juanita, Shadrack, and Mrs. H. stand alone? No! All that is good within us cries out that they must be helped.

The foregoing are nine illustrations of where the Mennonite Central Committee tried to take its place beside the people, near and far, young and old, who needed the supporting arm of a friend or brother. The important ingredient in almost every case was the MCC volunteer whose presence and Christian concern gave the act of love a personal touch. This was service "in the name of Christ." There are many, unfortunately, who will stand alone.



Personnel In Service

(Including mental hospitals and Menno Travel Service)

A Paxman demonstrates the use of fertilizers to farmers in India.

FINANCIAL SUMMARY

For the Year Ended November 30, 1963

WE RECEIVED		
Gifts of Cash	$1,256,497.06	
Gifts of clothing, bedding, food, supplies, etc., from churches and individuals	1,344,276.93	
From the governments of U.S. and Canada	275,580.39	
Receipts of the four mental hospitals and Ailsa Craig Boys Farm	1,432,569.80	
Other income (Note 1)	358,361.24	$4,667,285.42
WE SPENT		
Foreign Relief and Services	$2,716,978.26	
Voluntary Service	180,665.65	
Peace Section	54,549.49	
Mennonite Disaster Service	8,417.50	
Mennonite Mental Health Services	26,077.34	
Mental hospitals and Ailsa Craig Boys Farm operations	1,351,491.25	
Other expenditures (Note 2)	68,525.40	$4,406,704.89
Excess of receipts over expenditures		$260,580.53
Funds held for specific purposes		$266,854.04
Available fund deficits December 1, 1962		$109,622.85
Available fund deficits November 30, 1963		$115,896.36

Note 1: Material aid repayments, trainee repayments, teacher abroad salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation as well as headquarters housekeeping and housing expenses are included in this amount.

Gifts to the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas, maintain the Mennonite Central Committee relief work as well as a varied testimony of healing and service. This work of love depends on you. Give generously.

Printed in the U.S.A.
[illegible] 70M

workers, and persons to assist in recreational and similar activities.

These three hospitals are also looking for professional personnel to take positions as psychiatrists, psychologists, and social workers.

Voluntary Service The MCC Voluntary Service department administers programs in Haiti, Dominican Republic, Mexico, Newfoundland, and projects in the U.S.

Volunteers are assigned to institutions for retarded, homeless, and delinquent children in the U.S.; agricultural services in Haiti and Mexico; medical services in Haiti and Newfoundland. Medical personnel is urgently needed for a newly developing hospital program in the Appalachia region of the U.S.

Mature, committed Christians are needed for the MCC work in Atlanta, Georgia, where volunteers are engaged in a ministry of reconciliation.

To carry on its diversified work, Voluntary Service is looking for secretaries, teachers, psychiatric aides, unit leaders, matrons, nurses, agricultural workers, children's workers, and normal control volunteers for the National Institutes of Health, Washington, D. C.

Foreign Relief and Pax Here are openings for registered nurses, medical doctors, and program directors. Major countries needing attention in 1964 include South Vietnam, Algeria, Paraguay, and Indonesia. Matrons are needed in Algeria and Greece.

The greater number of this year's Paxmen will be sent overseas during the months of June, July, September, and October. Pax fellows are being placed in Africa—Algeria and the Republic of Congo; South America—Bolivia, Brazil, Paraguay; Greece, and India. Other fellows, likewise doing their alternative service in Mexico and Haiti, come under Voluntary Service administration. The skills required in all of these ocations are strongly agricultural n nature. Although no road buildng is anticipated, a few men with construction and mechanical skills will be needed.

However, Pax is not limited to agricultural work. Among other hings, Paxmen are needed for reief distributions; tutoring at the Weierhof School for Boys in Germany; construction, maintenance, and repair of buildings and equipment. Two positions, those of electrical engineering teacher and mechanical engineering teacher for Crete, are extremely important and challenging.

WINTER VACATION AND VOLUNTARY SERVICE Mr. and Mrs. Peter Enns, from the Bergthaler Church, Winkler, Man., spent their winter vacation at Mennonite Central Committee headquarters in Akron, Pa. Arriving on January 20, Enns, a licensed plumber, began work on the new dining hall being built at Akron. His wife worked part time in the clothing center cleaning and preparing clothes for overseas shipment. Their youngest child came with them and enrolled in the seventh grade at Ephrata. They left their short term of voluntary service the end of March feeling it was an excellent way to spend a winter vacation.

Aptitude for learning a foreign language is considered in accepting Paxmen.

Menno Travel Service Frequently, Menno Travel Service has opportunities for secretaries and bookkeepers, and occasionally openings for branch managers and administrative assistants.

There are regular openings for stenographers and personal secretaries. Two accountant positions will be open in June; two maintenance positions in June and September; one mail clerk position in August; and a central files supervisor is needed immediately.

For more information and for application forms, write to the Personnel Office, Mennonite Central Committee, Akron, Pa. For other service opportunities, write to your Conference service office, 722 Main St., Newton, Kan.

GOSHEN RETIREMENT HOME

Greencroft Villa will be the name of a retirement community to be built in Goshen, Ind., next fall. A project of the Mennonite Board of Missions and Charities, the community will be open to all people of the area regardless of race or creed.

The community will have a central manor surrounded by individual cottages, multiple apartment houses, and a nursing center. Housing will be available on a rental basis.

One of the main purposes of the villa is to provide opportunity for senior citizens to maintain their personal effectiveness by becoming involved in service projects in the church, community, and other social agencies. The board of directors recognizes the wealth of potential that senior citizens represent; therefore the villa is being planned with a program of varying service outlets.

Greencroft Villa is similar in nature to two other recently established senior citizens' residences under the Mennonite Mission Board—Schowalter Villa, Hesston, Kan., and Lebanon Villa, Lebanon, Ore.

John Jennings of Goshen is chairman of the board of directors. Others serving on the board from Goshen are Frank D. King, Amos E. Kreider, Marner Miller, Mrs. Edward Brookmyer, and Mrs. Jacob Erb. Members from Elkhart are Dr. Peter Classen, Dr. Edward P. Mininger, Clifford Martin, and Arthur Weaver, Glen Yoder, Shipshewana, and Simon Gingerich, Wakarusa, also serve.

HOSPITALS REPORT ON SERVICE

The 1963 annual report of Bethel Deaconess Hospital and Bethel Home for Aged, Newton, Kan., states that during the past year 2,734 patients received 20,540 days of nursing care. Over a thousand received medical treatment; 818 received surgical treatment; 449, obstetrical treatment, with 390 infant births. There was an average of 56.3 patients per day. Outpatient procedures totaled 13,389.

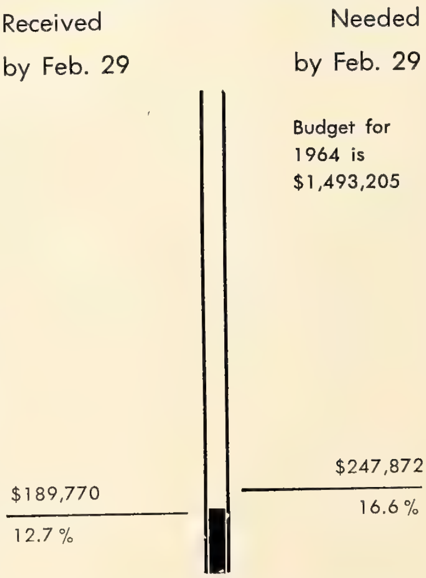
Hospital operating cost per day was $1,579.82, with average cost to patient per day of $32.29. Nearly $23,000 worth of free services were given.

In 1963, eighty-nine different persons received care at Bethel Home for Aged. The average age of the twenty residents who entered during the year was 79.6. At the end of the year, twenty-nine residents were classed as self-care, nine were relatively independent, and twenty-nine were receiving larger amounts of nursing and personal care. Eighteen residents died during the year. Services rendered by the Home were valued at $124,114.72, with nearly $11,000 of this representing free or charity services.

Mennonite Hospital, Bloomington, Ill., reported at an annual meeting in January that the hospital admitted 5,173 patients in 1963, for a total of 37,116 days of care. An additional 6,674 persons were given outpatient treatment. There were 943 babies; 2,820 operations performed; 8,268 X rays taken; and 55,726 laboratory tests performed.

Administrator William Dunn said hospital operating cost per patient per day is $31.13. The national average for non-federal short-term hospitals is $36.83. Hospital costs across the nation have increased in the past five years at a rate of six percent a year, compared with a two percent increase per year at Mennonite Hospital, it was reported.

CONFERENCE STEWARDSHIP



Receipts for the first two months of the year total only slightly more than for the same period in 1963. Support of the Board of Christian Service area of work has been exceptionally good while the other boards have suffered some in receipts as compared to last year. It is much too early to predict trends for the year. We will give you a more detailed report at the end of the first quarter.

While it is hard to judge, there seems to be an increasing interest in the making of wills. A number of people have recently indicated that they are remembering the work of the Conference in their bequests. *Wm. L. Friesen, Conference Treasurer.*

HAITI PRESIDENT SATISFIED WITH MENNONITE VOLUNTEERS

Upon completion of disaster service activities, Mennonite Disaster Service volunteers were granted a fifty-five minute private audience with President Duvalier of Haiti. They met him in the Yellow Room of the Palace at Port-au-Prince on March 3.

Health Minister Philippeaux arranged the audience and coached the men on proper decorum for the occasion. Observing three coatless and tieless Mennonites, Philippeaux promptly relieved three of his office staff of their coats and ties and loaned them to the men.

The President received the group while seated at his desk, shook hands as each man was introduced, and listened to the Health Minister describe the work in Haiti done by Mennonite Central Committee units and Mennonite Disaster Service volunteers.

After the introductions, a photo album illustrating the rebuilding project at Cotes de Fer was presented to the President. He requested that these pictures be shown on television so that his people could see what foreigners had accomplished in their country. He also thanked the men for their services and announced that he wished to award them with citations the next day from the Haitian government.

On March 4, Church World Service representatives and Mennonites received citations of honor. A captain of the army and the presidential guard represented the President. Minister Philippeaux delivered a speech and presented the awards.

Philippeaux said he has known the President for fifteen years and this is the first time he has found Duvalier to be completely satisfied. He stated that Haiti has had its share of problems with foreigners and that America has often been at fault. However, the Mennonite volunteers were the most welcome foreign group in Haiti.

The President urged the men to continue the kind of work they have been doing and to "invade" his country with an even larger program. Thus ended a four month period of disaster service in Hait that has seen thirty-five men and two women volunteer under the MDS banner for work assignments at Cotes de Fer and Petit Goave.

The Mennonite Central Committee's Voluntary Service departmen has been active in hospital and community development programs in Haiti for the past six years and ha enjoyed a cordial relationship with the government during that time.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Canadian

Apr. 3-5—Deeper Life Services, Grace Church, Brandon, Man., David Schroeder, speaker.

Central

Apr. 7—Garfield Todd, former Prime Minister of Southern Rhodesia to lecture at Bluffton (Ohio) College.

Apr. 12—Bluffton College Choir at First Church, Wadsworth, Ohio.

Pacific

Apr. 17-19 — California General Conference Fellowship Meeting, First Church, Reedley, Calif.

Western

Apr. 5-9—Deeper Life Services, Medford (Okla.) Church, Walter Dyck, speaker.

Apr. 5-10 — Spring Evangelistic services, Eden Church, Inola, Okla. J. J. Esau, speaker.

Apr. 11—Vacation Bible School Workshop, Bethel College Church, North Newton, Kan.

Apr. 19-24 — Bible Exposition Messages, Bethel Church, Inman, Kan., L. R. Amstutz, speaker.

May 3—Thirty-fifth annual Mennonite Song Festival, Memorial Hall, Bethel College, North Newton, Kan.

WORKERS

William D. Nofziger, chaplain at Brook Lane Farm Hospital, Hagerstown, Md., was recently accredited as a Professional Hospital Chaplain by the Chaplain Association of the American Protestant Hospital Association at their convention in St. Louis.

Bradford Wells, Newton, Kan., was elected to the board of directors of the Bethel Deaconess Hospital Association on March 6, as one of two community representatives. Everett McCann, Newton, is the other representative who was elected earlier. Re-elected to the board at the same meeting were Gerhard Zerger, Moundridge, and Otto L. Sommer, Newton.

BAPTISMS

First Church, Reedley, Calif., on Jan. 5: Nick Hiebert.

MARRIAGES

Dennis Quiring, Grace Church Dallas, Ore., to *Kathy Holzworth,* Christian Missionary Alliance Church, Richey, Mont., on Mar. 21.

DEDICATED

Mennonite Biblical Seminary, Elkhart, Ind., on March 6, dedicated a two-family missionary apartment building. Contributions for the building were made by the Women's Missionary Association and private individuals.

DEATHS

John P. Dick, Grace Church, Dallas, Ore., born Nov. 18, 1894, and died Mar. 6.

John J. Dyck, Hoffnungsau Church, Inman, Kan., born Sept. 29, 1890, and died Mar. 10. One son and one daughter survive.

Mrs. C. B. (Anna) Froese, Hoffnungsau Church, Inman, Kan., born Apr. 23, 1888, and died Feb. 21. Surviving are her husband, two daughters, and six sons.

Mrs. Margaretha Harder, First Church, Mt. Lake, Minn., born July 6, 1884, and died Mar. 5.

Henry J. Janzen, First Church, Mt. Lake, Minn., born in South Russia, Sept. 29, 1877, and died Feb. 1. His widow, three sons and one daughter survive.

Mrs. Helena Nickel, Gospel Church, Mountain Lake, Minn., born March 15, 1892 and died Feb. 26. Four children survive.

Mrs. Adina Stucky, Eden Church, Moundridge, Kan., born Dec. 15, 1883, and died Mar. 6.

Wilhelm Schroeder, Bethel Church Winton, Calif., born Aug. 22, 1868, in Germany, and died Feb. 24. Two sons and one daughter survive.

NEW ADDRESSES

Key to the congregation code in brackets is available upon request.

Mrs. David Cathcart [73]
Rt. 2, Courtenay, B.C.
Floyd Dalke [204]
Box 308, Altus, Okla. 73521
Ivan Funk [216]
1307 Beaconhill, Irving, Tex. 75060
Mrs. Irvin Isaak [48]
13036 Ave. 428, Orosi, Calif. 93647
Daniel L. Lehman [167]
Rt. 1, Box 790, Woodland, Calif. 95695
Elsie Martin [18]
344 Melwood Ave., Pittsburgh, Pa. 15213
Edgar Neufeld [18]
5346 Juniper St.,
Shawnee Mission, Kan. 66202
Mrs. Oscar Piper [31]
5767 Lois Ave., Santa Rosa, Calif. 95401
Donald Schmidt [246]
828 Holt St., Hanford, Calif. 93230
Walter C. Thomas [52]
5324 Ebell, Long Beach, Calif. 90808
Mrs. Neil H. Thompson [124]
405 N. Madison #11, Pasadena, Calif. 91106
Mrs. May Tice [105]
422 N. 4 St., Souderton, Pa. 18964
Mrs. James W. Washbotten [31]
3730 - 1 Ave. S., Minneapolis 55409
Freddie Wiens [49]
Box 444, Meade, Kan. 67864
Martha Keeney, 1531 Spring Pl., NW, Washington, D. C. 20260 [35]
Helen Kornelsen, Jagdeeshpur via Mahasamund, Madhya Pradesh, India [152]
Duane Kroeker, 787 Sunshine Dr., Los Altos, Calif. 94022 [246]
Dora Locher, 7300 Dog Leg Rd., Dayon, Ohio 45414 [35]
Peter B. Loewen, 149 Water Ave., Holdrege, Neb. 68949
Henry Lou, 1303 N. Market St., Cordell, Okla. 73632 [99]
Mrs. Willis Mast, Rt. 2, Box 209, Dalton, Ohio 44618 [281]
Warren Moore, 1607 Latham St., Memphis, Tenn. 38100
Mrs. Susie Pankratz, 5849 N. Shafer Rd., Winton, Ill. 95388 [50]
Karolyn Pfister, 122 E. Creek Dr., Apt. 1B, Menlo Park, Calif. 94025 [81]
Mrs. Harold Pierson, Rt. 1, Eureka, Ill. 61530 [270]
Walter H. Regier, 1017 Wilson Ave., Clinton, Okla. 73601 [204]

LETTERS

CORRECTED STATISTICS

To the Editor: The editorial in the March 3 *The Mennonite* correctly quotes the annual student census report when it says that all but eight of the forty-eight General Conference seminary students attend our Conference seminary at Elkhart, Ind. But the editor's mathematics is slightly in error when he interprets this to represent ninety-four percent. Eighty-three and a third percent is more like it.

This may also be the proper occasion to draw attention to an error in the pamphlet "What's My Name," recently sent to all readers of *The Mennonite*. It reported: "Fifteen hundred of us are enrolled in Mennonite colleges and about one thousand in non-Mennonite colleges and universities." The figures should be reversed. Correct statistics, quoted in *The Mennonite* (March 3, 1964, page 137f), indicate 1,467 General Conference students in non-conference schools of higher education and a total of 982 students in Conference-related schools. *Adolf Ens, Field Secretary, Student Services Committee,* 722 *Main St., Newton, Kan.*

UNITY AT ALL COST

Dear Editor: Several weeks ago (Jan. 14) you had a letter suggesting that our Conference and the (Old) Mennonite Conference should get together for economic and practical reasons and the letter received one or two amens.

I, too, feel that the Mennonite Church as a whole would be greatly strengthened if we could get together in deeper ways in fellowship and service. We are doing much together now, but there are still many bridges to build. However, I feel that this needs to be done *not* because it is more economical or practical, but because it is the call of Christ.

Our many divisions are not glorifying Christ irregardless of the reasons for which they began. The real test of faithfulness would come if we were willing to unite even if it cost more money! Thus we should not even bring up the matter of cost. Irregardless of the cost, we need to ask what God wants of us as a Mennonite people. I believe that Christ is praying for us that we become one in spirit, in fellowship, and in work. This should be our prayer as well. Our witness to the world and to fellow Christians would be more powerful if that prayer were answered. *David Habegger,* 379 *N. Campus Ave., Upland, Calif.*

THE DRIVERS MANUAL

Dear Editor: Read with interest the article "Tomorrow's Church" by our Conference president in the March 3 issue of *The Mennonite*. Some very pointed and far-reaching questions are asked and in a degree answered, and yet when I was done reading it there seemed to be an emptiness. Certainly pointing fingers of condemnation will not do any good. The last sentence, "What are we doing now to mold them for tomorrow?" struck me.

The picture of these six youths in the old Ford is very striking. You say they need to be instructed in the "drivers manual."

We too have a "drivers manual" (the Bible). Here are some things I read in 1964 in our General Conference official publication. One seminary professor says: "We received the New Testament from the church." (Note, not God.) Here are some more ideas expressed about our "manual." "One may find in it help in making complicated choices that we face." "It is no longer possible to accept the 'manual' in childlike faith." "We should feel free to challenge and examine the 'manual.'" "The 'manual' is of the culture which produced it. It is mostly legendary and primitive."

With such an attitude towards the "manual" it seems as though we stand and cheer as they go by. "Whee!! Keep going, let your conscience (Holy Spirit?) be your guide. Make your own driving rules. Do what seems right to you." There is no final authority for faith and life. With such guidance only one thing can happen to the General Conference Church of tomorrow, a group of religious anarchists.

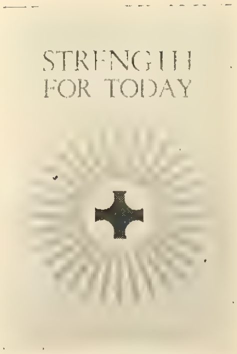
Thank God we do have a "manual" that we can trust because it is given to us by the creator of heaven and earth.

The old Ford these young people are driving has a guiding wheel. Let's tell them to take hold of it, then they will be able to steer through all the congested traffic by following the rules of the "drivers manual."

In sympathy with the reader's letter by Mrs. Calvin Nussbaum, also in the March 3 issue, I too must say, Why, oh why, must we dilly dally around when we have a sure foundation to stand on if we choose to? Is the Bible really that bad? I am afraid we are judging God (His Word) instead of standing in the judgment of God (His Word).

If our Conference is to survive we must again return to the Bible as our infallible giude to faith and life. We must teach our young people that it is the Very Word of God. That we must submit ourselves under it, instead of lording ourselves above it. *Harry Kaufman, Marion, S. D.*

Strength for Today



Meditations for patients in the hospital. Pastors will find this a helpful tool in their ministry to the sick or injured. By Arnold J. Regier. .20 per copy, $4.50 for 25, $16. for 100.

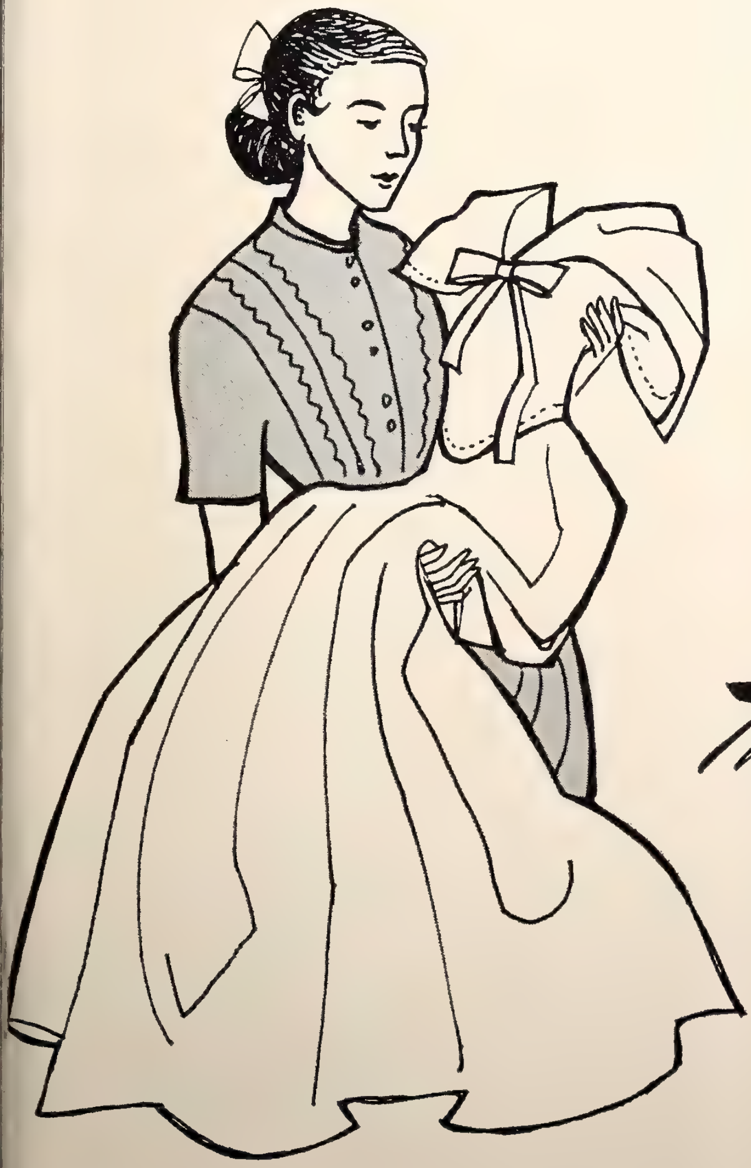
at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

YOUTH

The Prettiest Dress in Kansas

Cleo Shupp



MARY ANN LIFTED the filmy folds of the dress and buried her face in its fragrant softness. It was the color of prairie bluebells after a rain, and was so soft and light she could hardly feel its weight in her hand. It was all hers at last. It had been worth waiting for.

"It matches your eyes." Mrs. Mueller's sharp voice broke into her thoughts, and Mary Ann and various assorted clouds drifted back down into Mrs. Mueller's kitchen. "You really like it don't you?"

"Oh, yes," breathed Mary Ann. "It's the most beautiful thing I've ever owned in all my life. It's out of this world. It's a dream. It must be the prettiest dress in the whole state of Kansas. How can I ever thank you, Mrs. Mueller?"

Mrs. Mueller smiled, her eyes softening for a moment behind her dark-rimmed spectacles. "I'd say you earned it, child."

That was true, thought Mary Ann. Her back ached, and her head throbbed just remembering how she had earned it.

"I wish I could take it with me right now," sighed Mary Ann. "I just can't wait to surprise Mother with it."

"You stop by tomorrow evening and it'll be ready. I'll take a few stitches in that side seam tomorrow afternoon when I come home from the shop. You can run along now. There's not a thing left here to do."

Mary Ann restrained herself from running up Main Street and down Willow Street to home. The District Music Festival was three days away, but, oh, how she felt like singing right here and now at the top of her voice. The wide dusty street, emptied by the afternoon sun, was all at once transformed into the main stage of the Metropolitan and she was on it all alone gowned in a blue tulle dress that swirled weightlessly about her ankles. Life had become so wonderful all of a sudden that she felt as if she wanted to squeeze the whole world and shout for joy.

Of course, she admitted a little shamefacedly to herself, a dress shouldn't make that much difference. Life was pretty wonderful anyway. But having a real honest-to-goodness dress from the Mueller Dress Shop was like frosting on a cake, and the cake was her being asked to sing a solo at the music festival.

Last year she had received a rating of superior in the local festival, but that wasn't half as important as the sheer joy of singing and the realization that singing brought joy to others. Mary Ann wanted to sing until she could reach out and touch the whole world with her voice.

"Just a little more maturity, Mary Ann," Mr. Felix, the school music teacher, had reminded her. "Just a little more maturity, a little more out of the heart, and you'll sing in the state competition next year. After that, a music scholarship is practically yours. Just give it a little more from the heart."

Give me time, thought Mary Ann. Just give me time to grow up.

Mom had been so happy when Mr. Felix had come to see them about the festival. When he left her eyes brimmed with tears.

"Your father would be so proud of you," she said softly, and then instantly she had added, "Mary Ann, you need a new dress," and the worried lines that were making Mom's face look old and tired came around her eyes. The thrill of the music festival was dimmed just a little for Mary Ann.

Dresses! She just didn't let herself think about dresses anymore. It hurt less if she crossed the street downtown to avoid seeing the frothy things hanging in the Mueller Dress Shop. There was no sense dreaming about things you knew you couldn't have. Her baby-sitting money always got sidetracked into some practical use, and Mom's job as secretary at the high school was steady and fitted in with Mary Ann's school hours. And that was about all that could be said for it. There was simply no money for dresses until one actually fell apart and had to be replaced.

Her mother had cocked her head to one side, pursed her lips, and looked at Mary Ann appraisingly. It's no use, Mom, thought Mary Ann. There isn't a thing to take up of yours, or let out of mine, and nothing to cut up unless we start on the sheets.

Out loud, she had said laughingly, "Now, Mom, I'll wear my grey skirt and white blouse and it'll look fine. I have to feel comfortable when I sing, you know. None of these tight-waisted affairs holding me in. Why, I might hit a high note and burst right out of the seams."

Her mother had smiled knowingly. "We'll see. We'll see."

But the weeks had gone by and she had said nothing else, and Mary Ann knew she'd gone over the budget herself and seen the hopelessness of it all.

Mary Ann had forced herself not to think about a new dress for the festival and had concentrated on practicing her songs. Finally, the matter of a dress was almost forgotten in the fun of rehearsing with the gang from school who were singing as a group at the festival.

And then one day, Mrs. West, for whom Mary Ann baby-sat on Saturday afternoons, had asked her to stop at the Dress Shop on the way over and pick up a skirt she had ordered and left to be altered, and Mary Ann entered the Dress Shop for the first time in her life.

Mrs. Mueller, the owner, was busy unpacking some boxes and Mary Ann waited patiently while she shook out dresses of shimmering pink, and blue, and green and hung them on a rack.

"Those are beautiful," sighed Mary Ann dreamily, and Mrs. Mueller looked at her sharply. Mrs. Mueller was a tall, snappish sort of woman, brisk and businesslike. She was a widow as was Mary Ann's mother, but she was much older. She looked critically at Mary Ann.

"The Erickson girl, aren't you?"

"Yes. I'm Mary Ann." All at once she was embarrassingly aware of the contrast between her shabby skirt and blouse and the smart looking dresses on the racks all about her. She quickly stated her business and prepared to leave.

"Just a minute," Mrs. Mueller said shortly. "You look as if you knew how to work, and I need a girl for a few weeks."

Mary Ann just stood and stared. She couldn't believe her ears. Was she being offered a job in this dreamy place? Things like this just didn't happen. Her head swam and she hardly heard the rest of Mrs. Mueller's words.

"It's a big house," Mrs. Mueller was saying, "and the woodwork is all white, upstairs and down. It's not really dirty, just soiled from the furnace dust. I haven't had anyone in to clean for some time, and it's all just got ahead of me."

She looked sharply at Mary Ann. "What's the matter? Are you above housework?"

Mary Ann settled back to earth and shook her head slowly. She couldn't have worked in the dress shop, not really—she knew nothing about dresses. Her strong, rough hands knew all about washing walls, and woodwork.

She answered Mrs. Mueller quietly. "No, Mrs. Mueller, I'm not above doing housework as you put it. Any work is honorable work if you do the best you know how."

"Good. That's settled then." Mrs. Mueller nodded brusquely. "I'll pay by the hour. Do a decent job and any dress in the shop you can have at a twenty percent discount."

Mary Ann's eyes turned to a blue dress. Her earlier determination to not even think about a dress for the festival capitulated into nothingness. She knew what she wanted.

Mrs. Mueller wasn't bad at all to work for, in spite of her gruff manner. She paid well and she expected full value for her money, which was all right with Mary Ann. She'd gone along with Mary Ann's wishes to keep the job and dress a surprise for her mother.

The dress was a wonderful buy. She'd take good care of it and it would do to wear to all the special events at church and school. Maybe if she didn't grow too much it'd last right through the junior-senior banquet next year. The best part of having the dress would be the thrill of seeing the pleasure on her mother's face when she saw it.

Mary Ann turned down Willow Street. All the little houses looked alike down here, except one. It was badly in need of a coat of paint. Mary Ann turned in at its gate.

Her mother would be home by now from the school. There wasn't much to do there during the summer. She'd be surprised to see Mary Ann at this time of day. Maybe they could take a picnic out by the bluffs.

"Hi, anybody home?" she called out as the kitchen screen door slammed behind her. She waited for her mother's usual cheery greeting. There was silence.

Funny, thought Mary Ann. She pushed open the dining room door. Her mother was grabbing up scraps of cloth from right and left on the dining table and shoving them into a box. The old treadle sewing machine was opened up before the bay window.

Her mother looked up at her guiltily. "Oh, Mary Ann, here you've come home early and caught me, and I did so want it to be a surprise!" She sighed in mock distress. "Well, now that you're here I guess there's nothing to do but show it to you. It's practically finished anyway."

"Look darling!" She lifted the lid of the box, took out a dress and shook out its folds. She waited expectantly, her shining eyes on Mary Ann's face.

Mary Ann stared, speechless. The heavy satin, once white but now slightly creamy with age, fell in graceful folds. It was a nicely made dress, and it practically shouted "madeover."

"Do you like it?" her mother asked tremulously.

Mary Ann found her voice. "Mom, your wedding dress!"

"Yes," her mother said simply. "Seemed a shame to keep it packed away when you needed a good dress so badly."

"Oh, Mom, you treasured your wedding dress so," Mary Ann cried. "It was all you had left of your and Daddy's life together."

"Except you," her mother said and smiled gently.

"Oh, Mom, you shouldn't have done this for me," Mary Ann whispered and burst into tears. She threw her arms about her mother and clung to her. A door opened behind her closed eyelids and dozens of dresses danced through the door and floated weightlessly before her eyes, and they were all the color of prairie bluebells. Mary Ann resolutely closed the door. She'd go down to the shop first thing in the morning. Mrs. Mueller would understand and help her work out something that her mother would never know. Why, there was enough money tied up in that dress to paint the house, maybe, if she did it herself.

Mary Ann dried her eyes, held her mother at arm's length and looked at her tenderly. She took the heavy satin dress from her mother's hands and clung damply against her arm.

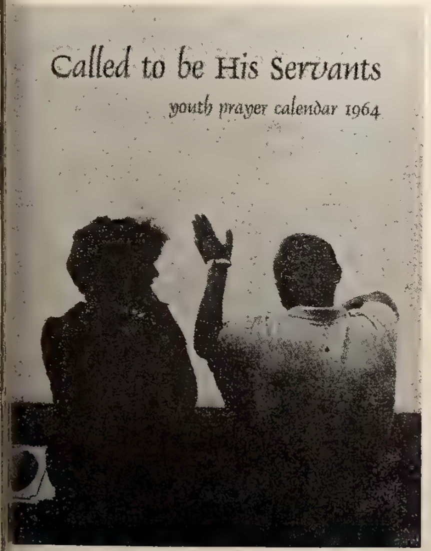
"Is it all right, hon?" her mother asked hopefully.

"All right?" Mary Ann exclaimed. "Mom it's simply beautiful and I love it! You're an old darling, you know it! Why, this is the prettiest dress in the whole state of Kansas!"

Paul Writes on Faith

An introduction to the April readings in the Youth Prayer Calendar.

"A MAN'S REACH should exceed his grasp, or what's heaven for?" —Browning



While the saying "Seeing is believing" has held great sway in our age of science and rationalism I believe there are some things that have to be believed to be seen. Have you such a faith?

What is the reward? Lewis Joseph Sherrill in his book *The Struggles of the Soul* says thus: "Faith is the actual substance of eternal life, enjoyed here and now within the temporal order of history, giving pragmatic evidence as yet not seen by mortal eyes."

The Book of Romans answers the query of the ages: "How shall a man be just before God?" Give this letter a chance to speak to you. I'm sure it can revive and enrich your Christian experience of conversion and its meaning in the ongoing Christian life. *Hugo Peters*

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COVER
Students in Leopoldville study by the light of a street lamp because they have no light at home. "The painful reality of the starving millions of the world must rouse the conscience of those who are placed in better conditions. The needy have a claim on your abundance" (President Rodhakrishnana of India, quoted by C. N. Hostetter in the Mennonite Central Committee Annual Report).

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EDITORIAL

My cousin went off to college one bright fall day. He went into the great unknown where none of his cousins, his brothers, or sisters, had ventured before. He went across the hills to take unto himself a higher education. I noted some concern among the folks back home. Around the Sunday dinner table where members of the clan gathered in weekly succession, one question came up regularly, "Will college give him a big head?"

I was still struggling with my grade school lessons. I wasn't aware that education could be so dangerous. But after the Sunday meetings, the men in the churchyard mused when the crops and weather had gotten their due. "Will college give him a big head?"

The suspense grew as vacation time approached. When my cousin turned up in public after his first heady taste of the wine of erudition, I knew he was being tested. I could hardly wait for the benediction. I drifted between the clumps of talking farmers by the church door. I shushed my noisy siblings when the subject came up in the farmhouse kitchens. "Had college given him a big head?"

Poor cousin! The answer was cloudy. Some of the uncles and aunts were disappointed. He just didn't seem the same. Education was changing him. But not everyone agreed. I was sad. My cousin could pass the tests at school, but I was afraid he was flunking some at home.

The years marched by and I put most of my worldly possessions into a trunk and headed off to the same college. I didn't know what would happen to me at school. But I knew that I would be getting the works in the home church. Or perhaps a college education was old hat by that time. But somewhere I could feel that somebody was asking, "Will college give him a big head?"

Having had a look at the test ahead of time, I tried to bone up for the exam. As I returned to my church and family, I knew judgment day was near. And did I pass? I don't know. I'm afraid a few people voted to flunk me.

But I can't say that I really mind, at least, not now. What my congregation was really trying to say in their own way was, "We're interested in you. We know you're going to get more education than we have, but we hope that you'll always be one of us." (Suffers a little bit in the translation doesn't it? It's more pungent in the mother tongue, don't you agree?)

The church has a hard time understanding its students. And each year brings us more students to understand or misunderstand. I hope that each student will have the same luxury I had in a congregation that worried about me. For I'm sure their concern went beyond my headbone. They were concerned about my faith and about my identity with the church.

I hope that each church will find its own way of sharing its concern with its students. Not all congregations are successful in this. Too many antagonize. They spend a lot of time in criticism. Much of it is crude and most of it offends students more than it shows concern and love.

Many feel that students are losing their childlike faith. To those at home this seems to be the best kind of faith. Perhaps it is. And if it is, those who hold it have nothing to fear. Students may test it, but they will surely come back to it.

But beyond a childlike faith lies a larger faith. Both students and the uncles and aunts at home need to find it. We'll find it, I'm sure, if we spend at least twice as much time listening to each other as we spend talking to each other. Figure that one out, if you can.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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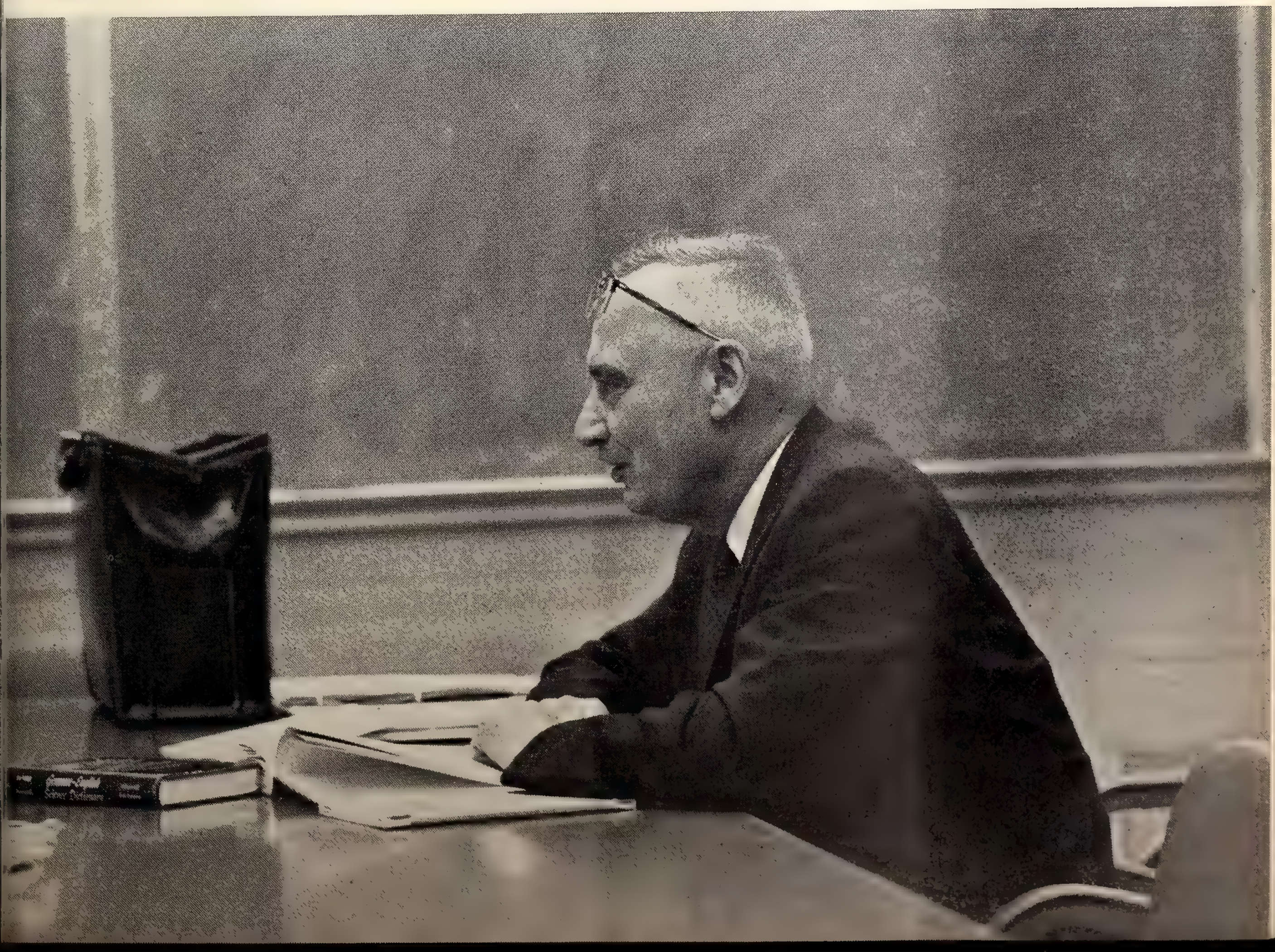

THE GRADUATE STUDENT AND THE CHURCH OFTEN MISUNDERSTAND EACH OTHER.

ONE STUDENT PROBES FOR THE CAUSES.

An Inside Look at the Student

Leo Driedger

STUDENT LOOKS for a faith that romises less but gives more. He ften feels that religion makes any high-sounding promises, but esults are meager. Alas, at times e thinks religion irrelevant.

To him the world is not an abtract, unimportant, irrelevant place. cannot be neatly tucked in some orner labelled “worldly.” Much of hat is said by the church seems ke “pie-in-the-sky.” The church nd the student seem to live in two ifferent worlds. The student finds ttle support for his religious imulses. He finds few who undertand the things that trouble him. e has a religious concern but it oesn't match with what he finds the churches.

Religion speaks in generalities. he student suspects that much of hat he hears has not been thought rough. It doesn't seem to be inensely believed. It has not been ested in the trials, doubts, disapointments, and joys of the wrestng mind and soul. Students have earned to take things apart, divide he elements so they can be oberved more closely. Religion by ontrast seems vague and obscure.

The church speaks in such absoute terms. As if life is easy, and ll the problems aren't there at all. he student does not have the anwers; he is struggling even to ormulate questions. He hopes that ome good questions will lead to ome sound answers.

Emotional oratory seldom fills the eeds of the lonely student's heart. e has a real need for fellowship nd deep family-like sharing. He eeds a meeting of minds in discusion, in love, in acceptance. Some tudents (not nearly all) feel like arginal men. Their faith will not llow them to become an intimate art of school cliques, but they also eel they cannot share deeply in their home and church communities.

“Test all things and hold on to that which is good,” might be a student's favorite verse. He is in a critical time of life. Much of what he hears is scrutinized almost automatically. In his studies he has been encouraged to examine all standards, absolutes, and ideals. Those who do not allow this privilege, seem unreal, narrow, and repressive to him.

The graduate student is not sure he has solved the riddle of the universe. He knows the world is in a dreadful state. He suspects this is part of a permanent crises. He has dreamed dreams, but he doubts that utopia will come soon. He looks for faith, but experience has taught him to suspect high-sounding slogans and rosy visions. The faith he is looking for must promise less but give more.

We find few atheists among graduate students. Will Herberg classifies students as the interested, the concerned, and the committed. Almost all are interested in religion. Most will discuss religion freely and openly. Many are concerned about religion, often asking hard, critical, and embarrassing questions of the church. But few are deeply committed to religious faith. They are intensely pushed by demanding studies; time is at a premium. He usually studies on Sundays. Why should he attend church? Most preachers are so busy answering questions he isn't asking.

In high school, in college, and now in graduate school, his studies assume the evolution of man. How does this relate to the Genesis story? He has learned about “being” and existence in philosophy, but what does this have to do with the existence of God? What is the relevance of religion to life? Other organizations often seem to do more for man. He looks for less abstract discussions on religious decision, sex, marriage, intermarriage, war, vocation, and Christ.

A discussion by students on one campus on the humanity and divinity of Christ, revealed many different views. It was an intensive encounter with what it means to be a Christian. Who is Christ and why are we His followers? Few opportunities are given in our churches to discuss such questions deeply, in open search of light, without the outcome being predetermined.

Many a student tries to combine the faith he has with the new things he learns. It is like rebuilding the mental and spiritual house in which he lives. He may despair and give up repairing his damaged faith. He may abandon the house of faith entirely. The universities are full of such students. Others refuse to renovate their house, keeping their old childhood faith, while learning much, but never bringing these two separate buildings under one roof. They live a frustrating two-sided life, not knowing which house to live in at the right time. Others rebuild, redecorate, add new rooms, shuffle the furniture around in an attempt to keep the spiritual house ready to serve the changing needs of self and the world. Often some rooms remain unfinished. The rebuilding process can result in a stronger, more adaptable, more relevant house which can stand up and share with conviction some answers to the storms of life.

These are a few glimpses into the graduate student world. Few articles on the university student have appeared in our Mennonite papers, possibly because few of us have written. As a graduate student I have done so. Many students share in large part what is expressed here.

ANITA

HOW THE CHURCH GROWS IN MONTEVIDEO

Frank Byler

ANITA WAS MARRIED before she ever heard the gospel. Because of a lack of Christian standards her marriage to an unfaithful husband was wrecked and her home broken. Following the standards of the world, she then lived with another man, to whom she was not married, and children were born to them. This man was also unfaithful.

Alicia Neufeld was a student at the Evangelical Mennonite Seminary in Montevideo. Her practical work assignment took her to Anita's home. The result of this contact was that Anita began to attend church services at the Maronas chapel. In this Mennonite Fellowship, something new began in her.

The pastors of the congregation are Boris Janzen and Eduardo Lopez. The preaching of Boris and Eduardo, along with the personal work of their wives (Mrs. Janzen is Alicia's sister and Mrs. Lopez is the former Rhoda Stoltzfus) laid the foundation of faith. Nelson Litwiller was preaching a series of evangelistic sermons in the little church; Anita was converted, and made a public confession of her faith.

Meanwhile the pastors waited for the leading of the Holy Spirit in Anita in regard to her family situation. When the man with whom she lived was unfaithful, Anita went home to her parents in Las Piedras with her children. During my visits in preparation for baptism, Anita began to ask about her situation. She recognized that it had been illegitimate. On the basis of Bible study and her desire for life in the Spirit, she decided to proceed from now on only on a biblical basis. Now she was ready for baptism.

Anita looked forward to her baptism on the twenty-seventh of November, 1963. She hoped her parents and relatives would be at the meeting to witness her initiation into the church as a committed believer. However, she had to experience how lonely the life in Christ can be. None of her family came.

While she was struggling with her own problems, she was also sharing her faith with relatives and neighbors. Around the home of her parents in Las Piedras, people became interested. They invited us to have meetings in their homes. Boris and Kaethe Janzen visited a few times; then another student, Gerhard Enns, made regular visits; and later on, Alfredo Tepox.

Anita has become interested in teaching the children of her neighbors. Her mother was converted and is being prepared for baptism. It looks as though students will have a chance to begin a new Mennonite fellowship in Las Piedras, Anita's family being the nucleus. For this we praise the Lord, and thank Him for blessing so many workers together for Him.

This is but one incident in the outreach and work of the inter-Mennonite seminary at Montevideo, Uruguay, and the Evangelization Board supported jointly by the General Conference Mennonite Board of Missions and the (Old) Mennonite Board of Missions and Charities. Four congregations are connected with this Board's work and with the German Mennonites of Uruguay.

Maronas is a group of believers under the leadership of seminary students and the director of practical work from the seminary. Eduardo and Rhoda Lopez from Mexico and Boris and Kaethe Janzen of Buenos Aires were the ones responsible the first semester. The second semester Alfredo Tepox from Mexico took the place of the Lopezes. He also took charge during the summer.

Because of the varied pastoral attention, and perhaps inadequate attention, the attendance was irregular. In spite of this, however, the conversion and baptism of one married woman is a witness to the value of this activity.

The congregation pays its own local expenses and gives something toward the rest. One family that tithes is the main economic support of this group.

Souce was taken care of by seminary students during previous years and the first part of 1963. James Martin moved there with his family in June. His leadership and presence have given renewed vigor to the congregation, and attendance grew even though they lost one family that moved to Montevideo.

A series of evangelistic meetings led by Merle Sommers and me gave encouraging evidence of the work done during the year. A number of people professed their faith in Christ during the meetings. Some of these were young married people.

This congregation pays its local expenses and proposes to pay half the rent for its church building. The young people have had an encouraging program of tract distribution in Souce and in neighboring towns where they are interested in working.

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La Paz has Walter Thielmann as astor. He is giving part time to he church and the rest to the study f music in anticipation of a music ministry in his home community, Fernheim, Paraguay. He plans for just one more year with us.

This congregation pays its own ocal expenses except for rent, and art of this also is paid by them. They would like either to buy a vaant lot and build a chapel, or peraps to buy the house where Thielmanns live, which would be large nough for a small chapel on one ide and living quarters on the ther.

Barrio La Espada is the section f Montevideo where the seminary s located. For some time the professors have been interested in beinning a witness in and around he seminary. Circumstances favored such a move this year. The mall congregation in Union had to ive up its meeting place, and a suitble place was not found. Some of he members lived in other parts f the city, so they were invited to worship at the seminary. With some f these and with the professors and some students, therefore, the congregation was organized. Students are counted as associate members with full privileges but are not included in the membership statistics since they maintain their membership in their home congregations. Families of professors who so desire are counted as members.

Nelson Litwiller and Merle Sommers were elected as the ministry for the congregation. Other members were included to make a small church council. Since the congregation meets in the seminary, it pays no rent. It has therefore taken on the support of the student pastor in Maronas for the summer, and thus contributes to the work of the *Junta de Evangelizacion.*

The four congregations have a membership of fifty-three. Attendance at Sunday school is 105; at worship, seventy-seven. Nine persons were baptized during the last year.

We hold free medical clinics in Maronas, La Paz, and Souce. Dr. Figari, a Baptist, is our doctor. He receives a small sum for his services and transportation. The clinic in Souce supports itself locally, but the other two get most of their finances through the Evangelization Board. The German congregations in Uruguay give used clothing which is sold at a small price to needy families who come to the clinics. The money received is a small income for the clinics.

The Federation of Churches in Uruguay has a radio program supported by the Uruguay churches. The Evangelization Board gives regular monthly offerings to this radio work.

The Evangelization Board is made up of one representative from each German congregation in Uruguay, one from each of the two supporting mission boards, one from the Spanish-speaking community, and an executive secretary elected by the Evangelization Board.

We are thankful to God for His blessing on this work and also to the German brethren in Uruguay who are interested and are helping, and to you who back up this work with prayers and means. May the Lord richly reward all who participate in this witness in Uruguay.

eminary students engaged in evangelism include: Boris Janzen, Alicia Neufeld, and Walter Thielmann.

NEWS

Teachers in Cleveland Slum Schools Can Break Segregation Barriers

AN INSISTENT NEW frontier facing the Christian church today is the inner core of America's big Northern cities. The voluntary service department of the Mennonite Central Committee is planning to send teachers to the Negro ghettos of Cleveland, Ohio, to help improve the educational standards.

The President of the U.S. said recently: "Full participation in our society can no longer be reserved for men of one color. We intend to to press forward with legislation, with education, and with action until we have eliminated the last barrier of intolerance."

Much of the responsibility for righting this wrong falls upon the church. Ten skilled and concerned elementary teachers, going voluntarily to Cleveland as obedient Christian disciples, and armed with the special skills needed for this assignment, can begin to make a difference. But thus far the response has been disappointing. If no more teachers apply, this project will be seriously handicapped.

Invisible ghetto walls, more treacherous than the walls of Berlin, ensnare most of the 275,000 Negroes of Cleveland. Whites and blacks are as far apart in this Northern city as they are in the South. In the North, economic barriers are swiftly taking the place of segregation by race. Lack of money effectively slams shut certain business and recreation doors in the face of the Negro. True equality cannot be achieved so long as Negroes are kept below economic par. Successful job competition is dependent upon education. For this reason, (and the only way to open all doors), it is important to keep Negro youngsters in school.

Here is the problem MCC would like to counteract: inner city schools are the most poorly equipped and maintained; offer the most inadequate curriculum; employ the most inexperienced and least qualified teachers; prepare the children for an occupational no-man's land. It is assumed these children are too incompetent to learn much, that they are fit for nothing but simple, unskilled, poorly paid jobs.

Beginning with the third grade the learning curves of deprived children, in comparison to those of average middle class children, diverge until at the entrance to junior high school there is a reading retardation of two or more years. This recurring American phenomenon routes the children of the middle class on to the track which will permit them to retain their social position, and heads the children of the lower class on to a track which leads to another generation of low income and defeated adults.

By and large our society has preferred to ignore slum schools which like the children, are concealed in the heart of the big cities. Lethargy among Christians helps to propagate a culture of despair, passing on to the young those attitudes of the adult which erode ambition, hope, and effort.

A MCC voluntary service program in Cleveland would give special attention to the teaching of reading. Since it is impossible to learn without being able to read, all teachers must become teachers of reading. The volunteer teacher would also help the child to develop a sense of identity, a pride in being Negro, a pride in being black.

Orientation for the volunteer teacher will include not only the usual two weeks at Akron, but also summer study courses on the problems of education in the inner city.

Those interested in a two-year experience in reconciliation and educational assistance in Cleveland, Ohio, should write to the Mennonite Central Committee, Akron, Pa.

BERNE BOOKSTORE BURNS

A Sunday morning fire destroyed three Main Street stores in Berne, Ind., on Easter. One of the stores was the Mennonite Book Concern, the oldest of the General Conference Mennonite Church's three bookstores.

The fire started in a variety store while most of the town's citizens were attending worship services. By the time the fire was discovered it had spread to a clothing store on one side and the bookstore on the other.

Destruction of the two-story building and its contents was total. Howard Culp, manager of the store since 1951, was able to save some of the most valuable records. Loss of inventory and equipment was estimated at about $25,000. A larger portion of the loss was covered by nsurance. The store also carries coverage for business interruption.

In 1963 the store had sales of over $55,000.

The Mennonite Book Concern was founded in 1882 by Joel Welty and his brother Dan Welty. They were later joined by S. F. Sprunger. The store became a church institution in 1884. Until 1939, the store was the publishing center for the General Conference.

The General Conference Mennonite Church operates other stores at Rosthern, Sask., and 720 Main St., Newton, Kansas. The stores are under the direction of the Board of Education and Publication which has its central offices at Newton.

CAMP LEADERS MEET IN COLORADO

A toboggan speeding down a hill just in time to dump its occupants into the snow for the benefit of a movie camera standing nearby, a snowshoe walk among the trees on the mountainside, and lots of snow and beautiful scenery says something about the meetings. But, it doesn't say nearly enough.

About fifty people registered for the Western Regional Meeting of the Mennonite Camping Association held at Rocky Mountain Mennonite Camp, Divide, Colo., in February. Approximately sixty people representing fifteen camps, four district or conference (General Conference, Mennonite, and Mennonite Brethren) retreat committees, twelve states and three Canadian provinces took part in the meetings at least part time. Friday afternoon was spent discussing "Camp Site and Facility Development" and "Camp Management" which dealt with such things as camper fees, wages, work staff, and food costs.

In the evening following the banquet the group listened intently while Marcus Bishop led our thinking around the topic "Christian Camping — Partner of Home and Church." His wealth of personal experiences and actual letters from campers and their parents would seem to indicate that camping is not a silent or minor partner in the work of the church but that it is a full-fledged and remarkably effective partner. Later on in his address while describing his hopes for church camping, he was led to comment that it does seem just a little bit strange that we don't require our children to pay anything for their Sunday school experience and yet charge them fifteen or more dollars so that they can go to camp and hear the gospel presented.

Saturday was spent discussing "Year After Year Appeal, or Broadening the Program Base." This dealt with how to provide progression in the experiences of our campers. Such ideas as "swapping" camp sites for one or more camp sessions a year and various other ideas were thrown out for the group's thought. Also discussed on Saturday was "Recruitment, Counselor Training, and Continuity in Staff."

"Probably the one phase of the experience which will stand out most clearly in the minds of those of us who were there was the over-all level of sharing," says Marvin Dirks, Conference youth worker who attended the workshop. Each of us, one by one, was given an opportunity to share our own camp experiences with the rest of the group. We were just a little amazed at our own openness and how easy it was to share how we had experienced God moving in our own lives as a result of our camp experience."

DISASTER SERVICE IN A NUCLEAR AGE

What kinds of services would be needed in a community affected by a nuclear disaster? This topic received much discussion at the ninth annual meeting of Mennonite Disaster Service held recently in Lansdale, Pa.

R. Arden Slotter, Bluffton College (Ohio) chemistry professor, was given the difficult task of conveying information on radiation. He outlined facts and implications of life in a nuclear age. It was immediately clear that neither MDS nor anyone else has much experience in nuclear disasters.

The exclusive nature of a nuclear detonation is different from other disasters in three distinct ways: magnitude of the explosion, its destructive diversity, and the radiation that accompanies a blast.

Since radiation evokes the greatest fear, Slotter spent some time describing this mysterious force. Among the several different kinds of radiation, gamma radiation poses the most serious threat to life. Gamma radiation is much like X rays but more powerful.

What are the effects of exposure to radiation? The skin can be burned and it can induce illness. Exposure damages and kills the cells of the body causing improper functioning. The cells that manufacture blood are particularly susceptible to radiation. If the cells carrying hereditary information become damaged, they will pass on defects. There is no ordinary cure for such damaged cells. The only hope lies in the body furnishing new cells to make up the lack.

Slotter emphasized that it is important to protect ourselves from the radiation in the first place: "This can be done in at least three ways. One of these is by shielding. We can erect between ourselves and the radiation source some absorbing barrier so that the radiation does not get through. We can . . . bury the thing that is giving off the radiation so that the radiation is absorbed by the earth before it gets to us. We can bury ourselves in the ground like moles or build a fallout shelter, thus retreating from the radiation.

"A second way of minimizing exposure is to make distance between the radiation and ourselves. . . . This means leaving the place where the explosion occurred as rapidly as possible, or taking the material and removing it from society where it cannot damage people.

"A third factor is time. . . . Substances that are radioactive decay, becoming less dangerous. If we can separate the object giving off radiation from ourselves for a sufficiently long time that it decays to a safe level, we have a third way of protecting ourselves."

What kind of services would be needed in a community affected by a nuclear disaster? Fire control, rescue operations, first-aid and medical assistance, emergency welfare services, repair of public utilities, monitoring of radiation, and decontamination will demand urgent attention.

Does MDS have a role in the above emergency operations? Professor Slotter maintains: "Obviously, we have to start with guiding principles growing out of our own motivation, our faith, and our understanding of the Christian's duty in our society." He referred to one of the principles set forth at the Denver MDS meeting in 1961: ". . . among these agencies is Mennonite Disaster Service whose mission is to bring mercy, healing, and rehabilitation in case of disaster, whether the disaster be wrought by nature or by man, or whether the victim be brother, neighbor, fellow citizen, friend, or foe." Clearly, should a nuclear disaster occur, MDS would recognize the need, if it was still intact, and act immediately to fulfill the purposes for which it was organized.

ALASKA DISASTER AID

Mennonite Disaster Service is investigating possible service for the Alaska earthquake and related disasters. Local units are already at work in British Columbia and the west coast of the United States. Contributions will be needed. More information will be available.

DRUG GIFTS FOR MCC

During the past three years, the Mennonite Central Committee has received a quarter of a million dollars worth of drugs, medical supplies, and equipment from Interchurch Medical Assistance, Inc.

Early in 1961 a number of Protestant churches united to form the Interchurch Medical Assistance, an inter-agency, inter-denominational facility for the solicitation of drugs, medical supplies, and equipment for allocation to the agencies, and mission boards which are members.

In an effort to provide more supplies for their doctors abroad, the Mennonite Central Committee became a member of this organization and also added another staff member to the Foreign Relief and Services department to handle this work. As a member, MCC is entitled to two percent of the IMA allocations at a four percent pound processing charge.

Medical supplies received from IMA are allocated and packed in Akron for overseas shipment.

Since 1961, Akron has undertaken shipments of Interchurch Medical Assistance supplies to Indonesia, Haiti, Vietnam, Bolivia, and to the leprosy mission in Paraguay. This medical supply service has also been made available to the Mennonite and Brethren in Christ mission boards, resulting in shipments to Taiwan and Algeria. A spring shipment to India is planned.

Food and clothing distribution outside the Negro church at Itta Benna, Miss.

FOOD AND CLOTHING SENT TO MISSISSIPPI

Early Wednesday morning, March 11, a truck carrying four and one-half tons of food and clothing left Akron, Pa., on a 1000 mile, two-day journey to aid 120 families in the Mississippi Delta.

The Mennonite Central Committee arranged for the truckage following reports on the Delta situation from Vern Preheim, General Conference Board of Christian Service, Newton, Kan., and Titus Bender, pastor, Fellowship Mennonite Church, Meridian, Miss. Preheim and Bender investigated the Delta area February 27-29. They informed MCC, Akron, that 100 families at Itta Benna and twenty families at Cleveland, Miss., were in critical straits, requiring food and clothing immediately. These two towns are located roughly 150 miles north of Jackson, Miss.

The truck carried a load of 3,467 pairs of children's shoes, thirty-eight bales of children's clothes, 1,500 pounds of meat, 460 pounds of vegetable soup, 400 pounds of flour, 400 pounds of lard, and 100 pounds of dried apples. The goods are valued at $8,500.

Three members of the Bart Mennonite Church, Bart, Pa., drove the truck to Mississippi and assisted with the distributions on Friday and Saturday, March 13 and 14. The men are Titus Kauffman, pastor, and the brothers Leroy and Paul Beiler, farmer and lumberman, respectively. The truck was furnished by Glick's Plant Farm, Smoketown, Pa. The Bart Mennonite Church and the Greenwood Mennonite Church, Greenwood, Del., are sharing the trip expenses of approximately $400.

Titus Bender's congregation at Meridian, Miss., is about 300 miles from Cleveland. They are assuming responsibility for the distributions. This church, and the Choctaw Indian Mission, are the Mennonite churches nearest the Delta area. The Bart, Greenwood, and Meridian churches all belong to the Conservative Mennonite Conference.

Preheim and Bender reported that many of the children were unable to attend school because they lacked shoes and clothes. Therefore, at the semiannual meeting of the Associated Sewing Circles of the Lancaster Conference on Saturday, Mar. 7, Mrs. Susie Rutt of the Ephrata MCC clothing center, requested shoes for Mississippi Delta children.

Each sewing group belonging to the Associated Sewing Circles has a contact sister in each of the member congregations. These women quickly relayed the appeal and by Monday morning, March 9, shoes began to pour into the Ephrata clothing center. Within four days, 3,788 pairs of new and used shoes were contributed by sixty congregations. Well over half the shoes were new. Mrs. Rutt says that in her fifteen years at the MCC center she has never before seen anything like this response.

Also on Monday, March 9, a volunteer group of fifteen men and women from Mennonite churches in Hagerstown, Md., answered a special call and came 100 miles to sort and pack the shoes. The next day, twenty-nine men and women from the Mt. Joy, Pa., Brethren in Christ church, came to prepare the shoes for shipment in bags.

The problem in the Mississippi Delta is both racial discrimination and economic difficulty due to automation. Each winter the situation deteriorates further as more men are displaced by machines in the cotton fields. Even those who manage to obtain seasonal work on the plantations can earn only approximately $500, which is insufficient for the whole year. It is estimated that it takes $4,000 annually to place the multi-person family above poverty in the American context.

Unemployment in the Delta is extremely high but those who suffer most are Negroes trying to register and vote. As voter registration drives increase, state welfare is cut back or eliminated to keep Negroes from registering.

Responsibility for these people would usually be in the hands of the state and national welfare agencies but the Negroes cannot look to state or civic officials for help because Mississippi segregationists fear the voting power the Negroes may soon have. They hope to pressure the Negroes, who comprise over sixty percent of the population in the Delta, to leave the state. Because the federal government employs a policy of giving over a lot of local control, the local government then proceeds to thwart the intent of the federal government.

Obviously, emergency help is not the answer to the long-term economic problem in Mississippi, but it is a necessity right now. The rural Delta area is extremely poor and the most poverty-stricken of any area of comparable size in the U.S. Wealth is there but it lies in the hands of plantation owners.

Vincent Harding, Peace Section representative in the South, visited the Mississippi Delta a year ago and has since been in continual contact with this area.

Mennonite Central Committee participated in a meeting of church agencies at Memphis, Tenn., in November, 1963, at which long-range plans were laid to assist the Mississippi Delta Negro communities through community development, education, and racial reconciliation.

Jesse Morris, Negro agricultural economist, reporting to the National Council of Churches on the Mississippi Delta situation says: "In a country that prides itself on being the agricultural giant of the world and has irrefutable evidence of the fact in the form of billions of dollars worth of stored surplus commodities, the fact that there are persons living in the Delta whose dietary levels are substandard is not only a national disgrace but a national crime."

CHURCH AIMS AT INTELLECTUALS

A congregation representing a variety of Mennonite groups was organized last year on the campus of the Pennsylvania State University. The group had two concerns. One was for lay participation. The other was to make the church relevant to intellectuals in the various areas of community life.

Besides the usual worship service, the group conducts weekly dialogues on selected topics or books of the Bible. The lordship of Christ, the person and work of the Holy Spirit, inspiration of the Bible, Christ as high priest, and the First Epistle of John have been studied.

The fellowship which had twelve charter members when formed on June 16, 1963, remembers the total mission of the church. Its financial program includes in a unified budget provisions for mission work as well as local needs. This budget is covered by pledges from the members. Membership totals nineteen.

The group laments the unfortunate distinction that often exists between clergy and laity. Laurie Mitton, chairman of the group says: "One of our deepest concerns has been in the area of lay participation in the life of the church. We conceive of discipleship in its deepest meaning as a full participation by the entire brotherhood in the affairs of the church and in an active, daily complete witness to the ethical teachings of Christ in every area of life. On the congregational level this requires not a nominal but a very real every-member participation in the work of the church."

No ordained men are members of this church. Attendance at Sunday services include a number of non-Mennonite students.

The church considers its ministry to the student community an important one. Says Mitton: "We believe that many opportunities are open to us, not the least of which is the responsibility of supplying a relevant Christian witness in our respective academic disciplines. The message of our church must be made relevant to intellectuals in the various areas of study. This we believe is one of the most neglected mission fields in America."

Persons interested in assisting in the church's ministry are asked to contact Laurie Mitton, 116 Walnut St., Belleville, Pa.

MIGRANT WORK CHANGING

The use of modern cotton-picking equipment is changing the ministry of Friendly Corners, the General Conference Mennonite Mission ten miles south of Eloy, Ariz.

In the past ten years there have been fewer migrants working in the area. With the advent of cotton-picking machinery, many migrant camps were totally deserted; others are nearly empty, with only a few of the residences occupied.

As a result the mission at Friendly Corners is gradually being transformed from a ministry for transient workers to a ministry of varied church services for permanent residents in the area—farmers, plantation owners, laborers, cotton gin operators, and merchants.

Within an area of about seventy-eight square miles, reports Andrew Shelly of the Conference Board of Missions, there is no church of any faith except Friendly Corners. Within this area live about 530 persons in 125 homes. Some fifty residents were attending Sunday school on a recent Sunday morning during Shelly's visit to the mission.

Conference workers at Friendly Corners are Glen and Ruth Habegger, of Berne, Ind., now in their second term of service in Arizona, and Rebecca Nickel, of North Newton, serving a third missionary term at Friendly Corners.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

Apr. 12—Bluffton College Choir at First Church, Wadsworth, Ohio.

Eastern

Apr. 25—Fifth Annual Constituency Day Program, Brook Lane Farm, Hagerstown, Md.

Pacific

Apr. 22—Lorraine Schroeder at Grace Church, Dallas, Ore.

Apr. 17-19 — California General Conference Fellowship Meeting, First Church, Reedley, Calif.

Western

Apr. 11—Vacation Bible School Workshop, Bethel College Church, North Newton, Kan.

Apr. 17, 18—Oklahoma Church Workers Conference, Herold Church, Bessie, Okla.

Apr. 19 - 24 — Bible Exposition Messages, Bethel Church, Inman, Kan., L. R. Amstutz, speaker.

May 3—Thirty-fifth annual Mennonite Song Festival, Memorial Hall, Bethel College, North Newton, Kan.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

C. Driedger, 254 Carson Bay, Winnipeg 22 [247]
David J. Fast, Box 521, Steinbach, Man.
Robert Miller, Rt. 1, Box 19, Tyrone, Okla. 73951 [170]
Dora Reimer, Menno Private Hospital, Rt. 5, Abbotsford, B.C. [48]
Samuel F. Sprunger, 713 Cumberland Dr., Eaton Rapids, Mich. [211]
Mrs. Robert Reutzel, Box 49, Sutton, Neb. 68979 [21]
Chris Schaer, Rt. 1, Princeville, Ill. 61559 [257]
Gene Schiffler, Route 3, Box 55, Ogden, Utah 84404 [251]
Luke Schowalter, 2934 Smith, Ft. Wayne, Ind. 46800 [6]
D. P. Schmidt, Corn Home, Corn, Okla. 73024 [204]
Clara Schultz, 1805 Park, Great Bend, Kan. 61530 [89]
Gladys Siebert, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan [21]
Omar Sauffer, 701 Market St., Henry, Ill. 61537 [270]
Phyllis Steider, 824 Foxdale Ave., Winnetka, Ill. 60093 [257]
Arline Unruh, 121 W. Hoover, Liberal, Kan. 67901 [55]

DEATHS

Mrs. Chris Klassen, Alexanderwohl Church, Goessel, Kan., born Oct. 25, 1901, and died Feb. 15. Her husband and four sons survive.

BAPTISMS

Hope Church, Columbiana, Ohio, on March 22: Linda Van Pelt, Gwenn Zimmerman.

MINISTERS

Abraham Friesen, Bridgewater, S.D., will become pastor of the Bethel Church, Fortuna, Mo., in August.

Palmer Becker, Salem Church, Freeman, S.D., will serve as summer assistant pastor of First Church, Beatrice, Neb.

Duane Friesen, First Church, Aberdeen, Idaho, will serve as summer assistant pastor in the First Church, Reedley, Calif.

James Mohr, West Swamp Church, Quakertown, Pa., will serve as summer assistant pastor of Calvary Church, Washington, Ill.

MARRIAGES

Phyllis Claassen, Beatrice (Neb.) Church, to *Ronald Fielder,* Methodist Church, Ellis, Neb., on Feb. 22.

WORKERS

Lala K. K. Dey, a native of Assam in India will join the Bluffton (Ohio) College faculty replacing Paul Shelly. Shelly will be on his sabbatical leave. Dey has a master's degree from the University of Delhi and graduates from Mennonite Biblical Seminary this spring. He will also serve as assistant pastor of Oak Grove Church, Smithville, Ohio, this summer.

T. A. Distler, Executive Director of American Colleges, will be the commencement speaker at Bethel College, North Newton, Kan., on May 24.

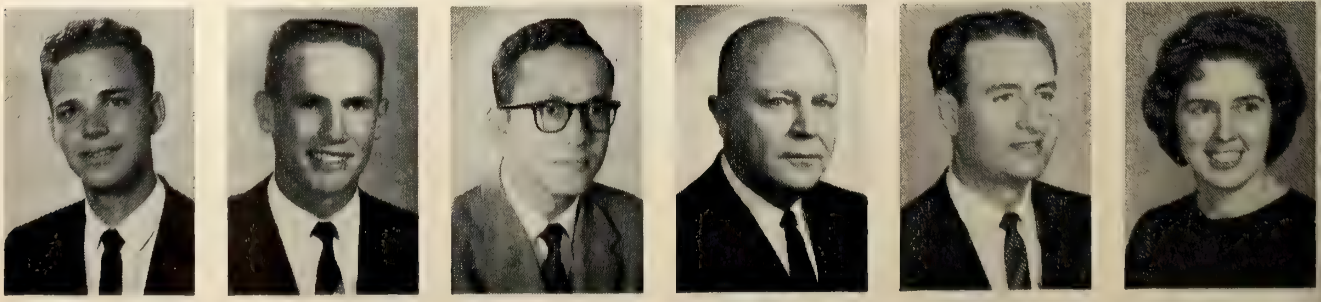
Glendon and Reitha Klaassen of Mountain Lake, Minn., and Peabody, Kan., returned to Colombia, S.A., from their first furlough on Apr. 1.

Clair Longuevan was ordained by the Gospel Missionary Union at the Alexanderwohl Church, Goessel, Kan., on Apr. 5

Gordon A. Palmer will join the music faculty of Bluffton (Ohio) College next year. He received his B.S. and M.S. degrees from the University of Illinois.

Henry Rempel has accepted the position as teacher of economics and business administration at Bluffton (Ohio) College.

Palmer Becker, Duane Friesen (Ministers); Lala K. K. Dey, T. A. Distler, Glendon and Rietha Klaassen (Workers).



LETTERS

WHAT IS FAITH?

Dear Editor: Can the modern scholar accept the Bible as the inspired, infallible, authoritative word of God with a childlike faith?

The above question is one which puzzled the recent inter-Mennonite graduate fellowship meeting and its lecturers. It can be answered in the affirmative by the simple fact that many top-ranking theologians, philosophers, psychologists, and scientists DO unreservedly accept the Bible as inspired of God, infallible and authoritative in all matters of faith and conduct. Other men with similar training reject it. This is one way of saying that the acceptance or rejection of its authority is not primarily a reflection of one's intelligence or intellectual training. The infidel always parades himself as an intellectual (enlightened mind).

The basic question is faith. Faith does not question the power, nor the authority of God to do the things that the Bible attributes to Him. The Bible says that "some shall depart from the Faith." It is not surprising then that some educated but unwise persons reject the Word of God. Jesus posed the question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) and "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (v. 17). Unbelief enters when man refuses to accept the word on grounds that the intellectual cannot comprehend it nor reproduce its acts and therefore it is a myth or theory. What you can accept by reason or experiment needs no faith. May God forgive our finite reasoning.

It is reported by the Harvard professor that the modern scholar finds that the stories of the Bible "are mostly legendary" (Feb. 4). Later he states that "He found the Bible's primary authority in the events that it reports." Either then he accepts legendary events as authority or rejects most of the Bible. Apparently secular history has established some authority to the events of the Bible which he can then accept.

I would rather be considered a fool in the world and have God's Word as my authority than to be a modern scholar with no authority higher than my own intellect. *Emil J. Krahn, Delft, Minn.*

OBVIOUSLY SLANTED

Dear Editor: *The Mennonite* carried an article on February 4 entitled, "Myths about Real Estate." The material in this report was supposed to be based on research made in the cities of San Francisco, Oakland, and Philadelphia.

As a native Philadelphian, I cannot permit this article to pass unchallenged. The author of the above article asked the following questions: 1. Do property values fall when nonwhites move into a neighborhood? 2. Can nothing be done to prevent panic selling? 3. Do minority groups allow property to deteriorate? 4. Does conflict develop in mixed neighborhoods? 5. Will white families buy homes in a community where nonwhites live?

The answer to all the above questions is a definite "yes." My property is located approximately five squares from the Second Mennonite Church and about nine squares from the First Mennonite Church. I want our fellow Mennonites to know the truth and not be deceived by an obviously slanted article. *Charles E. Krausz, 911 West Lehigh Ave., Philadelphia, Pa. 19133*

PONDER THE HOLY SPIRIT

Dear Editor: I would like to make a few comments on your fine editorial in *The Mennonite* of Feb. 11 about the Holy Spirit's activity on a broad front.

You state, "We aren't promoting membership in the World Council of Churches." And a little farther down, "We are promoting obedience to Jesus Christ." Why be timid about promoting membership in the WCC unless you are sure that the Holy Spirit is not active in that direction? The important question then is, in what direction will obedience to Christ lead us under guidance of the Holy Spirit? And further, can we best strengthen our Christian witness by cooperating and joining hands with this larger fellowship of believers, or by staying separate as we now are?

As we think about the tremendous happenings of our day it is important that we clear our mind of all prejudice which so often befogs our thinking. Then under the guidance of the Holy Spirit ponder and digest the following statement of the World Council of Churches Central Committee made in 1960 at New Delhi.

We believe that the unity which is both God's will and His gift to His church is being made visible as all in each place who are baptized into Jesus Christ and confess Him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all, and who at the same time are united with the whole Christian fellowship in all places and in all ages in such a wise that the ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls His people. *Adolf Friesen, 503 N. Riverside Blvd., Goshen, Ind.*

MENNONITE COUNTRY BOY
By C. Henry Smith

Mennonite Country Boy

The Early Years of C. Henry Smith. What happens when a boy leaves the farm to go to school? One boy found the greatness of the folks back home. $4.

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Homes For Skopje

by Curt Regehr as told to Esther Groves

ON JULY 26, 1963, an earthquake shook Skopje, Yugoslavia, at 5:17 in the morning, stopping the large clock on the city's railroad station. Although the sun had risen an hour before and had been shining brightly, for two hours after the earthquake there was total darkness as dust rose from falling bricks and collapsing buildings.

Those dark hours were a nightmare of destruction, of sounds from the injured, and of the crying of people groping here and there. A hundred tourists were killed in one hotel; eighty persons perished in a convalescent home; thirty lost their lives when an entire housing quarter collapsed, sandwiching tenants between floors.

A total of nearly 3,000 persons, it is estimated, were either killed outright or fatally injured. Because hospitals were also wrecked or put out of commission, the injured were taken to hospitals out of town. Of Skopje's 220,000 residents, 170,000 were made homeless.

The Yugoslav government, relief agencies, United Nations, Red Cross, churches abroad, and private firms responded at once. When Church World Service asked the Mennonite Central Committee to supply three volunteers to help build new homes, MCC called on Mennonite Disaster Service. Curt Regehr, Inman, Kan., Chester Steffy from Pennsylvania, and John Smucker from Canada were sent.

They spent October and November in Skopje, located in Yugoslavia's Republic of Macedonia. The three Mennonites were joined by three Brethren volunteers, and these six joined with a Belgrade construction crew and local help to build 125 homes for families then living in tents or pieced-together shacks.

The houses were each 28' x 28' with a living room, kitchen, two bedrooms, and a small bath. Families would have first chance to live in the housing development. Meanwhile other building projects were also under way throughout the city, though there were still around 35,000 persons without homes at the end of November, Regehr stated.

Living standards and ways of working are a little different in Yugoslavia, the Americans discovered. Carpenters working on the house brought with them only a bucksaw, a hatchet which also served as a hammer, and a measuring stick. Concrete was mixed by hand, then carried in a box by two to the site of the foundation or floor that was being poured.

Most Yugoslavs are of the Greek Orthodox faith. Regehr and his fellow Protestants discovered a Methodist church with walls fallen out on two sides. The congregation of about 100 members was no longer meeting, as the building was judged unsafe. However, the pastor and the American volunteers agreed to meet there for Sunday morning services, and attendance increased every Sunday as the former worshipers apprehensively returned. But not everyone was there. The congregation was widely scattered since the earthquake, and it was still not known where everyone was and if the missing were all alive.

Americans and Yugoslavs joined together in singing familiar hymns though they sang in two different tongues. Sermons preached in the Macedonian dialect were translated into English or into German, then English, for the benefit of the Americans.

During the week the volunteers and the construction crew did not work alone. The city was determined to clean up and build anew. High school students, boys and girls alike, gave three hours in either the morning or the afternoon to do jobs requiring mass labor, then spent the other half of the day in class.

When the Belgrade newspaper learned that six Americans were giving volunteer labor to help rebuild Skopje, the paper ran an article on the men and described them as really typical Americans — not like tourists and visiting celebrities —who had come to serve to show their brotherly concern for people in need.

Partly through this kind of publicity, but especially through many, many personal contacts, the Americans made "a thousand friends," says Regehr. Yugoslavia is considered communist, but Regehr thinks it is more pro-American than pro-Russian, judging by attitudes of people he met. High school students working on the project, other workers, and citizens of the city were impressed by the fact that these men had left earning opportunities, a higher standard of living, and their families to serve in Skopje because of their Christian beliefs.

When the Americans left after two months' work, 100 of the projected 125 houses were completed, and the Belgrade crew now had the experience necessary to complete the rest. The city planned a farewell banquet for the volunteers. The mayor of Skopje, the vice president of Macedonia, the president of the Red Cross in Skopje, and officers of the Belgrade construction firm honored the men at a two-pig barbecue. The volunteers received gifts of onyx and hand-carved wood, heard speeches of goodwill and gratitude, said good-by to fellow workers who wept at parting, and left Yugoslavia knowing that they had been permitted to take part in a rewarding, memorable experience. "We had learned," says Curt Regehr, "to love each other."

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

YOUTH

Aubrey B. Haines

SERVANT OF THE RICH AND THE POOR

Toyohiko Kagawa

Toyohiko Kagawa was born in 1888 to Junichi Kagawa, a Buddhist father. His father left his wife for a geisha girl in Kobe who became Toyohiko's mother. Both parents died when the boy was four years old, so he and an older sister were reared in Awa by his father's neglected wife and a foster grandmother.

Toyohiko was sent regularly to the Buddhist temple to study the Confucian classics. On reaching his teens, however, he left Awa to live with an uncle in Tokushima, where he entered the Boys' Middle School. He attended English Bible classes to learn the language but became enlightened in a new religion, too. The Bible opened up vistas of a new and ever-enlarging life, and Toyohiko became a Christian. To his uncle's dismay the boy had no intention of returning to Buddhism. Storming and threatening did no good, so the uncle turned the youth out. Kagawa prayed, "O God, make me like Christ!"

Christian missionaries—impressed by the youth's sincerity — gave him a scholarship to the Presbyterian College in Tokyo, which he entered in 1905. For a short time the young student devoted himself avidly to studying in English the writings of Kant, Darwin, Ruskin, and Tolstoi. From the Russian novelist he received his passionate belief in nonviolence. His college studies were cut short when Toyohiko was stricken with tuberculosis and went to a fishing village to recover. The poverty and misery in the little town refused to allow him mental and spiritual relaxation. Told that he had only a short time to live, he replied, "If so, I'll make every day count."

In 1908 Kagawa settled down in the slums of Shinkawa — among the worst of any on earth. His dwelling — a hut, six by six feet — was surrounded by poverty. Here he lived and visited sick people, preached to thieves, murderers, and derelicts about God, and did all he could to improve conditions. Here, too, he completed his books, *Before the Dawn* and *The Psychology of Poverty*, which sold thousands of copies in Japan and brought the government's attention to slum conditions. To these books and Kagawa's personal work can be traced the government's decision in 1921 to set aside 20,000,000 yen to clean up the slums.

When Kagawa quit work in the slums, he had contracted trachoma. Thirteen operations failed to cure his trachoma, and he lost the sight of one eye. His health was also considerably weakened. Nevertheless, he gained help in his wife, Haru Shiba, whom he married in 1914. She assisted him with his work, for which he had already laid a solid foundation as a Christian radical.

After spending some time at Princeton University in the United States, Kagawa returned to Japan to organize the Labor Federation in 1918. He helped to organize the Japan Peasants' Union, the first laborers' school, and the first labor newspaper. From 1919 on he assumed political activity, speaking and writing for social reform and improvement of labor conditions. For this he was jailed during the race riots of 1919 and again during the shipyard strikes of 1921. The ends toward which he labored were achieved, even if only temporarily.

In 1923 Kagawa was asked to help on relief committees after earthquake and fire ravaged Kobe. A year later he became a member of the Imperial Economic Conference. In 1930 the Mayor of Tokyo asked him to organize social work in Tokyo at a salary of $9,000 a year, with use of an automobile. Kagawa took the job but neither the money nor the car. Working ten days each month, he brought about a complete reorganization of the Bureau of Social Welfare. This finished, he resigned, for much remained to be done.

In 1931 he returned to the United States to tell of his program of social action and of its foundation stones. First must come the conversion of individualists to the Christian community through mutual aid or love in action. Though his tour was moderately successful, it caused no great excitement.

A different reaction greeted him, however, when he came to America at the end of 1935. Federal immigration authorities refused him admission because of his trachoma. Only after American churchmen interceded in his behalf did President Roosevelt allow him to enter on a seven-months' visitor's permit. He must be accompanied constantly by a nurse and doctor and follow regulations of the Public Health Service. Sponsored by liberal evangelical churchmen, Kagawa's tour won wide interest wherever he spoke. Ministers he had criticized for preaching only and laymen were among his audiences.

There was also strong opposition. A number of churchmen claimed that Kagawa was preaching "a sinister plan to advocate consumers' co-operatives and socialism under the cloak of the Christian church." Some businessmen also were alarmed at his doctrines and at his successful sponsorship and convincing exposition of seven kinds of cooperative movements.

However, antagonistic groups were unable to prohibit Kagawa from speaking. In his reedy voice with its heavy Japanese accent he replied to their accusations. "Because I want the love of God to be applied in industry, economics, and daily life, I'm criticized as a Communist," he said. "What a joke!" Despite condemnation he spoke to three-quarters of a million persons in 150 cities.

When he sailed from America, he left behind a committee to carry on his work and raise $300,000 in ten years to build 1,000 Japanese rural churches. "I ask your prayers," he told American Christians, "for maintenance of peace between the United States and Japan."

He returned to his own country just before the war with China began. He found quite helpless the All-Japan Antiwar League he had organized in 1928 with the Japanese Federation of Labor as its center. For a while Kagawa remained silent on the war, though his actions revealed uncompromising pacifism. He was the only Japanese Christian leader who refused to sign a statement that the fighting in China was "a war of self-defense." Quietly he continued with his work. In 1940 he headed an aggressive nationwide evangelistic movement which drew more than 86,000 persons in almost 250 meetings.

Charles M. Schultz, © 1961, by Warner Press, Inc.

"I appreciate being nominated as president of our youth group, but I am afraid that I must decline on the grounds that I am too stupid!"

After another prison term in 1940 he retired to an island in the Inland Sea for recuperation and writing. Soon, however, he was back in Osaka, revitalizing the evangelical work of the National Christian Council. Teaching the Bible in the morning, he preached at night. From December, 1941, on—with the United States and Japan at war—Kagawa's American publishers lost trace of his activities.

Then one morning in 1946 Kagawa—in baggy trousers and frock coat — strode briskly into Tokyo's Imperial Palace. Emperor Hirohito, struggling to orient himself to his suddenly-acquired "human" status, had invited Kagawa to tell how to become a man of the people.

The interview, slated for a half-hour, required three times as long. The Emperor listened attentively. Finally Kagawa withdrew a battered Bible and read, "Whosoever will be great among you, shall be your minister."

He added: "A ruler's sovereignty, your Majesty, is in the hearts of his people. Only by service to others can a man or a nation be godlike."

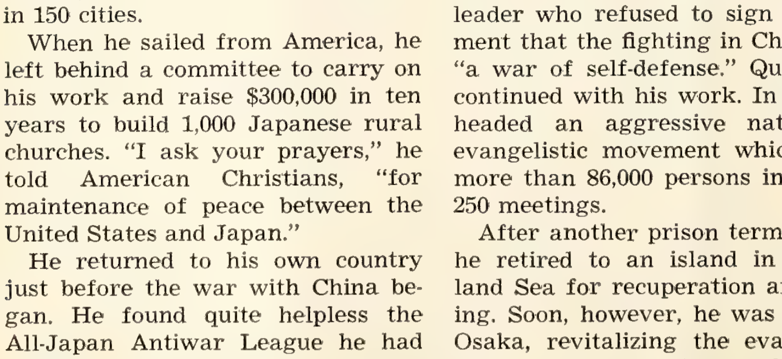
This advice was, in essence, what Kagawa had lived and preached for a half-century. The end of World War II found him—like Japan itself—exhausted and stunned. But at once he gave himself to rallying the scattered Japanese Christian community, to establishing refugee camps and orphanages, and to helping write chauvinism out of school textbooks. He went up and down the land on continual evangelistic tours, feeling that never in history had there been such an opportunity to Christianize Japan.

Kagawa died in Tokyo April 23, 1960, at the age of seventy-one. While he had no congregation of his own in the last years of his life, he organized more than 250 churches, mostly rural. His last words were, "Please do your best for world peace and the church in Japan."

For several years before his death he was almost blind from trachoma and never entirely free from pain. Nevertheless, he overflowed with energy and ideas. His books were best-sellers, and his cooperatives were stronger than ever. He directed three factories that turned out products for his cooperatives, and he had established dozens of schools for workers.

Most significant about Toyohiko Kagawa, however, was his persistent identification with poor people. Once he was given a dinner at a Washington, D. C., hotel. Asked to speak, he began: "What business have I here? I don't belong here. I belong in the slums."

Kagawa with children receiving CARE packages.



Christian Responsibility and Lettuce Sandwiches

Glenn Baughman

WHAT HAPPENS WHEN an advertising man steps into the midst of over 100 ministers and talks to them about parishioners they know least? This happened in mid December at a conference on stewardship sponsored by the stewardship division of the National Council of Churches.

George Johnson, advertising agent for *Seventeen* magazine was on hand to relate how this magazine for teen girls has established a rapport with its readers that is quite unlike the rapport that teenagers have with the church.

The consistent theme in Johnson's presentation was that teens are busy, responsible, and moneyed young people. *Seventeen's* part is implied in the latter qualification, but the magazine's objective is to "help teenage girls of America fulfill some of the hope for help in meeting everyday problems." In the magazine, these living, breathing question marks get rules and answers from experts on adolescence, dating problems, and career selection. To qualify for giving today's eenager this kind of help, Johnson stressed the importance of listening to teens. Research has been a valuable key to teen living, and he magazine's questionnaires find eenagers who are eager to complete them, since these young people have a very selct group of people with whom they share their problems. That the magazine is reated by these youth as an actual person, able to give impartial help and advice, is a compliment that is unearned by people and institutions that insist on the teenagers being an unstable, immature, and incompetent set that have to be old to straighten out. An exhaustive esearch report on the teenage girl was placed in the hands of these ministers who then directed their uestions to Johnson.

On a more scholastic level, earlier in the conference Mrs. Jessie Bernard, professor of sociology at Pennsylvania State University, spoke about observations of the teen world. Mrs. Bernard noted that it is becoming increasingly harder for parents to satisfy their children by giving them things (transistor radios, cars, etc.). Her attention centered on parenthood as much as it did on teen living. And fittingly so, for the room was filled with fathers and grandfathers. Parenthood was indicted with wantonly buying its way out of teen problems, with always telling rather than listening, and with refusing to like the teenager enough to invest some listening time in him.

Discussion later in the series of meetings concerned how to get stewardship instilled in the church's youth. Some felt that hard promotions were needed to grab for the church some of that ten dollar weekly allowance that teens have to spend. Others being a bit more farsighted, went more for commitment as youth to principles of good stewardship so that as adults their participation in financial responsibility will include giving to the church. So in the midst of a comfortable Pocono resort setting 150 ministers scratched their heads and wondered once again how to "involve" the teenager. The reports given by the rather remarkable resource persons Johnson and Bernard were upsetting to the clerical constitution. In small discussion groups the ministers were dispersed to seek the meaning which these reports had for the church and its teens; in plenary sessions they voiced typical ministerial dismay about young people's criticism about the church, yet acknowledged that youths' interest in church work has not been captured by cutting the lettuce sandwiches for the Ladies Aid group nor putting up a bulletin board in the lobby. No hard and fast solutions to these problems were found satisfactory, but the exchange was heartening and the confusion healthy.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Elvera Baumgartner.

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COVER

"In his studies the graduate student has been encouraged to examine all standards, absolutes, and ideals" (Leo Driedger).

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EDITORIAL

by Orlando A. Waltner, Executive Secretary, General Conference Mennonite Church; and Vern Preheim, Associate Executive Secretary, Board of Christian Service.

Northern communities have been bombarded by propaganda in the form of newspaper advertisements, letters, and pamphlets opposing the proposed civil rights bill. This attack has been spearheaded by the Coordinating Committee for Fundamental American Freedoms. It marshals support with accusations such as "ten percent civil rights and ninety percent a grab for power on the part of the Executive Branch of our Federal government." The movement appeals heavily to the emotions of "freedom loving people" stating that our liberty is at stake and will be lost if civil rights legislation is enacted. What should we believe? What is true?

What is this freedom committee? The Coordinating Committee for Fundamental American Freedoms operates from a headquarters in Washington, D. C. It is financed principally by the Mississippi State Sovereignty Commission which appropriates state tax funds to the White Citizen's Council. (See "Ad's Data Inaccurate, Rights Body Charges," an article by Robert Baker, *Washington Post,* Dec. 22, 1963.) The total receipts for this committee during the fourth quarter of 1963 were $110,000 of which ninety percent came from the Mississippi Sovereignty Commission.

The Committee charges that the proposed civil rights bill violates all of the cherished individual and state freedoms including freedom of speech and freedom of press. Supposedly, farmers could not employ workers or join organizations as they please. It is said that home owners, realtors, bankers, and many others would not be permitted to freely carry on their businesses. But in fact, the bill does not establish dictatorial federal control as is claimed. It would simply help in the realization of the promise that all men are created equal and are entitled to the equal protection of laws according to the Declaration of Independence. Most Northern states already have stronger civil rights laws than the proposed federal civil rights bill.

Some see this measure as a grab for power by the executive branch of our federal government with an "omnipotent President" and "dictatorial Attorney General." Apparently the 290 members of the House of Representatives who voted for the bill do not feel that this gives the federal executive branch too much power.

Property rights and human rights. One of the central issues is rights of citizens. We have always regarded property rights as sacred and they are essential to our way of life. Property rights are not absolute; they are supportive of human rights and this is their final justification.

Senator Kenneth Keating of New York recently said on the Senate floor, "We are being deluged with propaganda and are being subjected to an unbelievable barrage of information. I respect the right of anyone who differs with me to express his views but I do not intend to remain silent. I think it is the duty of all Senators and citizens to speak out with the truth."

Should a Chrisitan take a stand on civil rights? Some say, "Christians should concern themselves with the Kingdom of God." But the gospel as proclaimed by Jesus Christ includes, "release to the captives, the recovering of the sight to the blind, liberty for the oppressed" (Luke 4:18).

As concerned Christians we should be informed on the civil rights bill. Write to your senator or to the Board of Christian Service, 722 Main, Newton, Kan., for a copy of the civil rights bill.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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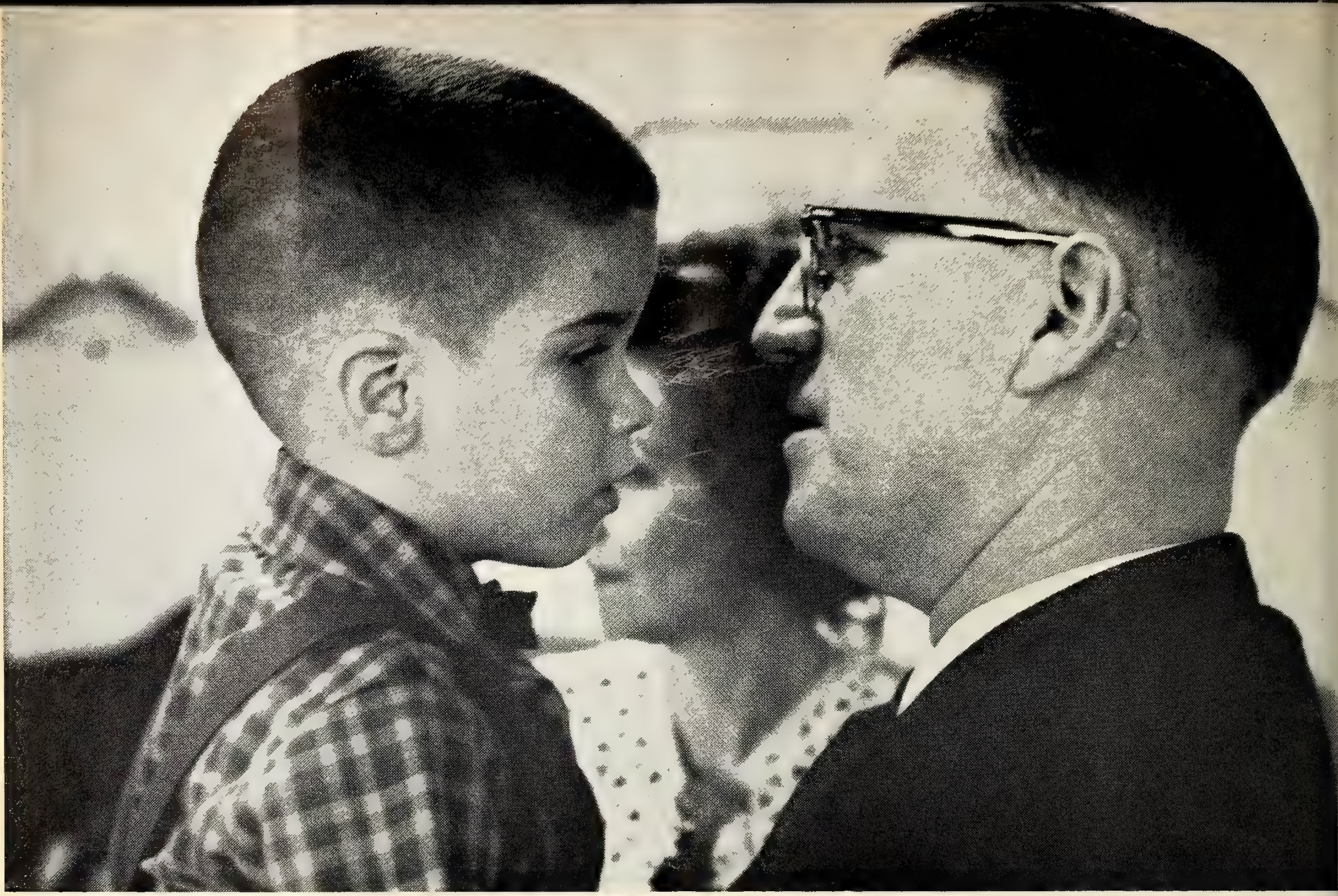

When Children Ask About Deat

Ellis G. Guthrie

Let's teach our children about that part of life called death. Too long have we felt that death is too awesome and terrible for the small mind to grasp. Too long have we shielded the young child from contact with death.

It was once thought that too early exposure to the fact of death ran the risk of a tormented mind. This theory is being laid on the shelf. We now know that children should share in all the great events of life.

This, of course, must be done in a way the child can understand and accept. Helen Steer Burgess, a member of the board of directors of the Child Study Association of America, writes, "If it were possible to bring up our children ideally, we would present them from their earliest years with the story of life—of which birth and death are parts."

Before parents can explain about death to their children, parents need to have a great love for and confidence in God as revealed in Jesus Christ. They need to also have a real concern for their children. Parents must be willing to share their own experiences with their children.

Children need this. If they are left out, trouble may develop. The secret is to share only as much as they are ready to receive. Frances L. Ilg and Louise Bates Ames, in one of their syndicated columns, wrote of t child, "He can accept and adapt what little we know and don't kn of life after death if we are c siderate of his early immaturity a do not present too much uncertain or brutal fact, too soon."

Grief

Let's look at the problems. Wh about grief? Should children be lowed to see their parents weep should tears be absolutely su pressed in their presence? Comm sense ought to prevail. Grief in t face of death can be a healthy thi If it is controlled, and if the ch understands the nature of Christi

We Can Give Our Children the Christian Understanding of Death

ef, it can prepare him to face :h composure his own Gethsem- es.

f, however, grief takes the form uncontrolled weeping, fear, or steria, the child's whole attitude vards death may be warped. In ses of this sort no matter how sely a parent teaches with words out death and eternal life, his ions will speak so strongly that child will understand nothing e. It is a custom for some fam- s to wail loud and long at the r of an old grandmother or ndfather. This is a sin and a dis- ce. The effects on the child and the unbeliever are far from ristian.

wing the Body

nother problem is the matter of ether or not to allow the child see the corpse. Some people feel t children should not see a corpse l argue that unhealthy fears may elop that will go with them ough life. But this is largely de- ndent upon the attitudes of adults. at better time than childhood to n an understanding and a whole- ne view of death? To believe that hild should be shielded from all t is unpleasant is naive. If the ent is able to keep the matter of th from the child without using eit (which is, of course, more gerous than the knowledge of th) he may be postponing ac- tance of a fact of life to a time en it may well be more of a shock n at an earlier age.

It is my belief that a child under five has but little impression when seeing a corpse. Death is not understandable to him except in terms of life, for example, of heaven. Even children up to ten weep at the funeral of a loved one only as adults weep. They are still learning about death.

Helen and Lewis Sherrill in an article, "Interpreting Death to Children" write, "Between about five and nine it was found that a child tends to personify death, not yet accepting it as a final process. Not until around the age of nine did a child first begin to recognize death as inevitable for all persons, and as something that can come to *him*."

Let this set the tone for the kind of teaching we give to our children.

Death in God's Plan

A third consideration is the explanation of death we give to our children. Keep the ideas grounded in the Christian faith. The temptation to say that God took Grandma must be avoided. Parents need to help children understand God's mastery over death without placing the responsibility upon Him.

Several approaches can be made depending upon the circumstances. One is found in the death of an older person. All must die and there comes a time, if we live long enough, when life becomes a burden. Thus it becomes a blessing when God allows us to move from a joyless life on earth to a joyful one in heaven.

Another approach is that God is busy bringing order out of the chaos that man has made through his mistakes and misdeeds. Sometimes man brings death upon himself or on another by his carelessness or sin. Man must obey God's laws if life is to be long and good.

Finally, however, parents must be free to admit that they do not have all of the answers. This will not be too hard on the children. In fact, to admit our ignorance occasionally only serves to increase our child's confidence in us. Furthermore, if we have taught our children by example as well as by word they will accept by faith God's eternal goodness even in the face of events that seemingly have no rhyme or reason.

As children grow older they will begin to need to have an explanation of how a person lives when his body dies. An explanation that I have used with good results is this, "When we lived in a former pastorate," I explained to our children, "the house was old and unsatisfactory. When we moved out it was dead—no life in it. But we were alive. Then we moved into our present home. It is much bigger and nicer. So it is in death. We get a new home—a new body. And from this body we will never again have to move."

If we will take the time and give the thought that it deserves, we can help our children to calmly face death and give them a heritage for which they shall be eternally grateful.

Willard G. Books

THREE OLD CODGERS IN SEMINARY

Vernon Jones, Robert LaMont, and Thomas Waber had successful careers—in the army, in engineering, and in radio. They gave it all up for the ministry.

THREE BALDING, GRAY-HAIRED career men, hardened by the blows of a "man's world," have chosen to step into "God's world." They represent a growing group at seminaries all over our country. They are the "old codgers."

It's truly a life-begins-at-forty-story for these old codgers studying to be pastors at the American Lutheran Church's Evangelical Theological Seminary at Columbus, Ohio.

What moved these successful career men—a radio broadcaster, engineer, and retired army officer—to "lay down their nets" and become disciples of God's Word?

A Feeling of Restlessness

They have had vastly different experiences. But each had felt a common problem — vocational success battling a restless mind.

It was not quite as dramatic as a bolt of lightning for Thomas Waber, 43-year-old radio broadcaster. But the situation that boosted him into studying for the ministry had similarities.

After being a hit-and-miss Sunday school attender as a small boy, Waber became a Christian as an adult. It was during World War II that he experienced a mild conversion as he witnessed the horror of man pitted against man in the struggle for human rights.

It was in Algiers, late in 1944, when Waber came to "the end of the rope." He was a cryptographic security officer.

"There was no chaplain to chat with," Waber recalled. "I prayed for the first time in my life. That very moment I felt the presence of God and that He heard me."

Waber sought a church home after his discharge. In 1949 he met and became engaged to a Detroit girl, Elizabeth Mae Schultz. It was during the engagement when Waber enrolled in a Missouri Lutheran Synod adult confirmation class. He ttended church regularly and was onfirmed on Palm Sunday, 1950.

For the next decade, Waber was ontent. He followed his widely diersified career ranging from a netvork news commentator and comnercial television announcer to bit arts with Detroit's Soupy Sales.

Waber's second call to follow hrist came in the summer of 1961.

"I was having a marvelous time n the field of broadcasting," he reated. "But there was a feeling of estlessness. I told my wife, 'I just on't know.' "

Waber resigned from his broadasting job in June of 1961.

"I never put myself out of a job efore," said Waber. "I did not know vhat I was going to do. The idea f going into public relations work lashed through my mind. Just a ear before, I had thought about eeking a broadcasting job with the merican Lutheran Church."

Then, on a warm night late in uly as he was sitting at a desk trewn with job offers, Waber's conerned wife approached him and aid, "Have you ever given thought o the ministry?"

"I felt like someone had taken off ny jacket although I was sitting in ny shirt sleeves," recalled Waber.

The Wabers immediately sold heir home, paid their debts and eaded for the seminary campus in olumbus.

ngineering or Church

It was either "all engineering" or all church" for Robert J. LaMont, 5-year-old mechanical engineer.

In contrast to Waber, LaMont was eared in a Christian home. He limbed the religious ladder from hildhood catechism classes, teenage uther League activities to active articipation in the brotherhood proram. He was superintendent of unday school at Our Saviour Luthran Church in Cedar Rapids, Iowa.

LaMont got out of high school in the middle 30s—"at the time when someone chopped down the money tree"—and was interested in attending a United Lutheran Church college to study for the ministry. He had saved over $200. He dropped his college plans when a college field representative discouraged him by saying he didn't have enough money.

LaMont was one of the first to be drafted into the Army at the start of World War II in 1941. He served in the British Isles and Algiers and experienced nine months of bloody combat in the Americans' drive through the Po River Valley in Italy.

After his army discharge in 1945, LaMont was still interested in college, but not in the ministry. He chose a mechanical engineering vocation and was graduated from the University of Iowa in 1949.

All went well for LaMont for the next half-dozen years. Then came a military contract cutback and a layoff of engineers at the Collins Radio Company in Cedar Rapids. LaMont moved his family to Rochester, New York, where he worked for Stromberg-Carlson.

The decision to drop his career in favor of the ministry came to LaMont early in 1961 while attending a brotherhood meeting where the ministry topic was "battered around."

"My interest was aroused when my pastor mentioned the 'old codgers' who were his classmates at the Columbus seminary," remembers LaMont. "He dug out his yearbook that pictured the 'bald-headed' ones."

LaMont marks that date as his "call evening." Within a week he had made up his mind that he would either have to concentrate to become a better engineer or serve the church full time. He chose the latter.

So enthused by LaMont's decision was his pastor that he drove him the 550 miles to his alma mater.

"I expected the third degree from the seminary president regarding my decision to give up a life's career to enter the ministry," said LaMont. "My first thought was, 'Will he think my decision was because I failed as a career man?' "

But President E. C. Fendt never questioned LaMont's decision.

"He just sat back in his big chair and said, 'I have no questions. Do you?' " LaMont recalled.

A Need for Religion

Vernon Jones, a 44-year-old retired army lieutenant colonel and grandfather, testifies he was not always a religious man but "always had a need for religion."

Jones' decision to enter the ministry came while in the cold, barren reaches of Greenland with a life of comparative ease ahead of him. There was no chaplain among the seventy-five American GIs so Jones was picked to be the religious leader.

Jones conducted Sunday school and weekly Bible classes for two winters in 1959-60. During the summers, he was "encouraged but not pushed" to enter the ministry by Chaplain Grover DeVault who traveled to Greenland when the isolated camp inhabitants swelled to 1,600 troops.

One day in 1959, Jones wrote from Greenland to his wife in Alexandria, Virginia, that he had decided to enter the ministry when he retired in two years. His wife, a former parish worker, was pleased.

A 1937 high school graduate, Jones, too, was faced with the "no money" problem for college. He joined the Indiana Army National Guard in 1941 and saw combat in Europe, France and Belgium. At one time during his twenty-two years of service, Jones commanded

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a heavy construction battalion assigned to the construction of airfields, one being built on the island of Guam.

Jones finally managed to earn a college degree in January of 1959 by attending night classes for seven years at the University of Maryland. He earnestly studied the many Protestant denominations and selected the Lutheran faith "because I felt the Lutherans worshipped the way man should worship God."

Jones taught adult Sunday school most of his adult life and early in 1959, while stationed at Fort Velvair, Virginia, joined an American Lutheran church, Messiah, in Alexandria, Virginia. He credits his pastor Paul Disbro as further encouraging him to enter the ministry.

Jokingly referred to as the "old codgers" by younger classmates, Waber, LaMont, and Jones will receive their bachelor of divinity degrees in June. At the same time, one of Jones' daughters will graduate from Bexley High School.

How do family men who left $10,000-plus yearly jobs manage financially while studying in the seminary?

Both Jones, father of five children, and LaMont, who has two teenagers, have no financial problems at this time. Jones gets a sizable army retirement and holds down a four to midnight shift job at the Columbus Defense Construction Supply Center. Messiah church pays his tuition.

LaMont managed to get to the Columbus campus early his first year and moved his family into a student annex where he receives free living quarters and utilities in lieu of being house parents. His home church, Peace Lutheran, is able to assist him financially through an educational fund and St. Martin Church, North Tonawanda, New York, pays his tuition. Equity from homes he sold adds to his income.

Such hasn't been the case for Waber, father of four young children. He had anticipated a good broadcasting job in Columbus but having to study Greek in the afternoon prevented him from accepting an offer. His wife, a registered nurse, went to work at University Hospital and he managed to get a part-time job selling shoes in a Bexley shoe store. His home church, Good Shepherd, pays his tuition along with two other seminarians.

However, Waber's income was lower than needed and it wasn't long until the family went through their savings. Waber gave up all the insurance he could to meet bills. Small additional grants and an emergency fund of the Seminary's "kept the family afloat."

The first year was a rough one financially for the Wabers but things are looking up a little this year. Since June, 1962, Waber has served as pastor of St. John's Lutheran Church, Columbus, on half-salary.

There are other old codgers in other seminaries, each choosing to be a disciple of God for a different reason. Many more such men would seek the ministerial profession but they need encouragement, both spiritual and financial.

Untitled

God bless the boy who lives alone
God bless the boy who calls it home
God bless us all cause we don't care
Just who is love or why or where.

God bless the woman crying low
God bless the woman weeping so
God bless us all cause we don't care
How close she is, whom we do tear.

God bless the child who feels sad
God bless the child who knows not bad
God bless us all cause we don't care
How young he is, with soul to dare.

God bless the girl who hums so cruel
God bless the girl who finds a fool
God bless us all, for it is she
We have rebuked; God help us be
God help us be,
God help us be, when we are found
Sweeter in step, kinder in sound,
And help us love.
And help us love.

Dawn Lennington

Largest Alabama Biracial Group Hears Graham

LAST SEPTEMBER FOUR Negro girls lied in the bombing of a church. The city was Birmingham, Alabama. Two other people were marked for leath in the racial tensions that gripped the city.

It was then that a committee of whites and Negroes, Roman Cathoic, Jewish, and Protestant laymen net. They agreed that something leeded to be done to unite the city. One action they took was to invite Billy Graham to speak to the city's Christians. He accepted. The date was set for Easter 1964. The place would be Legion Field, a municipaly owned stadium. The audience, choir, and leadership would be fully ntegrated.

White segregationists circulated rumors that the meeting would cause trouble. In March the Jefferson County Citizens Council warned he city government, "If violence occurs, the blood will be on the hands of the rulers of Birmingham."

On Easter 300 policemen were on luty. The crowd numbered 35,000. Equally divided, people of both races sat shoulder to shoulder to hear Graham call for a spiritual awakenng in America that would end hate and prejudice.

In his sermon Graham said, "We are now beginning to realize that omething is wrong with human nature. The most burning question of our times is the problem of man.

"What causes hate, prejudice, lust, immorality, greed, deceit, fraud and war that we read and hear about each day?

"What causes schoolchildren to ttack schoolteachers in New York chools? What causes a man like Eichmann to order the death of millions? What causes Communist terrorists to kill innocent people in scores of countries?

"What causes bombs to be thrown in the South against innocent people? What causes men to sell dope to high school students and peddle their pornographic literature for men to feed their lust on?

"What causes such intense hate and bitterness that have divided the people on Cyprus into armed camps?

"The Bible tells us, but we don't listen," was Graham's answer.

Graham had earlier observed that Birmingham had come to be known as a symbol of "racial discord." He felt it could now become a symbol of hope.

As Graham surveyed the audience—the largest thoroughly integrated audience ever assembled in Alabama—he said, "What a moment and what an hour in Birmingham! It is good to stand together for Christ."

PRAIRIE VIEW HOSPITAL CHOSEN AS NATIONAL MODEL

Prairie View Hospital and Community Mental Health Services, Newton, Kan., has been selected as one of eleven mental health centers in the United States to serve as a model for comprehensive mental health centers. Prairie View was chosen from 233 facilities surveyed to represent one particular model.

The selection of the Prairie View psychiatric center was made by the Joint Information Service of the American Psychiatric Association and the National Association for Mental Health. The various models selected will be described in detail in a book to be used as a resource volume for the next November's American Medical Association Congress on Mental Health and for other educational means.

The concept of a "comprehensive mental health center" is promoted in the new national mental health legislation of October 1963. Such a comprehensive center is to have available outpatient, day hospital, and inpatient hospital services and various types of community consultation and educational services.

Prairie View has gradually evolved from a hospital to a mental health center with various services.

Administrator Elmer Ediger commenting on the selection stated: "We are honored by this selection but there is much more to be done, particularly by way of cooperating with the community. We now have an arrangement with Harvey County that is helping to meet some real urgent treatment needs and enables some work on prevention. Whether or not Prairie View really develops further as a comprehensive mental health center really depends to a considerable extent upon the needs and interest of Harvey and other neighboring counties."

The Harvey County commissioners recently contracted with Prairie View Hospital for a second year to provide outpatient mental health services to the community on a tax-supported basis. Patients are charged on the basis of their ability to pay. The whole range of outpatient, and consultation services are thus available to the citizens, agencies, and professional groups.

Community consultation has been given to the staffs of the county welfare department, three colleges in the area, ministers in a five-county area, and a local program for mildly disturbed adolescents.

The program of after-care services to the released state hospital patients will hopefully be enlarged soon. The hospital has applied to the National Institute of Mental Health for a project grant to support and evaluate after-care services in conjunction with Topeka State Hospital.

Evaluation services are offered to clients of social security, vocational rehabilitation, and medical clinics.

The hospital's industrial therapy shop offers prescribed treatment to inpatients and daypatients, and to released hospital patients who require aftercare services.

Ediger, who is responsible for the hospital's community relations and education, reports several successful projects in progress. Three groups involving about thirty-six local people interested in the relationship between psychiatry and religion have met twice monthly for the past five years. A course in human relations for nurses, several courses for ministers, and an arts and crafts institute for volunteers and for crafts instructors in homes for the aged have proved to be popular. Numerous speaking engagements by hospital staff members are also part of the public information program.

These services, and others which the Prairie View psychiatric center offers its community, will be described in detail in the pending publication. The Joint Information Service, assisted in the project by the Council on Mental Health of the American Medical Association and the Division of Community Psychiatry of Columbia University, believes its publication will be the first systematic study of community mental health services.

Prairie View is one of four mental health centers sponsored by the Mennonite Mental Health Services in cooperation with communities in which they are located: Brook Lane Farm Hospital, Hagerstown, Md.; Kings View Hospital, Reedley, Calif.; and Oaklawn Psychiatric Center, Elkhart, Ind.

LOCATION OF CONGO WORKERS

Vernon J. Sprunger, field secretary of the Congo Inland Mission, reports that as of March 16 General Conference missionaries displaced by the January uprisings in Kwilu province are relocated as follows:

The Peter Falks are in Leopoldville, on a six-weeks vacation and then to a radio program assignment.

Betty Quiring, Elda Hiebert, and Mary Epp are in Tshikapa: Miss Quiring is teaching at Kalonda until her furlough, Miss Hiebert is doing medical work until Nyanga station opens again, and Miss Epp is waiting to return to Nyanga.

The Samuel Entzes are at Kalonda, where Entz is doing car maintenance until return to Nyanga is possible. The Earl Roths are also at Kalonda, waiting to return to Nyanga. Selma Unruh has returned to her home at Hillsboro, Kansas.

The primary schools at both Kamayala and Kajiji are operating again, and it is expected that the secondary school at Nyanga will reopen the beginning of April. The Congo Inland Mission board will meet April 14. At that time future plans for Congo mission work will be discussed.

CENTRAL CONFERENCE STUDIES HOLY SPIRIT AT OHIO MEETING

"Partakers of the Holy Spirit" will be the theme of the Central District Conference which will be held from April 23-26. Salem Church of Kidron, Ohio, is the host church. Sessions will be held at the Central Christian High School and Kidron Mennonite Church. Paul M. Miller of the Goshen College Biblical Seminary will present the Bible lectures. Jacob T. Friesen of the First Church, Bluffton, Ohio, is the president of the district.

One of the subjects to be considered is that of finding ways of enlarging the influence of the church in a community rather than to settle for mere survival. Mobile population and births make the area around the local church a perpetual mission field. Stewardship education will also be promoted. A number of area stewardship workshops are being planned.

A new venture in inter-Mennonite relations is the plan proposed by the Hope Church in Columbus, Ohio. This church wishes to join both the Central District Conference and the Ohio and Eastern (Old) Mennonite Conference. Representatives of both Conferences have met together with this newly formed church to work out details.

A new field secretary or Conference pastor to replace R. L. Hartzler who is retiring will be chosen at this meeting. The district executive committee has submitted Gordon Dyck's name for this position. Dyck is the pastor of First Church, Nappanee, Ind.

RACE EDUCATION STUDY

The General Conference Mennonite Church and the (Old) Mennonite Church are planning a joint race education program. Representatives of the two churches met in March for discussion and planning.

The program proposed will involve at least two steps. Regional orientation meetings will acquaint pastors and local church leaders (especially local peace and service committees) with current issues and needs. This would be the basis for conference-wide congregational meetings (where appropriate, several congregations might join together for meetings) to encourage interest, conviction, and initiation of local action.

The race education program is beginning in Ohio, Indiana, Illinois, and Kansas, then will contiue in other states and provinces. Each of the states mentioned will have an inter-Mennonite committee for planning and follow-through.

A pool of qualified resource leaders will be available for congregational meetings, including both Negro and white leaders. It is hoped that local Negroes as well as local Mennonites will be involved in the race education meetings wherever possible.

A team of race education leaders will hold regional orientation meetings throughout June. These meetings will be small in order to assure the involvement of all who attend the two-day orientation.

ACCENTUATE THE POSITIVE IN 1-W

"We must accentuate the positive in order to create a better image," was the theme of three workshops for 1-W sponsors and unit leaders held this spring at Rocky Mountain Camp, Colo.; Camp Friedenswald, Mich.; and Camp Hebron, Pa. The theme was particularly appropriate at Rocky Mountain Camp when thirty-six registrants unexpectedly ended up carrying about fifteen gallons of water every half day from a spring. At close to 10,000 feet above sea level, one gallon of water carried uphill through snow feels more like two.

Ray Horst, evaluating eleven years of 1-W service, observed that: The 1-W program has helped the Mennonite Church make a shift from rural to urban setting. It has provided vocational redirection for many young men (for example, to leave the agricultural field for the medical profession). It has involved young people and helped them become part of the mission of the church. It has helped the church to see itself as it really is: not perfect and not always as committed as we would wish, but redeemable. It has caused us to see ourselves as Christian members of a State (government).

Problem cases in the 1-W program should not receive any more publicity than do those in congregations and colleges. Any problems that do arise are basically not so much a 1-W problem as a church problem, since 1-W's come to the program from the church community.

A paper by Carl Keener, given at the Rocky Mountain workshop, pointed out that the relationship the 1-W man forms with a church while away from home is particularly significant, and that the pastor of a church near a 1-W project is in a much better position to provide ongoing fellowship and counseling. The 1-W away from home needs continued Christian fellowship and help, said Pastor Lowell Nissley at the same workshop, for he is a man with one foot in the world of his home church community and the other foot in a world with different standards and increased temptations.

COLLEGE YEAR ABROAD

Mennonite and Brethren colleges plan to work together in an overseas program for their students. Church of the Brethren colleges have pioneered this program.

In response to a request from Mennonite educators, the Church of the Brethren voted to expand its program of overseas study by opening it to additional Mennonite students. Presently there are three Mennonites among the twenty-eight collegians in the Brethren-sponsored study units at Marburg, Germany, and Strasbourg, France.

With an eye to an even more extensive program of overseas study, the Brethren committee encouraged the Mennonites to develop a study program in Latin America and to open it to students in Brethren colleges.

All six Church of the Brethren colleges are involved in the College Year Abroad program. The program was inaugurated two years ago.

Mennonite institutions interested in the overseas study program include Bethel College, Newton, Kan.; Goshen College, Goshen, Ind.; and Eastern Mennonite College, Harrisonburg, Va.

Resident director of the 1964-65 College Year Abroad Program in France and Germany will be Donald F. Durnbaugh, associate professor of church history at Bethany Theological Seminary, Oak Brook, Ill.

OHIO CHURCH AFFIRMS OPEN DOOR FOR ALL RACES

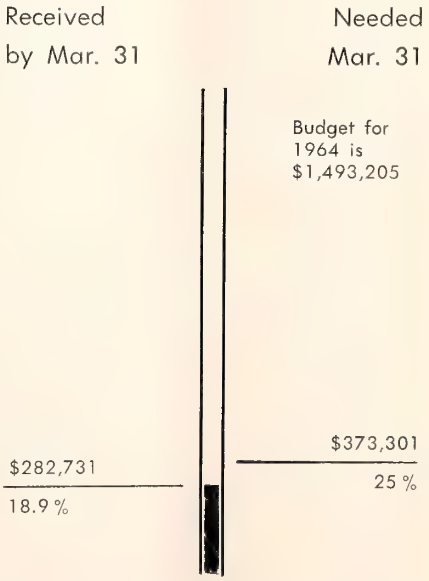
The First Mennonite Church, Wadsworth, Ohio, recently published a statement noting that the "church of Jesus Christ is a fellowship open to all." The statement said that its membership was open to all "without restriction as to race or class

Conference Stewardship

How much is a million dollars? As youngsters some of us used to argue as to who could count the farthest. One of us would say, "I can count to one million." "That's nothing," would be the counter remark, "I can count to a billion." "No you can't; if you can count to a billion, I can count to zillion." Now zillion is not a word in the dictionary, but it really didn't matter because neither my boyhood chum nor I had the slightest notion of how much a million represented, or for that matter even a thousand.

Our Conference budget this year totals almost one and one-half million. A quarter of a million dollars have been received, but we have one and one-fourth million to go in three quarters of a year.

All of this has little meaning until we think of the many dedicated workers at home and abroad. In terms of need, a million dollars is a mere pittance; a drop in the bucket as it were. However, have you ever observed how much of a ripple one drop can make on the surface of a placid pool? There are many evidences that a sincere Christian witness has a multiplying effect. Our contribution in terms of dollars may not be large, but with God's help the quality of our witness can be a tremendous force in the world for good. *Wm. L. Friesen, Conference Treasurer.*



	Budget	Jan.-Mar. Receipts	Percent of Budget	Needed by Dec. 31
Missions	$ 979,322	$183,864	18.8%	$ 795,458
Christian Service	254,921	57,426	22.5%	197,495
Education and Publication	101,618	10,165	10.4%	90,953
Mennonite Biblical Seminary	157,344	21,766	13.8%	135,578
	$1,493,205	$282,731*	18.9%	$1,210,474

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*This figure contains $9,010 designated "Where Most Needed." These funds will be distributed at the end of the year.

or ethnic background."

Text of the statement adopted on Feb. 23 is as follows. "Recognizing that the church of Jesus Christ is a fellowship open to all who would come in sincere faith to Him, and recognizing that the church is such an open and inclusive fellowship by its very nature and not by the decision of any body of men, we would declare publicly and officially that:

"The fellowships of our congregation are indeed open to all who would seek to unite with us in the service of our Lord and who qualify for membership according to the practice of our denomination, without restrictions as to race or class or ethnic background;

"In our program of evangelism we shall seek to include all people of our community with equal fervor, and Christian urgency, without regard to factors of race or class or ethnic background; in our calling of pastors and employment of staff members there shall be no restrictions as to race or class or ethnic background."

Pastor of the congregation is Roy W. Henry.

GRADUATE PAPERS ON THE BIBLE

"The Meaning and Relevance of the Bible for the Modern Scholar" was the theme of the Mennonite Graduate Fellowship meetings held recently. Eighty-five participants from thirty-two major fields of study and twenty-eight universities and colleges participated at Harvard.

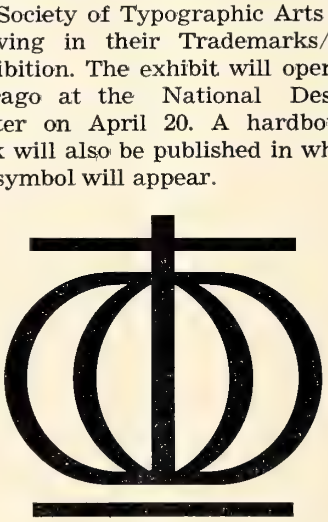
Eight of the ten papers presented are now available: "The Irrelevance of the Bible for the Modern Scholar," Marlin Jeschke; "Responses to Jeschke's Paper," Owen Gingerich, David Garber, Ed Riddick; "The Bible as a Source of Spiritual Sustenance and Inspiration for the Scholar," Wally Shellenberger; "The Relevance of the Bible for a Crucial Professional Decision," Jon Clemens; "Biblical Authority in a Power World," Gordon Kaufman; "Scholars at Boston Create Christion Church Fellowship," Robert Jungus; "The Faith of a Heretic," Theron Schlabach, Harry Lefever, Joe Smucker, Paul Shenk, "Mennonite Graduate Fellowship: Its History, Purpose, and Future," Leo Driedger.

Seven papers of the Waterloo meetings on "Vocations," and seven of the Iowa City papers on "The Fine Arts," are still available at $1.50 per set. The eight Harvard papers are available for $2.00 per set. Single copies, twenty-five cents.

Send orders to Mary Martin, 1711 Prairie Street, Elkhart, Ind. A listing of all papers is available upon request.

SYMBOL TO BE EXHIBITED

The Conference symbol which was adopted for experimental use in 1961 by the General Conference Mennonite Church, has been selected by the Society of Typographic Arts for showing in their Trademarks/USA Exhibition. The exhibit will open in Chicago at the National Design Center on April 20. A hardbound book will also be published in which the symbol will appear.



The symbol was designed by Conference art director Robert W. Regier and was one of several designs submitted to the Conference executive committee. The cross and orb design used has traditionally signified the sovereignty of Christ both in the world and in the life to come. The symbol also suggests an inseparable relationship between faith (the cross) and life (the world). The line below the cross suggests the concept of a foundation, keeping in mind a traditional Conference theme, "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

CALCUTTA REFUGEE CHILDREN GO TO SCHOOL FOR $3 MONTHLY

Newly added to the Child Sponsorship Program is a plan to give educational assistance to 200 school-age Indian children. Going to school in India is a hard-earned privilege since most parents cannot afford to pay from their meager wages the cost of tuition, books, food, and clothes.

As a rule, poverty begets poverty since good job opportunities come easier to the educated and trained. Unless the poor can seize upon a way to educate their children, they have little hope to substantially increase the family income to the point where they can escape the misfortunes of illiteracy. Educational assistance, costing the sponsor no more than three dollars per month, represents one doorway through which Indian children can go to improve their unhappy living conditions.

The educational assistance program for India employs the services of Mrs. Probhu Das, a Christian lady who is qualified as a social worker. At least forty children from the Calcutta refugee colony will be helped. The first step in granting educational assistance to these children was the repair of their school in time to be opened in January. One hundred and sixty other children in the Calcutta vicinity also need sponsors.

Aided by the Child Sponsorship Program, many children are permitted to attend good schools which otherwise would be impossible. India MCC director Vernon Reimer says that it is gratifying to see the joy of the parents when they realize that their children can be sent to a good school even though the family may be too poor to live on more than a starvation diet.

Write to Child Sponsorship Program, Mennonite Central Committee, Akron, Pa.

MENNONITE JAILED IN PEABODY RACIAL PROTEST IN FLORIDA

J. Lawrence Burkholder, a Mennonite professor at Harvard Divinity School, was among the group of New England churchmen jailed in Florida with Mrs. Malcolm Peabody for seeking to integrate a motel dining room.

Mrs. Peabody, mother of Massachusetts Governor Endicott Peabody, and the other members of her group were charged with trespassing on March 31. After spending several days in jail and appealing their cases to federal court, they were released on bond.

The group of Northerners had been recruited by the New England Council of Churches at the request of southern civil rights leaders.

Burkholder was formerly an instructor at Goshen College.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

Apr. 14—Freeman Junior College Choir, First Church, Bluffton, Ohio.

Apr. 15—Freeman Junior College Choir, First Church, Berne, Ind.

Apr. 16—Freeman Junior College Choir, Eighth St. Church, Goshen, Ind.

Apr. 17—Freeman Junior College Choir, First Church, Nappanee, Ind.

Apr. 19—Freeman Junior College College Choir, Calvary Church, Washington, Ill.

Eastern

Apr. 25—Fifth Annual Constituency Day Program, Brook Lane Farm, Hagerstown, Md.

Northern

Apr. 23—Freeman Junior College Choir, Pioneer Hall, Freeman, S.D.

Pacific

Apr. 22—Lorraine Schroeder at Grace Church, Dallas, Ore.

Apr. 17-19 — California General Conference Fellowship Meeting, First Church, Reedley, Calif.

Western

Apr. 12-19 — Bible Conference, Garden Township Church, Hesston, Kan. De Vern Fromke, speaker.

Apr. 17, 18—Oklahoma Church Workers Conference, Herold Church, Bessie, Okla.

Apr. 19-24 — Bible Exposition Messages, Bethel Church, Inman, Kan., L. R. Amstutz, speaker.

May 3—Thirty-fifth annual Mennonite Song Festival, Memorial Hall, Bethel College, North Newton, Kan.

MINISTERS

Willard Stucky, McPherson, Kan., has accepted a call to serve the Deer Creek (Okla.) Church beginning next September. He has served under Pax in Greece and under the Board of Christian Service in Mexico. He graduates from Mennonite Seminary in spring.

Walter Paetkau, First Church, Edmonton, Alta., will serve as summer assistant pastor of First Church, Aberdeen, Idaho.

Abram Rempel, Steinbach (Man.) Church, will be a summer assistant pastor of First Church and West Zion Church in Moundridge, Kan.

Kenneth Rupp, Bethel Church, Mt. Lake, Minn., will be a summer assistant pastor of the Protestant Interracial Ministry, New York.

Donald Schierling, Bethesda Church, Henderson, Neb., will serve as summer assistant pastor of East Harlem Protestant Parish, New York.

Wilfred Unruh, Faith Church, Newton Kan., will serve as summer assistant pastor of First Church, Mt. Lake, Minn.

Gene White, student at Mennonite Biblical Seminary, will serve as summer assistant pastor of Alexanderwohl Church, Goessel, Kan.

WORKERS

Vincent Harding, MCC director in Atlanta, Ga., has been invited by European Mennonites to spend July in Europe. He will speak in Czechoslovakia, Germany, Holland, Switzerland, France, Belgium, and Luxembourg.

P. E. Schellenberg, who is retiring as Professor of Psychology at Bethel College in North Newton, Kan., will join the Bluffton College faculty next year.

James Stucky, Eden Church, Moundridge, Kan., recently entered 1-W service at Kansas University Medical Center in Kansas City.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Carl Andreas, 1418 Joliet, Detroit, Mich. 48207 [18]

Eugene Bergman, Universite du Congo, B. P. 2012, Stanleyville, Congo

John Bertsche, Hospital Grand Riviere du Nord, Grande Riviere du Nord, Haiti [265]

Wm. T. Buckley, 2040 Orange Ave., Costa Mesa, Calif. 92626 [246]

Alan Carney, 908 E. Market St., Wichita, Kan. 67200 [57]

Ralph Ewert, B. P. 1, Tshikapa via Leopoldville, Congo [19]

Ronald Flickinger, 5230 Pendleton, South Gate, Calif. 90281

Richard Gaeddert, Box 25, Sublette, Kan. 67877 [14]

C. P. Kehler, 880-11 Ave. NE, Swift Current, Sask. [298]

Mrs. Isaac Schmidt, Home for the Aged, Goessel, Kan. 67053 [3]

Lena Stalter, 353 N. Nelson Ave., Morton, Ill. 61550 [57]

DEATHS

Heinrich J. Olfert, Clearbrook (B.C.) Church, born Jan. 5, 1884, in Russia and died Mar. 15.

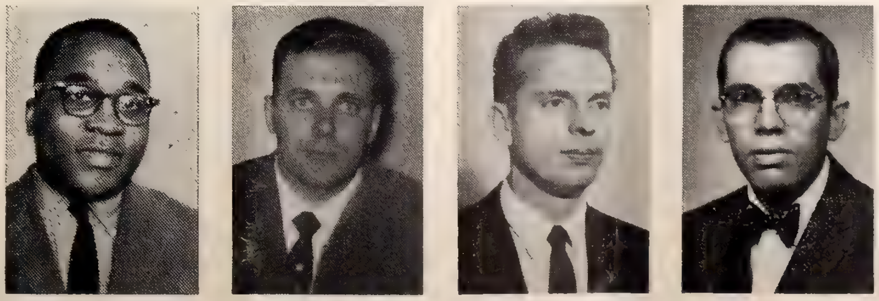
Mrs. John C. (Elizabeth) Penner, First Church, Hillsboro, Kan., born Jan. 3, 1879, in South Russia, and died Mar. 17. One daughter and four sons survive.

Ben J. C. Stucky, Eden Church, Moundridge, Kan., born Apr. 6, 1899, and died Mar. 22.

Mrs. Amalia Dirks Unruh, Friedensburg Church, Avon, S.D., born May 1, 1889, and died Mar. 28.

Mrs. Annie Fast, Calvary Church, Barlow, Ore., born July 10, 1903, and died Mar. 23. A son and her husband survive.

Vincent Harding (Workers); Abe Rempel, Willard Stucky, Wilfred Unruh (Ministers).



LETTERS

SUFFERING OVERBOARD

Dear Editor: I can truthfully say that I am in hearty agreement with Mrs. John J. F. Goering, Galva, Kan., (letters, Mar. 17) that we as Protestants should really wake up, and lift our hearts and eyes to Him from whence cometh our help, our Redeemer Jesus Christ who suffered so much for us. Why should we throw all the suffering that our forefathers did overboard and join Catholicism? This is truly a scheme of the Catholics. We as Mennonites know what our forefathers suffered from the Catholics. Let us that are born again join in prayer for a revival like this world has never seen before. There isn't anything on this earth that we need more than a revival. I wish to close with Psalm 140. Wake up, Mennonites. *Joe D. M. Gross, Box 382, Freeman, S.D.*

NONVIOLENCE FOR JUSTICE

Dear Editor: "Too much race, and not enough grace" in *The Mennonite?* Laura Peek has a better insight when she writes in her essay (reproduced in the March 24 issue) "I believe God in a way is acting in this moment and has been acting because He has let the representatives pass this law." One way in which God is revealing His grace in these latter days is by showing us that there are nonviolent ways in which we can work for social justice. *Harold Peters, Route 1, Newton, Kan.*

MARCH 17 WAS GOOD

Dear Mr. Shelly: Please permit me to congratulate you and the entire staff of *The Mennonite* for the fine March 17 issue. It was the most satisfying and enlightening issue I have read in some time, in the articles, the editorial, and the letters. I was also gratified by your (thought) provoking editorial of March 10. Elmer Suderman's article on "Christ's Cross and Ours" was quite well done and valid to the church today. That and Frank Ward's editorial on the crucifix expressed and united some very sticky questions that have bothered me for some time—that is, the question of our conception of the significance of the cross, and of Christ's *death* as opposed to His resurrection *from* death. It seems to me that the Protestant churches have underemphasized the importance of Christ's death on the cross as the expiation for the sins of all of us, while perhaps overemphasizing the importance of salvation through resurrection.

A second article I found worthwhile was Guin Ream Tuckett's "Why, Lord?", which I think should be required reading for youth groups in the church. It is quite a lesson in service; I think it, also, is quite valid in the church today.

I am afraid I have to take exception to Mrs. John Goering's letter. I don't believe the questions are as black-and-white as she seems to think, and I suggest that she read 1 Corinthians 13:4-10 and relate them to this. As our late President Kennedy said, "Let us never fear to negotiate." And as President Johnson says, "Let us reason together." If we are true believers, the forms of worship don't matter. Of course, we should be sure that both sides are negotiating in good faith, and that we can in true faith reason together. As a rebuttal to Mrs. Goering's last statement, may I say this: Are we strong enough to win out over *our own* "strong rooted religious system," or will we even deepen the "gash in the body of Christ" by *refusing* to try to cooperate or associate with them?

Last of all, I couldn't agree more with Ruby Baresch — isn't it about time we came up with some positive suggestions to serve as alternatives to practices we deplore? I admit it is easier to criticize an established system than to originate one that is more agreeable, and at the same time workable. But why not try? Do we wring our hands or do we use them? Come, let us reason together. *G. Robert Smith, B-201 Morgan Hall, Carlisle, Pa.*

TRUE GRACE

Dear Mr. Shelly: I strongly endorse the central theme of your March 24, 1964, editorial—race and grace are inseparable. But I would strongly disagree with the case cited as an instance of true grace.

It seems to have recently become the "fad" to make a "pilgrimage" to the south to find out how "horrible" conditions are there, to observe, to picket, to return appaled, and most important of all to point the finger and communicate the shocking experiences encountered to even more shocked listeners. The results are usually sensational and most rewarding for all concerned, reporter and audience alike. It reconfirms how "bad" things are in the South and lulls us into forgetting what things are like here at home. Or even worse makes the condition at home seem quite "fair" by comparison.

The sad truth of the matter is that it's easy to go to Hattiesburg. It's easy to picket where you are unknown, to hide behind the anonimity of a stranger. One does not have to lay his social and economic status on the line when he is from out of town. It is easy to point at the South and shake one's head.

I am sure the Master would walk in Hattiesburg, but I am equally sure He would walk in Wichita, Newton, Detroit, Goshen, Cleveland, Denver, and many other communities of the United States where the more glaring problems of the South have been "solved." He would see that Wichita is the eleventh most segregated city in the nation in respect to housing. He would see the problems in Newton. He would see the "little" racial problems that you and I encounter every day but usually ignore. The "little" indignities that we see and hear aimed at degrading another "race" with which we silently concur. They are less spectacular and don't usually draw a crowd when retold, but these are the important issues for all of us all the time.

The problem is not only in Hattiesburg the problem is here with each one of us every day in our neighborhoods and towns. It would seem to me that we should be worried about our own backyard before we start criticizing someone else's. A more applicable version of your closing statement would read, "If any white person wants to know the meaning of Golgotha, let him take a Negro's hand and walk through ————" (add the name of your own town).

If we must test our faith, let us test it under the severest conditions possible—at home. *Dave Fretz, 212 North Rutan, Wichita, Kan. 67208*

Choosing a College Is
Only Your
First Decision

More Than Bread and Butter

Willard Claassen

YOUTH

LARRY AND JOLENE STOPPED to chat on the high school steps after a hard day. Larry hadn't really intended to get involved in a long conversation. He just asked, "What are you doing next year? Are you going to college?"

"I'm not sure," Jolene replied. "It takes money you know. My grades are good enough. Most of the seniors are going on to college somewhere. Well, not all of them. Susan's going to a beautician's school. Faye, Vivian, and Judy are going to business college. Some of the kids are trying to get jobs.

"I think it would be real exciting to go to college," Jolene continued. "But I'm not sure where. That speaker in assembly said the four years spent in college are among the most important years of life. That sort of struck me. Are you going to college?"

"Yeah, I think I'm going to O State. They've got a good science department there. Most of the fellows I know want to go to a university. Boy, do they have enrollments—up to 33,000 students on a campus. You can get almost any kind of course you want. Besides, I haven't got the dough to go to a church college. Tuition's too high!

"I want to get into science as quick as I can," Larry added. "Lots of money there. Just all kinds of openings in science.

"Are you thinking about going to college, Jolene?"

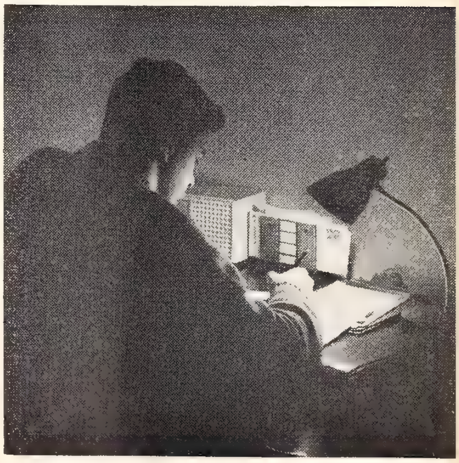
"Well, sort of. I think I might like to be a teacher. We have a pretty good church college near here. I've learned to know some of the teachers. If they are all like that, I'm pretty sure I'd like it. I wonder if you can really get to know a teacher in a big state school. You are just a cog in a big machine. How would you get a chance to do things?"

"I can't buy that, Jolene. Nothing could be duller than a church school. Besides this is a day of specialization. You've got to specialize to get anywhere."

"It's time for me to go," said Jolene. "We don't seem to see the school question the same way. I wish I knew the answers. Who could we talk to about this?"

Larry packed his books under his arm. "Well, there's Mr. Springer, my science teacher. I'd like to ask him a few questions—maybe tomorrow.

Important years



A route that leads to many ports

A community for decisions

To work out a faith

Institutional sources of pictures, in order of appearance: Freeman Junior College, Bethel College, Canadian Mennonite Bible College, and Buffton College.

He seems to know the score."

"Why don't you ask him, Larry. And I want to be there to hear what he has to say."

Next day during a free period Mr. Springer pulled two chairs up to his desk. "What've you folks got on your minds."

Larry reported that he and Jolene had disagreed rather sharply about college. They agreed that they needed more information. "That's why I asked if we could come and talk to you. How does it look to you, Mr. Springer? What should we do?"

"Well, I'm afraid I can't tell you that," replied Mr. Springer. "But let's kick a few ideas around. Then maybe you can make up your own minds."

"I guess that's what we really wanted," said Larry. "Now Jolene wants to go to a church college and I plan to go to O State. If you pin us down, I suppose neither of us knows why."

"It's good to hear that you're thinking about college," replied Mr. Springer. "A college education means a lot more than just bread and butter. What are some specific things you'd like to know?"

"Well," said Larry, shuffling his feet on the floor, "let's begin with the difference of opinion Jolene and I had yesterday afternoon. Jolene feels a church college has advantages, but I feel it should be a big name university. When a guy looks for a job, he needs all the prestige he can get behind that sheepskin."

Mr. Springer got up and sat on the edge of his desk. "The problem is," he said, "knowing what you want to do in life. Take your case, Larry. You're interested in science, but what will it be? Chemistry? Physics? Biology? Are you interested in industry? Research? Teaching?"

"Well, I guess I really don't know yet," answered Larry.

"And it's probably good that you don't at this stage," rejoined Mr. Springer. "In your case a general or a liberal arts education would give you a chance to reflect on what you ought to do in the light of your studies. With the specialization that comes easy in a big university it's too easy to drift from one speciality to another, from one field to another. In fact, I have a friend who did just that. He drifted from one course to another. Finally he discovered he was making his best grades in chemistry, so he concentrated on chemistry. A liberal arts education is a route that leads to many ports. It avoids early specialization. The liberal arts education that one gets in a church college is not wasted time. It's a good place or environment to make an intelligent decision about a vocation."

Larry looked at the floor for a while. Then he said, "You did more than any other teacher to get me interested in science. How did you get into teaching science in high school?"

"Actually, I didn't start out to be a science teacher. I was well along in planning my education for a career in research. But I did my undergraduate work in a small church college. As I got deeper into my studies at college, I began to feel I had a Christian responsibility to serve. I found that outlet in teaching. That was one of the best switches I ever made."

"Do you mean," asked Jolene, "that your experience at a church college helped you choose a vocation? Do you see any great difference in what happens on a church college campus and a university campus?"

"Now you are nailing me down," quipped Springer as he stuck his hands in his pockets and began walking around the desk. "Yes I would say there are differences. Attending a big state school is like living in a big city. The student becomes anonymous. You are a number on a punched card. Did you see that cartoon the other day about the university girl? She bent her IBM card. They called her into the office to find out what was wrong. She explained, 'That's the only way you can get any attention around here.' Well, I'm getting too far afield!"

"State school professors tend to concentrate on research," continued Mr. Springer. "And many undergraduate courses are taught by graduate students. In the small college the teacher devotes full time to teaching. Friendships often develop between students and professors. For example, I've been out of college for about ten years, but my former science teacher still keeps in touch with me. I know I'm not the only one."

"What did you mean by vocation

Charles M. Schultz, © 1961, by Warner Press, Inc.

"He gave me his sweater!"

being related to going to college?" asked Jolene.

"That's right, I didn't get around to clarifying that. You are both Christian young people. It seems to me that one's vocation should be considered in the context of the Christian faith. The Christian college provides that Christian community. The Christian faith has a certain amount of facts that need to be learned. We need to learn to understand the Bible. The meaning of what the Bible teaches needs to be related to the problems we face in our generation."

"But how does that happen?" asked Jolene.

"A church college, for example, provides many opportunities for doing what we are doing right now—being a small Christian community in which we try to make important life decisions. College students have many crucial decisions they need to make: choose a marriage partner; formulate a Christian philosophy of life; choose a vocation or profession; select a circle of friends! That's a pretty big order."

Larry threw his leg up over the arm of the chair. "That sounds pretty good. But why go to a church college? Not all of us are convinced we should be preachers or missionaries, or even teachers—at least not yet. My interest is science—or I think it is. Suppose I really want to go into science. What would I do at a church college?"

"I didn't mean to imply that all who attend a Christian college should become church workers, although those who have the qualifications and feel called should. Take my alma mater for example. The last alumni bulletin listed graduates going into a great variety of fields—one would hope all of them being better prepared to make a Christian witness whatever they may be doing.

"As for your being a science major, depending on what you take up, you could transfer if necessary in your junior or senior year for specialization and thus conserve many of the values of a Christian college education. Your question seems to imply that a church college is provincial. Just the opposite is true. Our church colleges have students from many states and countries—you can find Pennsylvania, California, Oklahoma, Nebraska, Iowa, Missouri, the Dakotas, Canada, Mexico, and South American countries — all represented in one college. State institutions, on the other hand, draw undergraduates almost exclusively from their home state."

Jolene was picking up her purse and getting ready to go when the bell rang. "I have just one more question," she said. "It's pretty expensive to go to a church college, isn't it? I'm not sure where the money would come from."

"I think that depends on where you go," said Mr. Springer as he picked up his books for the next class. "The ivy league schools are very expensive. I would have to admit that church colleges in most cases probably cost more than state schools because the colleges are not tax supported. It all depends on what you want for your money. If it costs more to work out an intelligent Christian faith along with other studies, it's worth it!"

"Thanks, Mr. Springer," said Larry as he left, "You've given me a different slant."

Jolene agreed.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
"What better time than childhood to gain an understanding and wholesome view of death?"

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Dawn Lennington was the author of the poem, "A Christian Memorandum" used in our Feb. 25 issue at which time we reported that the poem had been printed posthumously by a Lutheran student magazine. The editor of "Frontiers" says that "the information concerning her death is erroneous as far as I know." He is right. Our research department was confused. We apologize.

Willard Claassen, 722 Main, Newton, Kan., is executive secretary of the Board of Education and Publication.

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EDITORIAL

We've been talking about a childlike faith. It first came up in a report about a student meeting (Feb. 4). Somebody said that students didn't have it. Those who did have it, according to their own report, expressed concern. After all, childlike faith is the best kind. Everybody should have it.

On second thought, though, I think we've been using the wrong word. The word should be childhood faith. The hair may be so thin that we can't split it, but someone will. I have faith of that kind.

We have been concerned about keeping the faith of childhood. I assume that this is one of the reasons many folks have supported church colleges. It has been a winning appeal. We have seen a church school as something like a coeducational monastery. It shelters its members from the degrading effects of the world. Youth is thus protected from the radical ideas, the secularism, and the immorality of a larger public-supported institution.

But a college cannot teach its students to live in the world if the school is shut off from the world. This is the opinion of Robert W. Hites, of Birmingham-Southern College, who in a recent article, argues against some of the popular notions for the support of church schools. Besides the reason just listed, he demolishes three other favorite arguments I have used.

Church colleges insure an adequate number of educated ministers for the church. It is true that the Bible departments do prepare people for seminary, says Hites. But students can get some of the same courses at tax-supported schools. Is it necessary to support a college for the sake of a few ministers?

The church college provides training for lay leaders in the local church. Here again we usually think of courses in the Bible department. But the option again would be the same as above. Much of the same training in Bible and religion is available in public institutions. All too often a student passes through even a church school without really examining the relevance of Christ to our present-day world.

The church has a Christian faculty. It is true that each faculty member may be the member of a local church and take part in its activities. But his classes are no different than those of a nonprofessing teacher. Both teachers are bound by the standards of their scholarship to be honest and fair. Mathematics is mathematics no matter who teaches it.

Well, I guess that takes care of the church colleges. With friends like me, who needs enemies?

But I think one reason remains. This one may be better than all the others thrown overboard. The church college can provide the community in which students can best make basic decisions. Life forces decisions on us. Ready or not, we must move—into a faith, into a vocation, into marriage, and into society.

The secular world has its own answers which are always present. These are carried in most secular fields of study and these courses are taught by men who are highly trained. Against this force, the student can only defend himself with a religious knowledge learned in pre-college days largely from untrained teachers. No wonder then that childhood faith takes a beating. It must do battle on uneven ground.

The church college makes religious knowledge a full member of the society of scholars. Only when a student gets the Christian position in language and reason equal to the care and skill with which all other views are studied is he prepared to test his faith. It is only then that he has a chance to make his childhood faith a childlike faith or even a mature faith.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A NOOSE FOR THE MINISTER

LaVernae J. Dick

JOHN FRANZ PAUSED a moment from his work to catch his breath. It was a hot humid August day. As he looked back over the strip of Montana ground he had just finished reaping he saw a man hobbling on crutches across the stubble. In the distance stood a parked car.

The man called to Franz, "Do you remember me, Reverend Franz?"

"How could I ever forget you?" Franz replied as he looked into the man's face. "You were with those who wanted to hang me, weren't you?"

"Yes," the man said as he looked to the ground. Then he raised his eyes and looked directly at Franz. "I have come here to ask you to forgive me. I have seen you many times on the streets of Glendive. Somehow, though I wanted to tell you I was sorry I just couldn't bring myself to face you. But today I have come to ask your forgiveness. If you cannot forgive, then at least I have done my duty by asking."

A smile passed the minister's face as he said, "Forgive you? Why, of course, I can. According to the way the Bible teaches forgiveness I want to treat you as if this had never happened."

He reached out and shook the man's hand.

"I don't know why I was foolish enough to go along with the mob. I was the youngest one, but that isn't any excuse. I should have known better. As you probably know, I am a lawyer. I want to fight this kind of a thing. I never want to see it happen again," he said as he sadly shook his head.

"By the way, if you ever need any legal advice I shall be very glad to advise you free of charge. I will do my very best for you."

As the lawyer turned and limped back to his car Franz thought about that terrifying day two years earlier. It was a Saturday afternoon in April, 1918.

World War I was at its worst. The dust was blowing as Franz went to the barn to hitch his horses to the buggy. The family had a school meeting.

As he led the horses to the water trough a strange feeling gripped him. He shook all over. These are strange days that we are living in, he thought to himself. The war is terrible. It is doing strange things to people. The sheriff had asked the minister to discontinue the German Bible classes he taught in his home. Neighbors complained that the minister was helping the German cause by teaching German to the children of the Mennonite families. So Franz quit his teaching project so that peace might be maintained.

Yes, these were strange days. But surely today would be better. The school meeting would be brief and pleasant. The children would have fun playing together and the ladies would enjoy visiting.

The boys chattered happily in the back of the buggy as they rode toward the school. After tying the horses to the hitching post both Franz and his wife went into the schoolhouse and found places to sit. Looking around the building they noticed several strange faces. In fact the atmosphere seemed heavy. Just after the meeting started the sheriff came in and motioned for the minister to come with him.

Outside the door several men grabbed him and dragged him to a waiting car. Wondering just what was taking her husband so long Mrs. Franz went out to investigate

She ran to the car crying, "What do you want with my husband?" Taking hold of the door handles in an effort to keep the car from mov ing she peered inside and saw a coil of rope and several shovels. A man in the car, impatient to get going, quickly jumped out to throw the woman to the ground cursing under his breath.

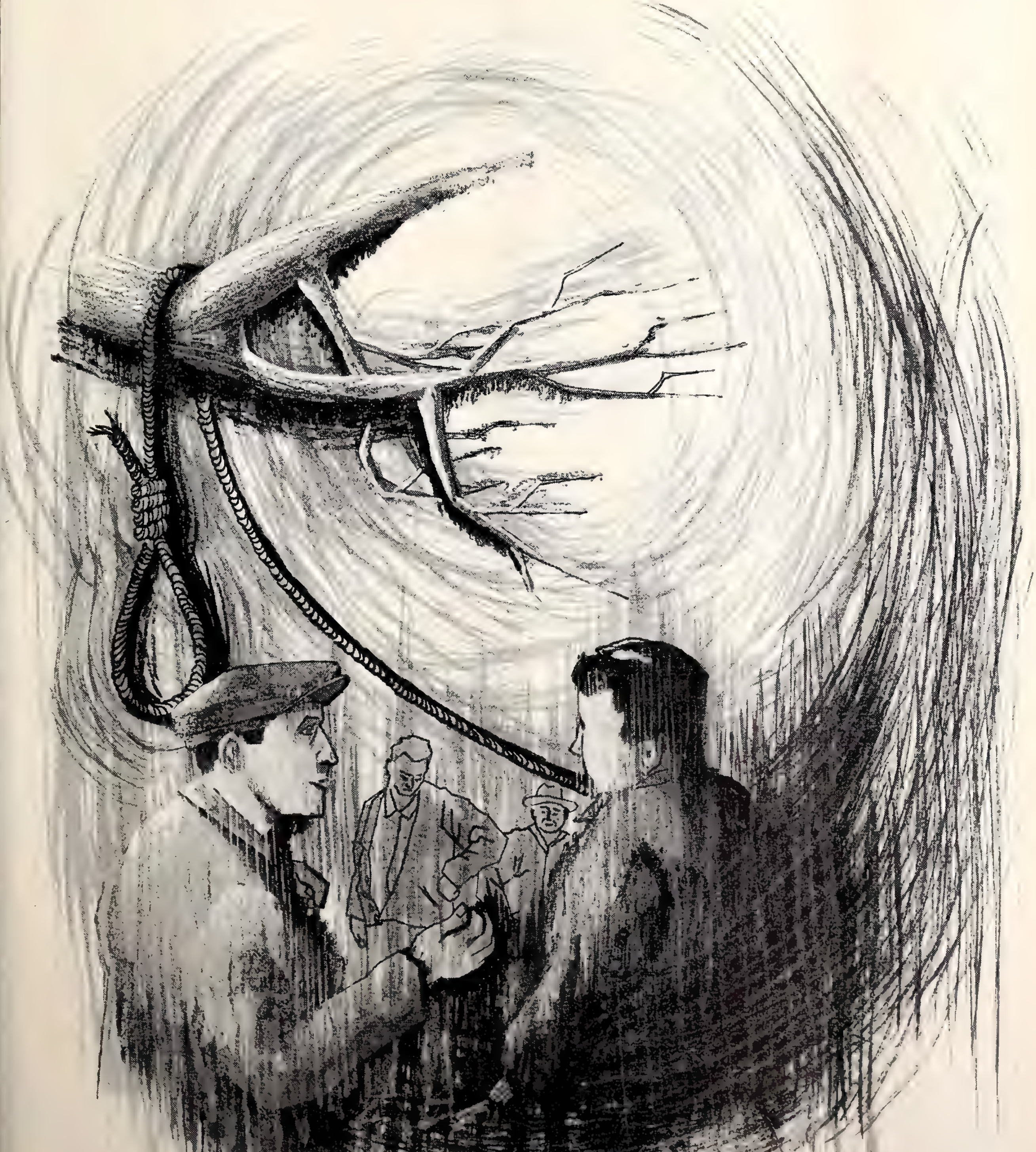
The ride into the bad lands was a long one for Franz. Finally the car pulled to a halt under a big poplar tree in a canyon. The man ordered the minister out of the car. Taking the rope they threw it over a large limb of the tree. Knowing just what the man had in mind Franz lifted his head and silently prayed to the Lord, "Lord, if this is the way you want me to go out of the world i is all right with me. Help me be a true testimony for Thee in this hour."

Taking hold of the noose Franz began to talk to the men. This country has open courts of law They should take him and try him there. At first the men were in no mood to listen. They could not understand the German people's stand on nonresistance. They would give an example to all Mennonite peo ple that nonresistance was not acceptable.

As a last resort Franz said, "You don't want a record of this hanging to go down in the history of the county, do you?" He looked directly at the sheriff.

This startled the sheriff. No, he could not like such publicity about his term in office. It would be better to take the prisoner back t the county jail in Glendive. So th

They threw the rope over a large limb. He silently prayed, "Help me be a true testimony for Thee in this hour."



sheriff postponed the hanging. "We will see about the hanging later on," he told the men as he pulled the rope down and put it back into the car.

It was near evening by the time Mrs. Franz reached town. Two men from the church had brought her and her sons to town. She went straight to the sheriff's office. When she knocked on the door it opened just a crack. Seeing her the jailer said, "What do you want, lady?"

"What have you done with my husband?"

"I had nothing to do with him," he replied. He was going to shut the door in her face, but she had stuck her foot in the crack so he could not.

"Then I would like to see Sheriff Twible."

"I don't know where he is."

Realizing that the jailer was lying she pushed her five-year-old son, Ewald, through the door. Then she shoved her other son, Rufus, through and at last made her way in. The jailer protested strongly. There sat the sheriff and the men who had earlier taken her husband.

"What have you done with John?" she pleaded.

"That is not for you to know," the sheriff curtly replied.

"And something will happen to you, too," she said as she fainted.

When she revived she found herself in the sheriff's arms. "Now don't be afraid," he told her gently. "Come back in a half hour and we'll show him to you," he continued, leading her to the door.

She was frightened; she thought that her husband was dead.

"He's not dead," the sheriff added.

So she and the little boys left. But she didn't go far. She walked around and around the jail. Every few minutes she would look at her watch. It seemed as if the hands never moved. Fifteen minutes had passed. She could wait no longer so she went again to the door and knocked.

"What do you want?" the jailer asked as he peered through a small crack in the doorway.

"Sheriff Twible told me to come back."

The jailer let her in. Immediately the sheriff took her and the boys and locked them in a small room. She could hear him going up the iron stairs to the cells. When the sheriff reached the top of the stairs, Mrs. Franz heard her husband ask, "Is she still alive?"

Soon she heard footsteps on the iron stairs again, but no one came to the room in which she was locked. The minutes seemed like hours until the sheriff returned. He took her into another room where she saw her husband and another man—one she had seen earlier in the mob. Her husband looked haggard. His hair stood straight up. Dirt covered his clothing and skin. She rushed into his waiting arms and burst into tears.

Then the sheriff and the other man, who was a lawyer, began to ask questions. They wanted to know about the church, the school, and the people's opposition to war. Franz patiently answered each question. Soon the lawyer and sheriff became convinced they had been horribly misled. Five of the Franz's neighbors had been writing letters to the sheriff accusing the Mennonites of terrible misdeeds. Now they knew the truth.

It was now late in the evening. The sheriff wanted to take Franz back to his cell. When Franz expressed concern about his wife the sheriff said he would take her and the boys to the county hospital.

"No, that won't do. It would worry her to death. Can't she stay here with me?" the minister asked.

Thinking about it a minute, the sheriff decided they could all sleep in the supply room. After he had taken them to the room Franz grabbed his hands and said, "Mr. Twible, I want to thank you for the stand you took."

The tears began to roll down the sheriff's face. Then he said, "Now, don't be afraid. I guarantee your safety. I hope you rest well. Goodnight."

Alone at last, Franz and his wife put the little boys to sleep. Then they committed themselves to the Lord and tried to sleep also. But when sleep did not come they talked and prayed through the night.

Early on Sunday morning Mrs. Franz and the boys were told to leave the jail. They could return in the evening. Mrs. Franz found two friends who had brought her to town the night before still waiting for her. All day they stayed close to the jail.

Back in the little country church the people gathered for a prayer meeting. They earnestly sought the Lord to protect their minister and his family. A spirit of revival sprang up among the people which remained for many years.

Sunday evening Mrs. Franz and the boys returned to the jail. This time they were placed in the cell with the minister.

All day Monday excitement mounted as the people told each other about the trial scheduled to be held in the evening. By the time the courtroom was filled emotions were tense. They could already see the minister hanging from the Yellowstone Bridge just outside the city. Among them sat the five men who made the first accusations. Their faces showed the look of smug satisfaction. Presiding over the kangaroo court was an old military judge. Surrounding him were the city's lawyers. Franz was told to stand in the middle of the group. Mrs. Franz and the boys were kept out in the hall where they could only hear the proceedings. A tense hush settled over the group as the lawyers began to fire questions at Franz. First they would ask a question one way, then rephrase it to see if they could catch him another way. Each question was answered graciously. Franz enjoyed perfect peace for he was never rattled and the same answers were always given.

In the midst of the questioning, a loud sound like a shot from a gun startled everyone. Alarmed many of the people ran from the courtroom in fear that the Mennonites had come to retaliate. When they reached the hall, they found an evening breeze had only blown a storm door over. They returned sheepishly to their places for the rest of the trial. Finally the people were satisfied. They were ready to pass sentence. Franz was asked to leave the

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ohn M. Franz, after fifty years in the
inistry, now lives in Salem, Oregon.

oom as they deliberated inside.
In a few minutes he was recalled.
he elderly judge pronounced the
erdict. A $750 bond was to be
aised. It was to remain until the
ar was over. At each quarterly
ession of the county court Franz
as to appear. He was to ask if
nything had been brought against
im. If there was not he was to ask
have his case continued until the
ext court session. As a minister
e was to watch his people and en-
ourage them to help along with
e war. All the German Bibles and
ooks were to be brought to the
ounty jail where they were to be
tored until after the war was over.
Sitting in the hall Mrs. Franz
nxiously wondered just how they
ould ever raise the bail. She knew
at $750 was more than they had.
etting up she went to find the
iends who had brought her to
town. Immediately, when they were told they agreed to finance the bond. Her joy knew no bounds when she told her husband the glad news. The night was again spent in the cell. Tuesday, after the bond was posted, they were allowed to return to their home.

It was to a happy people that the minister and his family returned. They brought their German Bibles and literature to be taken to the sheriff's office. As the services resumed in the church they were conducted in the English language. The following Sunday two of the group who first brought the trouble marched defiantly to the front of the church with Bibles tucked under their arms. They proceeded to monitor the service. Some of the officials of the church went to the sheriff asking that these people might be kept out since they only wanted to cause trouble. They were ordered not to molest the Mennonite people anymore. Encouraged by their pastor the ladies of the church entered into sewing for the Red Cross in an effort to be helpful to their country. Each person in the church felt closer drawn to the Lord Jesus by a bond that only suffering can bring.

Before the first session of the county court Franz was fully exonerated. The bail was revoked and papers sent him that he was free. Within a few months the five neighbors who had made the first complaints were ordered by the court to leave the community and never return. Franz was encouraged by high officials to take these men into court so that the law could properly deal with them. But he would not, saying, "The Bible says, Vengeance is mine, I will repay, saith the Lord."

Since that day that Franz stood in the courtroom hearing sentence pronounced upon him, he has given forty-five years of faithful, loving service to the Lord Jesus. His gentle persuasive attitude of loyalty remains as a tribute to him.

Throughout his ministry and as he would speak to his congregation for the last time before a new minister came, his efforts for peace did not cease. Speaking from a heart of love and understanding he would say, "We may not all vote for a change of pastor or for a new one that comes to a church. However, we will live in a democracy where the majority rules. In a national election we do not all vote for the man who is to be our president, but we each accept him as our president when he takes the oath of office. So, when a change of minister is made we accept him. Then as the people come to the church on the next Sunday all will find it easier to accept the new pastor as their own."

Now retired from the active ministry Franz and his wife make their home in Salem, Oregon. They are beloved and respected by all. In October, 1962 they were honored with a surprise anniversary celebration commemorating fifty years in the ministry. Tributes from the various churches they served were read showing appreciation for the Franz's loyalty to God and the church through the years.

Elda Bachman

Lasting Souvenirs

A FAMILY VACATION WITH EXTRA VALUE

"WHY, I DIDN'T buy any souvenirs on this vacation!"

It was my teenage son who expressed surprise. But he caught the sentiments of our whole family. It was last summer when we had the wonderful privilege of being part of the Christian Family Camping Caravan.

We had read the announcement during the winter in the *Mennonite Weekly Review*. We talked it over and then wrote to Virgil Brenneman of Goshen, Indiana. Plans were made to meet at Rocky Mountain Mennonite Camp in Colorado on August 2. Seven other families would be there.

Rocky Mountain Mennonite Camp is located high in the Pikes Peak area near Divide, Colorado. Here we became acquainted and made definite plans for our trip. We decided on two main points of interest—Maroon Bells and Redstone.

Each family traveled their own rate of speed and carried their own food and supplies. Our camping community consisted of two tents, three fold-out campers, a Nash car, a pick-up camper, an EconoVan, and a trailer.

At Maroon Bells near Aspen, Colorado, we hiked a picturesque mountain trail to a quiet lake. Here we built a fire and ate our sack lunches in nature's grandeur. In the evening we enjoyed homegrown Iowa corn popped over a campfire. With toes close to the fire we sang and had devotions with one family in charge.

In Aspen we visited the Hospitality Center, a unique project of the (Old) Mennonite Church. In an attractive tourist setting it draws skiers and pleasure seekers who may receive tourist information and a warm welcome from a courteous host. Attractive gospel literature is available for purchase or reading on the spot.

Leaving the home of the tall quivering Aspens we caravaned west and south to Redstone about thirty-five mountain curves from Glenwood Springs. It was at Glenwood Springs where we had a refreshing swim in the mammoth pool fed by sulphur hot springs.

At Redstone we again camped in a beautiful setting ringed by the red rocky mountains. We could see deer on the distant hills. Here we had a cookout directed by Virgil, experienced in the arts of outdoor cookery. We learned to bake hot dog buns on sticks and blueberry up-side-down cake in the hot coals. Aluminum foil wrapped packages of ground beef, potatoes, carrots, cabbage, and onions cooked in the coals satisfied mountain air appetites. Charred camping utensils washed up easily while chatting with homemakers from six states.

Most of the caravaners called this their best family vacation. Teenagers and children didn't wonder what to do. Mothers and dads could share ideas in a relaxed atmosphere. They could observe how other Christian families with similar values related to each other. Others said that they appreciated the loose organization. Meetings were limited to varied evening campfires to which we looked forward. During these sessions one family entertained us with a humorous skit, a few families shared their musical talents, and some told of their experience in relief work overseas. On the last evening the teens were ready to present their surprise skit.

We learned from one another in the arts and tricks of camping. One family had filled their ice chest with cartons of frozen milk which served first as ice and when thawed, as a nutritious drink. When fifteen of the group hiked to the summit of Pikes Peak they learned that a slow steady pace is best. In our lunch we carried dried fruit, a convenient and satisfying energy builder.

Sixteen adults, seven teens, and eighteen youngsters wound up their 500-mile travels at Rocky Mountain Mennonite Camp from where we had started. We set up our final camp alongside Four Mile Road. On Sunday morning the small congregation on the mountain slope sang praises, enjoyed special music from a girl's trio, passed the offering plate, heard an inspirational sermon on "Mountains to Be Climbed," and even had visitors. The floral arrangement was also there in a natural array at our feet. After this mountaintop worship service we evaluated our Family Camping Caravan, continued visiting, took more pictures, and prepared our Sunday dinners.

As we packed to leave in the afternoon and said our good-byes our family felt very rich. We were not taking home the usual vacation souvenirs of Indian jewelry, pocket knives, and we-have-been-there stickers. Our only tangible keepsake was the pine tree plaque which had been sawed out and painted with a cross and the letters, C.F.C. by the teens. These had been used for identification as they hung from our tents, trailers, or nearby tree. As it now hangs in our kitchen it reminds us of a never-to-be-forgotten family retreat on wheels. The Round Robin that circulates among us stops at the following places: Virgil Brennemans, Goshen, Ind.; Willis Grabers, Wayland, Iowa; Ted Franzes, Windom, Minn.; Menno Troyers, La Junta, Colo.; Arnold Klasens, Granado, Ariz.; William Andres, Hillsboro, Kan.; Melvin Boehrs, and Dale Bachmans, Newton, Kan.

We paid ten dollars per family. This included insurance. Our only other expenses were our living and traveling costs. We recommend this unique and inexpensive mobile vacation for relaxation, variation, and inspiration. It offers intangible souvenirs of lasting value.

:vangelicals Take Civil Rights Stand

ast December the National Coun- l of Churches met in Philadelphia. ace relations led the discussions. his was to be expected from a roup. The most common fault crit- s find in this group is that it is too nterested in social problems.

But in April the National Asso- iation of Evangelicals met in Chi- ago. It treats social issues ginger- y. At its annual meeting in 1961 nly three people turned up for a iscussion of social action.

From that low point, concern for e social gospel began to rise in e conservative coalition. It reached s high point when the association dopted a statement on race this onth. So impressed with the chievement was the group's press fficer that he billed it as the so- iety's most important act. He said the second sentence of his news eport: "Possibly the most noted tep came Thursday afternoon when resolution on civil rights received nanimous approval." The Thursday fternoon belonged to April 9.

The press agent then went on to rite eighteen different reports on he meeting. Five of them dealt ith racial problems.

First came Billy Graham, a lead- g though unofficial spokesman for he National Association of Evan- elicals. Graham recalled his expe- ience with an integrated Easter ally in Birmingham. (See *The ennonite, Apr. 14.*) Then he spoke bout the effort for racial under- tanding.

Said Graham: "This problem is ot being solved by demonstrations nd it won't be solved by the civil ights bill. We must have love from od himself through a personal ex- erience with Christ."

But the association in its statement came to the rescue of the civil rights bill. In what one observer called a firm stand for civil rights, the group asked for legislation to "assure all of our people those freedoms guaranteed in our Constitution." No reference was made to the pending civil rights bill in Congress. It was neither endorsed nor criticized.

Graham called on the association to pass a race statement. He felt the matter urgent. He said: "We should have been leading the way to racial justice, but we failed. Let's confess it, let's admit it, and let's do something about it."

One thing which he suggested was the desegregation of colleges and Bible schools. The one thousand delegates also proposed to open "the doors of all sanctuaries of worship to every person, regardless of race or national origin."

Howard Jones, a Graham associate and a Negro, chided the NAE churchmen for slowness in race relations. He cited the lack of integration in public worship and schools. He lamented the fact that white churches move to the suburbs from communities changing to a Negro population.

"It seems most inconsistent that in America some white Christians run away from Negro people while through their missionary programs in Africa they run to them," he said.

Jones, who is also president of the Negro version of the NAE, criticized mission societies for failure to staff their program with workers of other races. "Consequently," he pointed out, "in the midst of this revolution of nationalism throughout Africa and Asia and other parts of the world, Christianity is labeled as the white man's religion, the Bible as the white man's Bible, and Jesus Christ as the white man's Savior."

Jones indicated that more Negroes were interested in joining the NAE. He saw one problem. "Hurting the cause for a few ministers who pride themselves in being called evangelicals and fundamentalists but who preach the 'curse of Ham' doctrine in which they try to prove that the Negro is inferior and that God has ordained him to a place of bondage and servitude."

The convention adopted statements on church unity, chaplaincy, Red China, tobacco, and alcohol.

It called for legislation to eliminate tobacco and alcoholic beverage advertising on radio and television. Delegates also opposed in a resolution the recognition of Red China or Cuba.

Since the association has a stake in the nature of church unity, it had words to say here too. Visible unity was a term wrestled with. Though the association manifests a kind of church unity it is concerned about some manifestations. "Visible unity will never be sought for its own sake," said a resolution. "When of the Spirit, motions toward unity will always be of conviction and not of compromise; of faith first and then of works. Such motions will give promise to clarify faith and not obscure it; to enrich the spiritual life of believers and not impoverish it."

Some observers saw in this a criticism of the World Council of Churches and similar agencies.

As to relations with the Roman Catholic Church, a statement in favor of "reciprocation of friendliness" was adopted. The group saw no change in Catholic doctrines that would permit any "real cooperation involving evangelicals."

"Rome will never yield her power and prominent position," said Herbert S. Mekeel, a NAE leader from Schenectady, N. Y. "But what a thaw since the days of Pius XII."

Leadership changes in the National Association of Evangelicals included Mennonites. Three Mennonite and related groups are members of NAE: Mennonite Brethren Church, Brethren in Christ, and Missionary Church.

Jared F. Gerig, Fort Wayne, Ind., was elected president. He succeeds Robert A. Cook, Briarcliff Manor, N. Y.

Arthur M. Climenhaga, Grantham, Pa., was named executive director. He follows George Ford now working with the Winona Lake (Ind.) Christian Assembly. Climenhaga will work from the association office in Wheaton, Ill.

Gerig is president of Fort Wayne Bible College and a member of the Missionary Church Association.

Climenhaga is president of the Brethren in Christ's Messiah College. He was a missionary to Africa.

TRENDS IN HIGHER EDUCATION

In 1961 Maynard Shelly, editor of *The Mennonite,* reported on a survey done three years earlier in which all General Conference parents of children under eighteen were asked about plans for their children's college education. It turned out that ninety-five percent of the Conference's young people wanted to go to college: 63.9 percent were sure they were going and 31.7 percent were considering it.

On the basis of this survey Shelly estimated the number of students that would be in institutions of higher education in the next ten years. The line in the graph which portrayed the estimate rises abruptly in a steep curve from over 1,300 students to nearly 3,000 students by 1971. The prediction for 1964 was 1,562 students.

At the time, the long-range estimate seemed high—it was, after all, over double the number of students then in school. Now, only three years later, the prediction can be seen to have been modest. In the 1963-64 school year, nearly 1,700 General Conference young people pursued undergraduate study in the United States and Canada, and it is fully expected that the number of students in higher education is going to keep right on rising.

Does this also mean that more young people are attending Conference colleges? Yes and No. Since there is an increasing number of students everywhere, enrollments in church schools are rising too, and will probably rise even more rapidly in the next few years. At the same time, however, the *percentage* of students in Conference institutions is dropping, and the percentage of General Conference students in non-Conference schools is rising. This

TAIZE: PROTESTANT MONASTIC COMMUNITY In 1939 Roger Schutz, a Reformed Church theological student, asked why Protestant monastic life was almost nonexistent since the sixteenth century. With like-minded friends he organized the Brotherhood of Taize, France. The purpose of the community is reconciliation—between separated Christians, between husbands and wives, between unbelievers and the church, and between mankind and the challenges of an industrialized world. "Our Christianity must be rooted in the concrete situations of today's world," says Schutz (pictured below with outstretched arms greeting visitors to the community). The brotherhood has made major contributions to the village. One monk became the first resident physician, another organized a modern dairying cooperative for the region. They also have a school for orphans and a printing press. The Protestant brotherhood shared a twelfth century parish church (below right) with Catholic officials for many years. A new church was recently built. It will also be shared with Catholics in the area. Fifty men have joined this Protestant monastery.

year only about thirty-nine percent were enrolled in Conference-related schools as compared to fifty-six percent in 1957-58.

Of the number of Conference students in non-Conference schools, 180 are graduate students, compared to forty graduate students in the 1955-56 school year. Many others are in fields of study not on the curriculum of Conference-related colleges—for example, agriculture, and engineering. This would still leave a number of students who give proximity and cost of other reasons for attending non-Conference schools.

Mennonite fellowships are being established by students at a number of non-Mennonite schools. The General Conference Church cooperates with the (Old) Mennonite Church and the Mennonite Brethren Church in a student services program and ministry to students.

BRITISH COLUMBIA CONFERENCE

Support of the Bethel Bible Institute is the major project of the United Mennonite Churches of British Columbia. The union of churches budgeted $22,810 for the coming year. The school is located at Abbotsford. During the current term it has thirty-four students.

The conference also supports work in ten churches. Some of these missions are in frontier regions.

Nineteen congregations with a membership of almost 3,000 comprise the group. A new congregation recently formed and accepted into membership at the group's February meeting is the Eben-Ezer Congregation, Clearbrook. Pastor of the church is J. J. Tilitzky who was reelected president of the union. Other officers are H. H. Neufeld, Sardis, vice president; George Nachtigal, secretary; Gilbert Epp, treasurer.

EMERGENCY DISASTER SITUATION IN ALASKA

The worst earthquake in U.S. history occurred Good Friday evening, March 27. Anchorage, Alaska's biggest city, was hardest hit. Tidal waves, kicked off by the earth tremors, sped 400 to 600 miles per hour down the length of the West Coast to California and across the Pacific to Hawaii. The President declared Alaska officially a disaster area. Early reports estimated the Alaska earthquake damage at $250 million.

The west coast of Vancouver Island was partially isolated over the Easter weekend because of damage incurred by tidal waves. The British Columbia Mennonite Disaster Service units have moved into the Port Alberni area for cleanup and repair. Other Canadian units may come to their assistance.

Ivan Martin, Blue Ball, Pa., MDS chairman, and John Garman, Saskatoon, Sask., Canadian MDS chairman, flew to Anchorage on Monday, April 6, to evaluate the situation and determine whether MDS units should swing into action.

Martin and Garman will undertake a week of thorough on-the-spot investigations before submitting their recommendations.

TAX REFUSER JAILED

A Quaker physician wrestled with the war tax problem for twenty years. Last year on August 8 he chose to be in contempt of court rather than file an income tax. For this Dr. Arthur Evans, 830 Dexter St., Denver was sent to jail. He was only recently released.

DAMAGE IN WAKE OF OHIO RIVER FLOOD

The rampaging Ohio River, cresting at sixty-six and one-half feet at Cincinnati, drove thousands from their homes in Ohio, Kentucky, and Indiana and inundated business districts in many riverfront towns. Louisville, Kentucky, received 6.9 inches of rain in twenty-four hours.

On March 12, the MDS executive coordinator, R. Wayne Clemens, called the eastern area of the Red Cross. Friday afternoon, March 13, the Eastern United States Red Cross disaster officer, Dave Bachman, contacted the MDS office in Akron whereupon the coordinator promptly got in touch with the Western Ohio disaster coordinator, Nelson Hostetter, informing him of the situation and the call for help.

Hostetter wasted no time in securing the personnel requested by the Red Cross. Four registered nurses staffed the Manchester, Ohio, shelter twenty-four hours daily for three days. Four building estimators did a survey job of the disaster zone to determine the damage done and to evaluate how much money would need to be paid to return the disaster area to a normal state. Four warehouse men worked at the Cincinnati Red Cross Disaster Supply Warehouse, receiving and dispersing supplies and general clerical work. Fourteen workers helped clean up in the Falmouth Kent., area. Additional workers were secured to render help at West Point, Kentucky, and Cincinnati, Ohio.

A total of fifty-four Mennonite workers coordinated their efforts with the American Red Cross to assist sufferers in the stricken area.

TAIWAN WIDOW LEARNS TO PRAY IN HOSPITAL

Chen A-Hua, a patient at Mennonite Christian Hospital, Hwalien, Taiwan, is a widow from the mountain Pyuma tribe. At the hospital for treatment of cancer and severe anemia, she told the following story to the hospital chaplain:

"There were five in my family. I had an exceptionally happy childhood until I was fifteen years old. Then according to our custom I was given to a local man in marriage. After about one year my husband died, so I returned to my parents' home.

"Here I experienced both happiness and sorrow, for when I was twenty-four years old my father died and three years later my mother died too. This left three children [Chen A-Hua, her older sister and brother]. At this time... I had not heard one word of the gospel.

"Because the Roman Catholics gave us many relief goods, our household entered the Roman Catholic Church, but I did not believe. My older brother constrained me to join. I did not find peace. After three years I remarried and had three happy years before my second husband died as the result of an accident. I was in great sorrow and gradually stopped attending mass. I was not satisfied.

"My brother saw that we sisters were in poor health and could not do hard work, so when I was twenty-eight years old the household goods were divided. My sister and I were unable to do heavy labor and our life became more and more difficult. It got to the point where we were sometimes without rice for one or two days and had to eat sweet potatoes. Sometimes the local people helped us but we never really had enough to eat. Under these circumstances my sister took everything we had to a pawn shop to sell, but our lack of money became more and more serious. My sister became mentally ill and I, too, became sick.

"One day a patient who had been released from Mennonite Christian Hospital came home and saw that I was very sick. This friend gave me money to go to the hospital for treatment. After diagnosis I had to have surgery, for Dr. Brown said I had cancer and severe anemia.

"Thanks to God a certain person gave 300 cc. of blood for me. But at present my treatment is very expensive and I am asking my people to help pay my hospital bill.

"Every afternoon a worship service is held on the ward, and afterward the chaplain speaks to individual patients. I began to realize that God is wonderful, and was moved by the Lord to acknowledge that I myself was a sinner.

"Then I decided to turn to the Lord Jesus. One day when I was troubled and anxious of my illness, I asked the chaplain to pray with me. Gradually, after that, I learned to pray alone. Then I had the assurance that I was a Christian. When I go home from the hospital I want to worship at the Presbyterian church in my village."

YEOTMAL SEMINARY ACCREDITED

Union Biblical Seminary, the interdenominational seminary at Yeotmal, India, in which the General Conference Mennonite Board of Missions participates, was fully accredited March 6 by the All India Board of Theological Accreditation Commission.

The school has been provisionally accredited since 1960. Full accreditation (comparable in America to action (ocmparable in America to acation of Theological Seminaries, which accredits seminaries of all denominations) was the result of a visit from an accrediting team in September of 1963, reports missionary Edward H. Burkhalter from Jagdeeshpur, India.

The welcome news was announced at Union Biblical Seminary's twenty-fifth anniversary celebration, also its tenth anniversary as an interdenominational seminary.

This year, Burkhalter writes, Union Biblical Seminary had a faculty of twelve full-time professors and three part-time. One of these is Kenneth Bauman, General Conference missionary from West Swamp Church, Quakertown, Pa., who is currently in his second term of mission service and who teaches in the Seminary's Bible department. "Apart from teaching," Burkhalter adds, "Ken is much appreciated for his counseling with the students."

The student body numbers 110 this year. Of past students, 170 graduates are serving in leadership positions in the church of India and abroad. The Seminary is now supported by twenty-seven different missions, churches, and other organizations. The General Conference Church gives $1,000 per year toward current funds; $2,000 per year toward expansion funds; and supports the Bauman family (Kenneth, Mary, and five children).

Edward Burkhalter calls the Seminary's accreditation "a fitting climax" to the work of the principal, Frank J. Kline. According to a recent Seminary release, "Union Biblical Seminary of Yeotmal, now the largest evangelical seminary in India, was for the most part, the result of the dream, the planning and work" of Dr. Kline.

Principal Kline will be leaving in May for an extended furlough and will be succeeded by W. Robert Hess, missionary in his second term of service with the American Friends Mission in central India. Hess is a professor at the seminary and is known in central India as a linguist, evangelist, and administrator. His investiture as principal will take place July 5.

Union Biblical Seminary is becoming increasingly international and attracts students from all Asia, Africa, and the Middle East. Its curriculum is Bible-centered, and it strives to combine missionary evangelism with academic excellence.

In 1963 the Cooperating Boards in the United States and Canada voted to make the Seminary their recognized center for the advanced education of mission-assisted students from Asia and Africa, rather than to bring them to North America for such training.

Present Seminary expansion plans call for an inside-India endowment and for more buildings to accommodate icreasing enrollment.

The Christian Mission

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of the General Conference Mennonite Church

An informal account of the mission work of one Mennonite group with facts, figures, names and pictures. $1.

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BROOK LANE FARM ADDS COMMUNITY COUNSELING

Recently Brook Lane Farm Hospital, Hagerstown, Md., began a cooperative arrangement with Counseling Services, Inc., Frederick, Md., a member agency of the Frederick County United Fund, to provide clinical staff for their counseling and guidance center operating in the city of Frederick.

Roy W. Harnish, chief of the social work department at Brook Lane Farm Hospital, is now spending one day each week as counselor at the center, implementing the services offered, and providing liaison with the governing board and with community leaders. Staff time is expected to be increased to two days per week in the near future, with other staff members participating on a rotating basis.

This arrangement provides professional help for a community which otherwise might not be able to obtain it because of cost and manpower shortage. Brook Lane's experiences in multiple treatment facilities and an inter-disciplinary program is made available to the community through this effort.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 23-26—Central District, Kidron, Ohio.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

May 17 — Sixtieth Anniversary Grace Church, Pandora, Ohio, Walter Gering, speaker.

Eastern

Apr. 25—Fifth Annual Constituency Day Program, Brook Lane Farm, Hagerstown, Md.

Northern

Apr. 23—Freeman Junior College Choir, Pioneer Hall, Freeman, S.D.

Pacific

Apr. 22—Lorraine Schroeder at Grace Church, Dallas, Ore.

May 3-7—Deeper Christian Life Week, Spring Valley Church, Newport, Wash., Roland Goering speaker.

Western

May 3—Thirty-fifth annual Mennonite Song Festival, Memorial Hall, Bethel College, North Newton, Kan.

BAPTISMS

Calvary Church, Washington, Ill., on Mar. 22: Mrs. Adolph Daum, Tola Beer, Mr. and Mrs. Wayne Hunzicker, Claude Esch, Stephen Rediger, Lee Ehling, Patricia Ulrich, Gaylene List, and Daniel Kamp.

Carlock (Ill.) Church: Stephanie Baum, Linda Myers, Donna McClure, Lonney Grove, Stanley Otto.

First Church, Sugarcreek, Ohio, on Mar. 15: Susan Burkey, Bonnie Hecker, JoAnne Smith, Deborah Weaver, Errol Miller.

Flanagan (Ill.) Church, on Mar. 22: Terry Strodheide, Larry Strodheide, Barry Ehresman, and Robert Chris Weichmaw.

Pulaski (Iowa) Church, on Mar. 29: Shirley Schindler, Rebecca Reeves, Barbara Hartzler, Dennis Ramseyer, and Keith Amstutz.

St. John Church, Pandora, Ohio, on Mar. 22: Martha Augsburger, Randy Basinger, Daryl Bridenbaugh, Nancy Lehman, Tom Schumacher.

First Church, Upland, Calif., on Mar. 27: Rachel Habegger, Lytza Nauta, Ronald Rempel, Darlene Willis.

Kansas City (Kan.) Church, on Mar. 15: John Notz, Sr.

JOB OPPORTUNITY

A secretary is needed by the Board of Missions office of the General Conference to begin during the summer but not later than August 1. Experience and maturity would be helpful. Applications or suggestions may be sent to: Andrew Shelly, Board of Missions, 722 Main Street, Newton, Kan.

DEATHS

Jacob H. Boese, Friedensfeld Church, Turpin, Okla., born Nov. 9, 1880, and died April 1.

Mrs. Oswald E. (Emma) Hirschler, First Church, Upland, Calif., born Feb. 12, 1882, in Charlestown, Iowa, and died Mar. 20.

Ronald Ivan Krebill, Zion Church, Donnellson, Iowa, born May 28, 1945, and died Mar. 30, as a result of a car accident.

Mrs. Nathan Wedel, Friedenstal Church, Tampa, Kan., born May 11, 1924, and died Mar. 23. Her husband, five sons and one daughter survive.

Mrs. Jonathan (Lydia) Graber, Grace Church, Dallas, Ore., born Oct. 4, 1905, and died Mar. 28.

Dan Klassen, First Church, Hillsboro, Kan., born Mar. 20, 1895, and died Mar. 25. His wife and three daughters survive.

Fred Koehn, Garden Township Church, Hesston, Kan., born Jan. 5, 1889, and died Feb. 25. His wife and seven children survive.

MARRIAGES

Robert G. Adler, First Church, Upland, Calif., to *Marilyn Canfield,* Montclair, Calif., on Nov. 29.

Sharon Boshart, First Church, Upland, Calif., to *Alan M. Carney,* Wichita, Kan., on Mar. 7.

Jo Lynn Hirschler and *Gordon L. Mierau,* both First Church, Upland, Calif., on Dec. 27.

Jeannett Jones, Calvary Church, Barlow, Ore., to *Delbert Sharp,* on Feb. 29.

Violet Funk, Brudertal Church, Hillsboro, Kan., to *Jerry Klassen,* Johannestal Church, Hillsboro, Kan., on Mar. 28.

Joy Reimer, Faith Church, Newton, Kan., to *Wilmar Boschman,* Carrot River, Sask., on Mar. 28.

Lloyd Vogt, First Church of Garden Township, Hesston, Kan., and *Sue Ellen, Neufeld* of Denver, Colo., on Feb. 22.

Marlene Wiley, Topeka (Ind.) Church, to *Roger Gohl,* on Feb. 15.

WORKERS

Fred and Viola Ediger, Drake, Sask., will be coming home this summer after their second term of service in Japan. They will return on a mission charter flight by way of Europe in June and July to visit Mennonite Central Committee centers in Europe and to fill requested speaking engagements in European Mennonite churches.

Bruno and Elizabeth Epp are on their way home from Paraguay for a second furlough. They are returning by way of Europe, March to July, to visit European publishing houses and to present Paraguay work to European Mennonite churches.

Milton and Kathryn Ewert, Elkhart, Ind., will serve in the Friendly Corners mission program at Eloy, Ariz., this summer. *Glenn and Ruth Habegger,* missionaries at Eloy, will be on furlough June through August.

George and Martha Janzen, Mission, B.C., will be leaving Japan from Tokyo on June 16. This is George's first furlough and Martha's second.

Franzie and Dorothy Loepp, Turpin, Okla., completed a term of Pax service and left Japan in March. Returning via Taiwan, they will arrive in Denver, Colorado, on May 6.

Eleanor Mathies, of Leamington, Ont., will leave Detroit Apr. 28 for her second term of service in Paraguay. She will go by way of San Jose, Costa Rica, for four months of Spanish study.

John and Mary Pauls, of Morden, Man., are returning from India on furlough. They fly from Calcutta May 2.

LETTERS

FREEDOM AND CIVIL RIGHTS

Dear Sir: I feel compelled to write you, don't know whether you'll print it or not, but I'm so afraid of communism engroping the lives and the country and I feel powerless to do anything. When our son, a junior in high school, brought home this copy of "The Unmasking of the Civil Rights Bill" we couldn't believe what we read. I'm all for Negroes being a free people and indeed they are entitled to good jobs, but are we white people *free*? I wish I could supply everyone with a copy but I am unable to. Under the Civil Rights Bill neither Negro nor white would be free. *Gloria Cupples, Mt. Cory, Ohio.*

A comment on the reliability of this publication appeared on our editorial page, April 7. Persons who have received the publication mentioned by our correspondent above and are disturbed by it should make a wider study of the issue by securing two other publications: the Civil Rights Bill available on request from each citizen's respective senators; and a copy of Some Questions and Answers on the Civil Rights Bill *available free from Leadership Conference on Civil Rights, Room 314, 704-17 St., NW., Washington, D. C. 20006.* Editor.

WEEKLY COMPARISON

Dear Mr. Shelly: This is the first letter to an editor I've ever written. In the last few months I have been reading each issue of *The Mennonite* more eagerly and carefully and feel now that I must let you know how much I appreciate what you've been doing. In our house, *The Mennonite* must stand weekly comparison with the *United Church Herald* and considering everything, *The Mennonite* is surely superior.

Your art layouts are fresh and clear, and though I miss Mr. Regier's original contributions, Mr. Hiebert seems to be maintaining his tradition. I also like the shiny paper, and hope you don't run out.

But most of all I applaud your forthright articles on race. I thought your earlier article on real estate values the best I have read on this aspect of the problem, and Laura Peek's essay, the account of the minister's movement, and the editorial in the March 24 issue are truly moving. This vigorous writing and concern do much to counterbalance the theological and social naivete of many of the "religious" articles in *The Mennonite. Pat Gross Sprunger, Rt. 2, Amherst, Ohio.*

CAPITAL OFFENSES

Mr. Shelly. Dear Sir: I GUESS YOU DON'T LIKE THEM CAPITAL LETTERS [Editorial, Mar. 10]. I KIND OF LIKE THEM. I WAS GOING TO WRITE TO YOU BEFORE THIS AND GIVE CREDIT WHERE CREDIT IS DUE. *THE MENNONITE* HAD SOME GOOD READING. THE CARTOONS DID DISAPPEAR AND THE PICTURE OF OUR LORD ON THE MARCH 3 PAPER, AND I WAS THINKING WE WILL HAVE A MENNONITE PAPER AGAIN.

I AM GLAD I DIDN'T WRITE SOONER. AS OF MARCH 10 FRONT COVER, A MAN LOOKS AT HIS BEST FULLY DRESSED AND THAT GOES ALSO FOR WOMEN INCLUDING MENNONITES. DID IT BELONG ON *THE MENNONITE?* THE LAST *MENNONITE* IS LOADED WITH CARTOONS AGAIN AND NOT TOO MUCH READING.

SINCE JANUARY I HAVE BEEN READING AND READING IN DAILY PAPERS, MAGAZINES, FARM PAPERS, READER'S DIGEST (LAST ISSUE, PAGE 7) ABOUT CIGARETTES. NOTHING IN THE CHURCH PAPERS, NOTHING SAID OVER THE PULPIT. I LIKE FOR YOU TO ANSWER THIS QUESTION. YOURS TRULY FOR A BETTER CHURCH, A BETTER U.S.A., AND A BETTER WORLD. *PETER B. LEHMAN, R.R.* 4, *DECATUR, IND.*

EFFECTIVE NEGATIVISM

Dear Editor: Ruby Baresch's letter [Mar. 17] calling for "constructive, dynamic participation in government" was noble in content, but quite fallible in its promise to "pursue the logic" of Don Kaufman's letter on tax refusal.

In the first place, who says our program of alternative service has had "no visible effects on our government's preparations for war"? Is the Peace Corps also a preparation for war, and if not, where did the idea come from but the alternative service programs?

Secondly, the idea that everyone participates in or contributes to the "war effort" is carried to its absurd logical conclusion that if we want to escape from "making war," the only thing left to do is to crawl in a hole and shoot ourselves — and even for this we would need a gun.

Thirdly, I agree that "we cannot expect to give an effective witness merely by telling the government that it is wrong." But the burden of proof is on the affirmative, not on the negative side. If I criticize the management of the present government policy in Berlin or Cuba, the burden of proving the rightfulness and manageability of the policy is on the side of those who have managed the policy heretofore. When we see injustice being perpetrated, or a dangerous policy being carried out, are we prevented from criticism by the fact that we don't have a specific alternative in mind?

Further, does not an ethical decision sometimes involve simply saying "no" to evil as we understand it? "We mean to do good if possible, but in no case do we intend to do harm" (Milton Mayer). This seems to be central in the tax refuser's philosophy, and it may be a lot more realistic and a lot less sentimental than the noble alternative of "dynamic participation in government itself" — whatever that phrase means.

Finally, I would covet something more "explicit and workable" than was brought forth in the letter, and would like to know in what way "it is our duty to affect policy making." In other words, how do we affect policy making except through negative threats which pressurize policy makers? If taken in this context, it seems to me that tax refusal could possibly be a very effective instrument, because if practiced by any sizable number of citizens, it would bring immense economic pressure to bear upon the policy makers, and I am sure that nothing except the most intense economic or political pressure will ever accomplish meaningful changes in anything so unyielding as the military establishment. *Melvin D. Schmidt,* 430 *Canner St., Apt.* 614, *New Haven, Conn.*

YOUTH

HAPPY
HAPPY
HAPPY

the Obligation

Janet Hall

JULIA LEAFED THROUGH the glossy pages of the teen magazine. Every page shouted the words "happiness" and "fun." Every once in a while a sober note crept into the happy and fun-filled pages, but they were there almost as an apology to be quickly forgotten. They meant, "We can't have fun and be happy all the time. Just almost all the time."

If I came from another planet and found this magazine, I'd decide that every American between twelve and twenty is always happy and always having fun, she thought bitterly, casting aside the magazine. Then she picked it up and smoothed its pages. After all, it only reflected what everyone thought—that to be young meant to be happy.

"Julia, phone," her mother called, and Julia picked up the extension in her parents' room.

"Julia, could you possibly help me Saturday morning? I'm having a party Saturday night and I need an extra pair of hands." It was Mrs. Mulberry, the young mother who lived a block away.

"Yes, I'd like to."

"Fine. Come around at nine and, believe me, there will be plenty to do."

Julia put the receiver down and went into the kitchen.

"Got a job. Mrs. Mulberry needs help Saturday morning."

"Oh," her mother said softly. "That's nice. You haven't forgotten anything, have you?"

Julia knew that her mother was asking if Nancy Edwards had called. Nancy was having a pajama party after the basketball game Friday night and those parties never broke up until noon Saturday.

"No, I have nothing planned. You know, I really like Mrs. Mulberry," Julia said, setting the table in the kitchen. She said it almost thoughtfully.

"Carol Mulberry handles her life well," Mrs. Thompson said.

"That's a funny thing to say, Mother," Julia said curiously.

"Well, she does handle her life well. Maybe it's because she does what's necessary without thinking too much about it. She doesn't complain when she has to work hard and she handles a problem before it gets too big. Actually, she never seems to have a problem."

Julia went ahead setting the table and thought of her mother's words. Mrs. Mulberry was an unusual woman, but Julia wondered if it was true that she never had a problem.

"Are you and Nancy Edwards very friendly? You know, her mother is in my church group," Mrs. Thompson asked so cautiously that Julia knew her mother had been fighting with herself for at least ten minutes over whether or not to ask it.

"No, we only have one class together."

"I think it would be nice if you'd have a party this spring. It would be loads of fun. And these are the years when you should be having fun."

Julia knew that her mother was trying to help by doing something that would put her in contact with more people. But Julia also knew that in spite of what that glossy magazine said, giving a pary wasn't a magic cure-all for loneliness. A party was only a gay, festive occasion if it was given by a person who would attract a crowd anyway.

"Not now. Things are too busy at school," Julia hedged. How do you let your mother know that you're a high-school flop? How do you say that when choices are made, you are never among the chosen or that you have only two real friends and they are also never among the chosen. You can't say these things without sounding as if you hated or pitied yourself.

Mrs. Thompson sat down in a chair and began to cut carrot sticks. Julia knew that she was getting ready for something else—a long understanding talk.

"I do wish you had more friends. A party might help. Your father and I both think you're not mixing enough."

Julia knew that she was trying to be understanding. It was only that she believed in magic formulas and Julia knew that those formulas wouldn't work, not for everyone and not every time. She had given most of them a chance and they had failed her.

"Everybody can't be a personality girl," she said, trying to make her voice light. She wished she were five or six and could run to her mother and sob on her shoulder, but she couldn't. They loved each other and were very close, but this was one burden she knew she had to carry alone. Maybe it was because she was growing up and growing-up girls couldn't shed their burdens with their tears.

"We just want you to be happy, that's all. If there's anything we can do—"

"I don't cry on my pillow every night. It's just that I got off to a bad start with my class. Being jumped from seventh to eighth grade threw things out of whack," she explained and she knew that she wasn't making excuses. Before that she had always been in tune with the kids at school.

When she entered eighth grade she found that although she could keep up with the class as far as the schoolwork went, she was way behind socially. Some of the eighth graders made fun of her babyishness, others simply ignored her. When they went into high school, the pattern continued. She was still Julia Thompson, the smart kid who skipped seventh grade, but who really didn't belong anywhere.

"I wish we had never let you skip, but it seemed like such an honor."

"I'll get to college a year earlier than I would have. I'm not really sorry," she said. It was her burden, she reminded herself. She couldn't give it to her mother.

Mrs. Thompson looked at her searchingly, then went back to slivering the carrots.

Julia was glad when nine o'clock Saturday morning came. Then she knew she would stop thinking of Nancy Edward's pajama party. All Friday evening she kept wondering what the girls at the party were doing. The thought of the party made it impossible for her to work on her history notebook or go to the library. Sometimes on a Friday night she walked the three blocks to the library and browsed through the books. But it hurt to think that she would be in the library Friday evening only because she hadn't been invited to Nancy's party.

At least when nine o'clock Saturday morning came, she could leave the house for a job. That seemed so much more purposeful, and visiting with Mrs. Mulberry was always fun.

The Mulberry house was full of happy confusion. The television was blaring from the livingroom, the washer was grinding away, the dryer spinning, and the phone ringing.

"Start the breakfast dishes," Mrs. Mulberry said, grabbing the phone. "Not a minute to waste today."

Julia filled the sink with hot soapy water and began to make the kitchen presentable. By the time Mrs. Mulberry put the phone down, the dishes were almost ready to dry.

"That was Ann Lowry. She wants to come over for a cup of coffee. Everything has been going wrong for her lately. Well, I guess I have fifteen minutes to spare," Carol said, laughing. "Anyway, I'm going to have to spare it."

"Having a big party?"

"Just ten people. It's George and Miriam Evans' anniversary. I have a lot of chicken in the refrigerator. How about dicing it for the chicken salad?"

"Okay. What else will you have?

"Oh, a real nice buffet. You'll know all about it before the morning is over," Carol Mulberry laughed. "Here comes Ann."

Julia had seen Ann Lowry around the neighborhood, but she didn't know her. All she knew about her was that she had two small children, a cocker spaniel, and a husband who was an engineer.

The two women sat down and made cups of instant coffee. Ann talked about a new coat she bought for her little girl on sale and Carol talked about the party. Finally, when it was Ann's turn to talk again, the conversation stopped. Julia could see that Ann wanted to say something, but she didn't know how to begin.

"You know, Carol, I just had to get out," she said quickly. "I don't know if you ever feel that way, but it sort of gets you."

"It's a grind, sometimes," Carol answered.

Julia took the chicken off the bones and began cutting the meat into fine pieces. The women seemed not to mind that she was there; then she realized that for them she wasn't there.

"Just think, George and Miriam have been married for ten years! I wonder if they've been disappointed. On my wedding day, I wore a gorgeous white dress, had beautiful gifts, was madly in love, and was sure I was beginning years and years of happiness. Yet, I don't think I've really been happy," Ann said thoughtfully. "Nothing turned out the way I expected it to. I thought marriage was going to be fun."

Julia found herself working more slowly. Happiness! Fun! She thought of the magazines on her mother's coffee table, the ones that were smooth and beautiful and directed not toward the teens, but toward young married women. Each of them pictured serene homes. She looked around Carol's kitchen and peaked into the living room. Nothing serene there! The women were always combed and lipsticked. Carol and Ann wore faded slacks and their faces were pale.

Julia wondered if Carol and Ann had ever cast aside the magazines as she had cast aside the teen magazine that had made her feel guilty for not being forever happy and forever having fun!

"Oh, I don't know," Carol hesitated, pouring herself another cup of coffee. Julia could see that she wasn't going to discuss Ann's question lightly or make light of her friend's unhappiness. Ann needed Carol. Maybe something had happened that neither she nor Carol could guess, but she needed her or she wouldn't have come over on a Saturday morning for a cup of coffee.

"I mean, well, it's all a disappointment. Nothing quite as it's pictured to be," Ann said quietly.

"I've always figured that happiness and fun are like frosting on the cake. They make it more tasty, but you can't expect the whole cake to be made of frosting."

"But it's passing us by. Pretty soon the best part of our life will be over—"

"You can't partition your life off into good, better, and best parts. And happiness isn't an all-the-time thing. Neither is having a wonderful time. They are the bonuses, the things that happen once in a while. But if you can't be having fun, you can be enjoying yourself, enjoying your work and your accomplishments. And if you aren't happy, maybe you can settle for being satisfied about something."

"You have it all worked out, don't you?" Ann asked enviously.

"Lots of people have pointed out that our constitution says that we have the right to the pursuit of happiness, but it doesn't say that happiness itself is a right."

"Maybe we expect too much sometimes," Ann said, taking a final sip of coffee. "Then we feel like failures if we don't get it."

When Ann left, Carol went upstairs to make the beds and straighten up. Carol didn't believe in the myth of happiness and fun. Maybe that's her secret for handling her life well, Julia thought, with a thrill of discovery. That and if you can't be happy, you can be satisfied with something. If you can't be having fun, you can be enjoying something.

Julia thought of her miserable Friday night. She had followed the myth even though she had condemned it. Although she could have been enjoying the library and could have found satisfaction by learning something new, she had spent her time moping because she was missing the fun of a party—the happiness of being included.

Because I couldn't have the fun evening I wanted, I took a nothing evening, she thought, and promised herself not to make that mistake again. She'd begin by telling her mother that she wanted to have a party, but it wouldn't be the kind of party her mother meant. Instead she would have four girls for a pajama party. They weren't popular girls like Nancy Edwards and the party wouldn't be hilarious but they would enjoy themselves. They'd talk, come to know each other better, laugh and—well, it would be enjoyable even if not a real fun party.

"I forgot the scouring powder," Carol said, coming back into the kitchen.

I don't have to feel like a failure, Julia thought triumphantly. I'm a year ahead in school, get great marks, have a swell home, and at least two good friends. Maybe I am a failure at some things, but not at everything, she thought, squaring her shoulders a little. Chances are, the best is yet to come. College, a home, a husband, a family.

"What are you smiling about?" Carol Mulberry asked.

"Just thinking," she answered.

"About my little lecture to Ann Lowry? Poor Ann. She can't get it through her head that the image of the gay and happy young wife is a myth."

"And the gay, happy teenager?"

"I discovered that was a myth when I was fifteen and was neither happy nor having much fun. But what bothered me most was that I felt I should be having fun and should be happy. It was almost like an obligation."

"I know what you mean," Julia said, still cutting up the chicken.

"Then all at once I felt silly. I tried to forget about being happy and having fun. Gradually things began to get better. By the time I began college some of my difficulties had dissolved. And I didn't feel obligated anymore. And I still don't."

"Neither do I," Julia said frankly and she meant it. Happiness would probably come to her, just as it had come to Carol Mulberry. It would come by spurts, dashing in and out of her life. When happiness was absent, she would substitute satisfaction. When she couldn't find fun, she would be content with enjoying something even if it was only a trip to the library or a pajama party with four quiet girls.

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COVER
Beaver Pond Lake in Rocky Mountain National Park: One article in this issue speaks about a vacation in Colorado. This also reminds us that this is our regular time to remind you of the next session of the General Conference—July 1965 at Estes Park, on the border of Rocky Mountain National Park.

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EDITORIAL

THREE AMERICANS FELL out of an airplane. By the time they had hit the ground they had organized a club, and elected a president, vice president and secretary. They also voted to publish a monthly newsletter. And soon after they stopped bouncing, they planned monthly meetings for the next year. But on the first anniversary of their fall, they appointed a committee to see why people weren't attending.

This parable covers the facts of organizational life—officers, newsletter, meetings, and absent members. And the last is a puzzle. Everybody is so anxious to join? So why don't they show?

The church has its share of absentee members. It's the rare congregation that can't be divided into three equal parts. One-third is active and one-third inactive. The middle third? Well, they show up often enough so that you know they are around and somewhat interested. But don't count on them.

So the church operates on half-power at best. This means a church needs to win two or three people, just so it will have one active member.

So what are we going to do about it? Three ideas come to my mind. I'd like to have your ideas too.

Christ is the Lord of the church. Inactive members most always mean an inexact understanding of the church. If the church is just another organization it deserves to be treated as just another organization. If we joined a church just because it was a nice group of people, we joined for the wrong reason, and probably even joined the wrong church. If we joined because it was right or smart, this is not good enough.

We are won, not to the church, but to Christ. When we join the church, we join His body. We can no more be inactive members than a body can have a dead leg. Inactive church member—the word doesn't sound too bad. But inactive Christian?

If we could think in terms of joining Christ instead of just joining people, it might help. The inactive nonresident member expresses this problem. Though he has been removed from his home congregation for ten or more years, he still holds his membership in that faraway congregation. He is expressing his loyalty to his family and to his people. This is good. But how about his loyalty to Christ?

But even the resident active member has problems with the idea of the church. Too often he sees it as a weekly round of meetings and services. He always attends. But this again is loyalty most often to his family, his people, and his pastor. He is really not an active Christian until he is an active witness outside the walls of the church.

Words fail us. A second reason is that the inactive member has a problem. He may be trying to say something to the church. Perhaps he is even trying to say something to himself. He can't put it into words, so he puts it into action—or rather inaction. He stays home. Feuds, protests, and hurt feelings put too many Christians on the shelf. The church preaches reconciliation. This is its gospel. But how incomplete it is in every congregation. Let's not fool ourselves. We'll never get everyone reconciled. But we will have to keep trying. The silly feuds and hurt feelings that divide so many of our congregations are, of course, based on the wrong understanding of the nature of the church. If we belong to Christ we will not let small offenses stand in the way.

Within the fellowship which we call the church we have few tasks as important as reconciliation of brother to brother. How can we preach peace between races and nations when we have no peace at home? We will always need to preach humbly. Our inactive members will always remind us to practice as well as preach.

People need to witness. Most good churchmen know that a new member needs a job and he needs it soon. If he is working in the church, he is more likely to be an active supporter. But more than a job in the church, he needs to find his role as a Christian. Again, if we think work in the church is all that is needed, we have again put loyalty to people ahead of loyalty to Christ. We must be concerned about more than running an organization or preserving an institution. We need to help a person to be a Christian which means being a witness.

Too often we measure the activity of our congregation by what happens inside the church. This is only prelude. The activity that counts happens outside of the church building. Here is where the battle of life is being fought. And if the barracks are always empty, what is it like on the front line?

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 17 APRIL 28, 1964

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DON'T WRITE OFF THE TOWN AND COUNTRY CHURCH

E. Colvin Baird

DON'T WRITE OFF the town and country church! It is going to be around for a long, long time. We may leave it to shift for itself as we rush off to the cities to minister on new frontiers. We may decide that it is an "unprofitable servant" and unworthy of our attention. We may even intentionally seek to hasten its demise as we grow weary of its lingering illness. But don't write off the town and country church. It may yet be the means through which the salvation of missions can be assured.

Worthy of Redemption

Churches which serve as little more than keepers of cemeteries do not deserve to live. The church which seeks only its institutional survival has little more reason for being. Inefficient church units competing with similar units nullify rather than enhance God's redemptive activity. Any church which does not sacrificially support the extension of the church beyond its community will surely die. Town and country churches have been guilty of these faults and many others.

Is the town and country church worth redeeming? Only if it is an instrument in the hands of God for the redemption of the millions who continue to live in its midst. That strong leaders have come from its membership may be the exception rather than the rule. But millions who have found Christ at its altars are active servants in churches all around the world. This is the rule rather than the exception.

The salvation of the town and country church will come about as a result of a loving concern which points to a better way rather than through pressing home its faults. Salvation almost never comes through abandonment.

Unconfessed sin lies heavily at the doors of many town and country churches. The sin to be confessed is the sin of refusing to accept the sovereignty of God which demands dynamic reformation to meet the changing times.

The gospel has not changed, but the conditions under which it is to be proclaimed have changed drastically. Unattractive church buildings with inadequate facilities will not attract the passing throngs. Uneducated and inept ministers will not be tolerated or respected. Neither antequated methods, modern promotional schemes, nor beautiful Sunday morning performances of robed ministers or choirs will suffice. Nostalgic remembrance of better days will not alter the fact that small, inefficient, and poorly staffed local churches cannot expect God to bless their efforts when they refuse to meet change with change in order to more effectively communi-

ıte the unchanging gospel.

The real task of the church is to ·ovide the means whereby men, herever they are, may be brought Christ, nurtured toward Christian aturity and motivated to become rvants for Christ in a ministry persons.

ıke the Initiative

Local churches must accept re- ıonsibility. They must take the itiative to become vital, life-giving ganisms. Denominational boards ist to serve local churches as they ork under the evangelistic imper- ive to redeem the world. Boards ın do little, however, if the local ıurches do not want to thrive on rvice. Whether the church be rge or small, urban or rural, mis- on supported or self-sustaining, ıe initiative must be assumed by ıe local church.

What are some of the ways ırough which the local church can ecome a vital church? The most ıportant single consideration ıould be the renewal of the aware- ess that God intends that the ıurch be a redeemed and a re- eeming fellowship. This may re- ıire genuine confession of sin, the cleansing of heart and mind of doubt, fear, prejudice, and the tendency to resist change, along with a renewal of individual and collective commitment to the purpose of Christ. These things become a continual attitude of heart and mind through which God acts to empower us to accomplish His purposes. The depth of our response to God conditions the length to which we are willing to go in His service. Beyond these considerations, we may do other things.

Pray that the Lord will call forth ministers of the gospel. The lack of enough acceptable ministers cripples the town and country church. Every major Christian church in America has a shortage of ministers. The smaller churches tend to receive the services of the less qualified men available. Perhaps the Lord may be withholding His call to bring the church to its senses. We must understand that every person is expected to accept a Christian vocation and the role of the ministry in relation to other Christian vocations. When we all respond anew to the real mission of the church, we will have sufficient leadership.

Measure the local church in terms of its mission. An honest appraisal of the local church should be made at least every three to five years. Some of our churches have not seriously examined their reasons for being in many years. It is too easy to continue to go through the same motions year after year even when we know that the results are not what they should be. God does require an accounting for the stewardship of the local church. Indeed, judgment starts at the household of God. Instruments for self-study are available. If, when, and how they will be used depends almost entirely on local initiative.

Establish cooperative arrangements or consolidate our churches for more effective service. The small group has power when God is working in the hearts and lives of its members. It does not follow that the small church is the ideal one any more than it follows that a large church is more effective because the power of God might move through more people. A vital witness depends on both the individual and collective witness of Christ's followers. The church must gather, motivate, train, and direct a sufficient number of consecrated Chris-

Thanksgiving 1963

We have thanked God that we are not as others are:
Backward
Illiterate
Underdeveloped
Unfed, unhoused, unclothed.

Now our depraved souls stand naked:
We have allowed ourselves the luxury of hate.
The price is too too high.

We are murderers.
Weep for us, O World.
Forgive us, Father, for we have sinned.

Ruby Baresch

tians to accomplish its mission.

Most of our town and country churches are too small. They compete with other struggling churches. Cooperation between strong and weak churches is needed if these churches are to have a resident ministry and an effective witness. Selfish, independent attitudes too often prevail to such a degree that local churches seek their own way without regard for the common cause. Too many churches go "full time" to gain status. Frustrating results follow to the detriment of the total church. Consolidation of churches is advisable under some conditions while union or federated churches may make more sense in other places. The church must take the initiative to determine the best ways to use the available leadership and financial resources to perpetuate the witness of Christ even when it may mean the demise of particular churches.

See that your church, group of churches, or cooperative parish calls and keeps the best minister available. Too long have town and country churches been the steppingstones to bigger and better things for the minister. We have undersold ourselves by encouraging good men to seek brighter spots. Instead we should have challenged the best men to stay where the needs are great and the problems are hard. It is only natural that ministers should seek places of service where they feel that their lives will count for the most. Churches can no longer barter for capable leadership. The needs and opportunities before ministers are so great today. Capable ministers are waiting for the call of a people who are ready to engage themselves in Christ's mission.

Lead your local church to support the establishment of new churches in county-seat towns and larger cities. Every congregation should give more than is expected for the extension of the work of the church. We cannot be true to our heritage if we do not establish hundreds of new churches around the growing edges of our cities. Strengthen the town and country church so that it can serve more effectively, but do not do so without making an equal effort to place the church where our children are moving and our grandchildren are being reared.

We need the experience of real sacrifice for which we do not expect to benefit either as a person or as a local church. Enough people giving ten dollars a month beyond their local church needs can provide a new building for a new congregation as soon as it is organized. This could help solve a real problem which often hinders significant growth. The fact that we have not established more churches on the new frontiers is partly due to the failure of so many of our town and country churches to give the minimum asked. If we would give as much for others as we use for ourselves, we could build churches faster than we could staff them.

Channel members who move to the city into churches where they exist or motivate them to establish new churches. Cities need new churches. If only twenty-five percent of our members who have moved to the cities had united with our urban churches or worked to establish new churches, we would have had both larger urban churches and more of them. We ought to put less emphasis on preparing men to go to heaven and put more energy into preparing men to go to the city. It takes hard work and continual initiative on the part of local leadership to develop genuine loyalty to Christ and to the church as an instrument of His redeeming grace. An absentee member is worth little to the country church and almost nothing to the urban area where he lives.

Don't write off the town and country church. Strengthen it for it is needed in Christ's mission both for the service it renders and the support it can give to the extension of the work. What it is and what it does depends more on its initiative and willingness to be led by the Holy Spirit than on what someone else does for it. If it fails, town and country areas will increasingly become more pagan. If it succeeds, i will not only serve well its area but it will aid in producing Christians with a sense of Christian vocation who can permeate eithe rural or urban societies with th life, spirit, principles, and precept of Christ Jesus, the Lord of th church.

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ANTI-COMMUNISM

on the Radio and in the Press

NQUIRIES HAVE COME to us as to the ttitude which Christians should ake toward certain radio broadasts and printed reports devoted o anti-communism which are heard nd circulated in some Mennonite ommunities.

Since the issues discussed in these resentations, and the manner of heir presentation, have an imporant bearing for our Christian faith nd witness, the Peace and Social Concerns Committee, together with he executive secretary of the Genral Conference submit their counel and their conviction with respect o the questions raised.

It is true that atheistic communism is an evil against which the Christian has a witness. Such witness must come by Christian means, however, and with love for communist persons and people within communist states, not all of whom by ny means are communists. When he means is unchristian the witness tself becomes unchristian. When vil is opposed with evil, the latter an be as bad or even worse than hat which is opposed. Christians herefore must conscientiously avoid ll support of, or involvement with, movements which employ questionable means for opposing communism. The recent example of such n unholy involvement was the German churches' support of Nazism in Hitler's anti-communist crusade.

While there are numerous antiommunist crusades in America toay, with some variation in their pproach, it is our belief that many of them use an attack which is unhristian. Frequently charges which re unwarranted are made against ersons and institutions. To lend uch movements our support is to se evil means to oppose evil.

1. We urge everyone to read again nd reaffirm *A Christian Declaraion on Communism and Anti-communism*, a statement setting forth he official position of the General Conference as adopted in 1962. This we believe expresses the Christian ttitude on this question. (See the ollowing page.)

2. While recognizing the evils of communism as set forth in this statement, we call special attention to the second section of our Conference statement, which warns against unchristian means of opposing communism.

3. For further help in evaluating such anti-communist crusades we should ask ourselves these questions:

Do the broadcasts and reports give evidence of honest, objective investigation in a sincere effort to arrive at the truth; or do they have the earmarks of distortion, half-truths, or misrepresentation?

When referring to other peoples and nations (who may or may not be enemies) do these programs speak the language of the New Testament which bids us love our enemies; or do they speak a language and urge a program which if followed by the nation would lead it away from peace?

Do the speakers identify themselves with minority groups, the persecuted, the oppressed, and the poor in the manner in which Jesus ministered to such; or do they tend to be contemptuous of them, especially of those who demonstrate a desire to improve their own lot?

When speaking of our own government and its officials do the broadcasts heed the biblical admonition to honor and pray for those who have the rule over us; or do they speak of them in a manner suggestive of distrust, suspicion, fear, or even hatred?

Do these broadcasts and reports, especially those professing to be Christian, manifest the spirit of Christ in what they do and say?

4. We believe some of the current broadcasting and reporting to be in violation of our Conference statement and Christian principles. (See point 3 above.) Thus we would further ask:

Do not some of these groups start absurd rumors in an attempt to further their cause? For example, it is now being rumored by innuendo that because of communist infiltration in high places in Washington, particularly in the state department, the investigation by President Johnson's commission will be a mere cover-up to keep the American people from learning the truth about the assassination of President Kennedy.

Do not many of these broadcasts reflect a militaristic point of view? "We are at war," is a phrase frequently used. The idea of co-existence, and the efforts of the United States and of the United Nations to ease international tensions, are denounced. The recent test ban treaty is condemned. Some have advocated dropping bombs on communist states.

Do not some broadcasts equate capitalism and Americanism with Christianity, implying that to be an anti-communist is to be Christian, and that love for communist persons makes one a pro-communist? This same kind of reasoning condemned Jesus for eating with publicans and sinners.

Do not some reports and broadcasts take the form of a holy war, calling into question the character of certain persons and organizations? Christians behind the iron curtain, in whose suffering we should share, are labelled as agents

---

ORLANDO WALTNER, *Executive Secretary*
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of the Kremlin; and American church leaders are charged with pro-communism. Although scholarly studies have shown that only a tiny fraction of the American clergy have ever at any time been such, some reports would leave the impression that today American Protestantism is riddled with communism, and that the Roman papacy is at the point of selling out to communism.

Do not some broadcasts and reports champion the cause of segregation, charging the movement for Negro rights to be communist inspired? They carry on a crusade against the proposed civil rights legislation now before the Congress. Should not Christians witness against the evils of racial discrimination and speak for justice in behalf of minority groups?

We believe that these emphases are wrong especially when they are made in the name of Christianity. We must give a Christian witness against them, even if in so doing we ourselves are accused of subversion. In recent years Mennonites befriending Christians behind the iron curtain have been so accused. So have others who have spoken or acted in favor of Christian race relations. In suffering thus, however, they stand in a great tradition.

The conscientious objectors in military camps in 1917-1918, the Anabaptists of the sixteenth century, and even Jesus himself in His day, were accused of subversion because of their way of life. We today can be no less ready to suffer than they if this should come as a consequence of standing for truth and right.

"Therefore . . . be steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58).

A Christian Declaration on COMMUNISM and ANTI-COMMUNISM

This is a slightly condensed version of a statement adopted by the General Conference in 1962. Full text available on request.

THE AGGRESSIVE PROGRAM of communism in the world today, the strong anti-communist agitation this has stirred up in the United States and Canada, and the challenge of all these developments to our nonresistant conviction make it imperative that we as Christian believers clarify our position.

A. Our love and ministry must go out to all, whether friend or foe.

B. While rejecting any ideology which opposes the gospel of Jesus Christ or seeks to destroy the Christian faith, we cannot take any attitude or commit any act contrary to Christian love against those who hold or promote such views, but must seek to overcome their evil and win them through the gospel.

C. If our country becomes involved in war, we shall endeavor to continue to live a quiet and peaceable life in all godliness and honesty. We shall avoid joining in any wartime hysteria of hatred, revenge, and retaliation.

For the present situation we take this to mean, positively:

1. That we inform ourselves thoroughly and intelligently on the evils of all atheistic ideologies.

2. That we be faithful and effective in our witness against these ideologies and philosophies: (a) through the truth of the gospel and (b) through works of mercy which demonstrate the way of love which the gospel proclaims, even the feeding of our reputed enemies.

3. That we accept our obligation and privilege to bring in love the saving gospel to communists everywhere as well as to all men, and that we win them for Christ.

4. That our hand of love, encouragement, and help, and our prayers go out to Christians in all lands, especially to those who suffer for Christ behind the iron curtain.

5. That we courageously proclaim all the implications of the gospel in human life even at the risk, if need be, of being misunderstood and falsely accused.

6. That we urge upon governments such a positive course of action as may help to remove the conditions which contribute to the rise of communism and tend to make people vulnerable to communist influence.

Negatively, we understand our commitment to mean:

1. That we recognize the incompatibility of Christianity and atheistic communism and recognize the challenge to the cause of Christ which the latter represents.

2. That we recognize that atheistic communism can ultimately be overcome only by the witness of Christian truth and life.

3. That the nonresistant Christian witness in this matter must be clearly and unequivocally divorced from any and all advocacy of violence.

4. That we cannot equate Christianity with Americanism or with any particular economic, political, or materialistic system. Accordingly, we cannot accept the view that to be anticommunist is therefore necessarily to be Christian, or that to exercise Christian love toward communist persons is therefore necessarily to be pro-communist.

5. That although we teach and warn against atheistic communism, we cannot be involved in any anticommunist crusade which takes the form of a "holy war" and employs distortion of facts, unfounded charges against persons and organizations—particularly against fellow Christians, promotes blind fear, and creates an atmosphere which can lead to a very dangerous type of totalitarian philosophy.

6. That our word of warning must therefore go out against using the pulpit, the radio, television, and the religious press in the name of Christianity in ways and for purposes indicated above.

Believing that world communism today has been permitted by God as a judgment upon an unfaithful Christendom, we confess our own past failure to proclaim as we ought the whole truth of the gospel by word and deed. We urge the brotherhood to be more concerned to live out the gospel fully in all areas of life and to give itself to prayer to the end that the providence of God may overrule in the affairs of nations, that peace may prevail.

NEWS

Harvard Professor Jailed in Civil Rights Test

he following report was written by laine Sommers Rich, Arlington Ieights, Mass.

You respect a police dog, I tell ou." Lawrence Burkholder was reporting to the Mennonite Congregation of Boston concerning his three lays in the Saint Augustine, Florida, ounty jail. He had refused to leave motel dining room which would lot serve his Negro companions. So le was jailed as a trespasser and or conspiracy in order to commit a nisdemeanor.

Burkholder is professor of pasoral theology at Harvard Divinity School. For nine years he was a eacher of Bible and philosophy at Goshen College. He is a former pastor of the Mennonite congregaion at Croghan, N.Y., and he has erved with the Mennonite Central Committee in China.

The Burkholders had gone to outhern Florida for a vacation. On iis way to Pennsylvania for a speakng engagement, Burkholder stopped it Saint Augustine. He knew that nany New England students, some ninisters, and university chaplains iad gone there to work on civil ights in response to a call from Martin Luther King. Burkholder alled Dr. Hayling, Negro dentist vho was coordinating the effort just o see how things were going.

"Dr. Hayling was so glad I had alled, so grateful just to know I vas interested, that I felt impelled o go to Saint Augustine. I went y bus, got there at 10:30 on Tueslay morning, and by 12:30, two iours later, I was in jail. I didn't ee much of Saint Augustine."

He told of hearing Josiah Williams, an aid of Martin Luther King, speak to Negro high school students, about 300 of them. "Williams warned them that they might be egged or hit by wrenches, but told them that real dignity in these hard times expresses itself in nonviolence and love."

The students marched silently to the old slave market in 400-year-old Saint Augustine, oldest city in the United States, and then on to the plush Ponce de Leon Hotel, where they "sat in" and were consequently arrested and taken to jail.

Meanwhile the civil rights leaders needed someone willing to go into jail along with Mrs. Malcolm Peabody, mother of the governor of Massachusetts. "I volunteered," Burkholder said. "I hadn't intended to get involved, but in a situation like this the alternatives are clear."

This group, including several Negro women, went into the Ponce de Leon Hotel, sat down at a table, were refused service and ordered to leave. They did not do so and were therefore arrested and taken to jail.

"The jail was full," Burkholder said. "The inmates cheered whenever anyone was brought in. It was like a football rally." He described the three days in jail as the noisiest he had ever spent. The noise—singing freedom songs, holding wrestling matches—was a way to keep up morale, particularly for the high school students.

For breakfast the prisoners had grits and sausage; for lunch they had two slices of white bread with a lump of peanut butter and some jelly (a standard menu for the past five months); for supper they had rice and beans. "The food was all right," Burkholder said.

He reported that although his cell, constructed for twelve, had eleven to nineteen prisoners at a time, the Negro cells for twelve had from sixty to seventy in them. Although police dogs were not used on him, he did see them.

By Thursday morning the prisoners were getting depressed. Burkholder's bail was set at $450. Bail for the Negroes was $100, and the sheriff demanded cash. To parents of the high schoolers it seemed an impossible sum. The Southern Christian Leadership Conference was at work and arranged to have a bonding agency take care of the bail for a percentage fee, as is customary. The prisoners were released late Thursday and held a rally at the only church in Saint Augustine which would open its doors to them, Zion Baptist. The rally sermon was a theological treatise on nonresistance.

Burkholder arrived back in Boston at 6:30 Friday morning for a welcome shave and change of clothing and several hours of work. He went on to Ohio later in the day to meet speaking engagements. His trial is set for May 5 but will likely be postponed.

Burkholder asks, "What does it do to a human being to know that he cannot sit down at a lunch counter and order a cup of coffee?" He stresses that this is a matter of dignity for southern Negroes and that they are dependent on outside help. Concerning the white southern misconception that Negroes are happy with the status quo, he tells of hearing the judge ask an older Negro woman during her arraignment, "Have you been happy here in Saint Augustine?" She replied with poise, "Well, I like the sunshine."

When President Kennedy appointed a commission in 1963 to prepare for the Saint Augustine Quadricentennial in 1965, the Negro community there saw its chance to dramatize the injustices in their city. The first Negro family to enroll its children in a previously all-white school, awoke one night to find that their house had been set on fire. White terrorists have fired gun blasts into Dr. Hayling's home. Yet Saint Augustine wishes to be a symbol of 400 years of civilization on the North American continent.

EASTERN DISTRICT CONFERENCE TO STUDY SPIRITUAL RESOURCES

The Eastern District Conference will meet from April 30 to May 3 at the Hereford Church, Bally, Pa. "Our Spiritual Resources" has been chosen as the theme.

Conference speaker will be A. M. Climenhaga, President of Messiah College in Grantham, Pa. Climenhaga will give messages on "The Power of the Word of God," "The Power of the Holy Spirit," "The Power of Prayer" and "So Send I You."

A mission rally will be held Sunday afternoon. Andrew R. Shelly, executive secretary of the General Conference Board of Missions, will give the main address. Other speakers on the afternoon program will be David Evangelista, Conewago Chapel; Janet Soldner, Colombia, S.A.; and John Kulp, Norriton Community Church. A male quartet from the East Swamp Church will sing at the rally.

A communion service has been set for Thursday evening, the opening day of the Conference. The Women's Missionary Society will provide the program on Friday evening, and on Saturday evening a joint program will be presented by the youth fellowship and the Sunday school union.

THE CHURCH IN THE CITY

Why do many Protestant churches have difficulty reaching the unchurched? One answer, says city pastor Stanley Bohn in the April issue of *The Mennonite Church in the City*, is that established churches have well-dressed members, substantial-looking church buildings surrounded by landscaped areas and containing a maze of halls, rooms, secretaries—all of which combine to make it hard for an outsider to know whether or not he wants to set foot on the precincts. This is especially true if the outsider is poorly dressed, lives in a tarpaper shack or patched up house trailer or apartment above a tavern or cafe, and cannot find a job because he lacks a negotiable skill.

For this city dweller the church may look more inviting if it is a store-front next to the street so that he can look in, see what is going on, and find a reception at once if he decides to come in. He is likely to stay if he discovers that Christians really care about him and want to help, even though they don't have all the solutions to his problems.

At Loyalty Mission in Kansas City, in which the Kansas City Church participates, the church provides girls' and boys' clubs to teach skills—when it can find club leaders; provide a Sunday school taught by a teacher who donated the minimum teaching materials necessary; offers counseling and help with job-training and finding; offers VS-taught summer Bible school, Western District-provided Fresh Air Camp, two-week vacation for children in Beatrice, Neb., homes; and gives other services made possible through the "Y" and volunteer workers.

"Loyalty Mission is good for our church," writes Pastor Bohn. ". . . We don't have the answers that eliminate bad housing unemployment, or parents who give up and don't care. But we did find God speaking to us about our lives and interests when we and Loyalty Mission members got together."

CARPENTERS, PLUMBERS, NURSE, ELECTRICIAN FOR QUAKE AID

Mennonite Disaster Service is recruiting ten skilled construction workers for Afognak Island, Alaska. Their job will be to relocate and rebuild twenty-three houses that collapsed when the ground on which they were situated dropped eight feet during the Good Friday earthquake and subsequent tremors.

Ivan Martin and John Garman, chairmen of MDS international and Canada, respectively, have investigated the areas destroyed by the quake and are recommending that MDS furnish six carpenters, two plumbers, two electricians, and possibly one nurse. The men must be able to read blueprints and follow construction codes. The construction will be carried on in three phases of six weeks each. Ten skilled persons will be recruited for each phase.

The Bureau of Indian Affairs, the Lions Club, and Mennonite Disaster Service have drawn up a memo of understanding.

The Lions Club will supply all the required building materials, a tent and shelter for the volunteers, substantial food, insurance, and round trip transportation costs to the project area from points not farther away than Seattle.

The Bureau of Indian Affairs will supervise and coordinate the project and give medical care where needed. The Indians living on Afognak Island will assist the MDS men by providing general construction labor.

Afognak Island is located about 200 miles south of Anchorage and lies just above Kodiak Island.

The MDS men will be oriented in Seattle, Washington, prior to starting work on Afognak Island.

MUTUAL AID STUDY SET FOR OHIO IN JUNE

An all-Mennonite Conference on Christian Mutual Aid will convene at the Oak Grove Church, Smithville, Ohio, from June 4-6. The meeting is being sponsored by the Mennonite Central Committee.

The purpose of the conference will be to study the concept of mutual aid and its contemporary application. J. Winfield Fretz, Waterloo, Ont., says that this search will not only affect the practice of mutual aid in the brotherhood, but it could be one of the most integra phases of the twentieth century Mennonite recovery of the Anabaptist vision.

On the agenda for the meeting are seven research papers: "The Theological Rationale for Mutua Aid" by Clarence Bauman, Elkhart Ind. "The History of Mennonite Mutual Aid" by Peter J. Klassen Fresno, Calif. "Definition and Scope of Mutual Aid" by Guy F. Hershberger, Goshen, Ind. "Mutual Aid as it Finds Expression in the Individual Congregation, the Denomi nation, and the Regional Inter-Denominational Groups" by J. Lawrence Burkholder, Cambridge, Mass. 'Comparisons of Christian Mutual Aid to Mennonite Mutual Aid, Commercial Insurance, Cooperatives, and Government Welfare Programs" by Howard D. Raid, Bluffton, Ohio. "The Priority of Mutual Aid and its Claim on Human and Material Resources" by John E. Lapp, Lansdale, Pa. "Creating New Forms of Mutual Aid" by Wilfred Unruh, Elkhart, Ind.

On the planning committee appointed by MCC are: Richard J. Yordy, chairman, Arthur, Ill.; J. Winfield Fretz, secretary, Waterloo, Ont.; Carl Kreider, Goshen, Ind.; M. A. Kroeker, Hillsboro, Kan.; and Harold Schmidt, Balden, Ont.

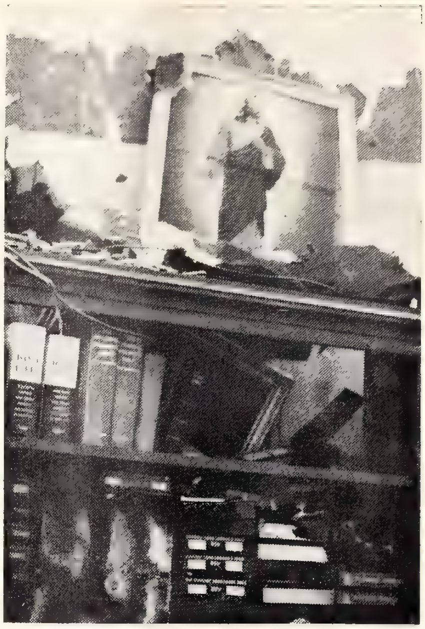
The sessions will be limited in size to keep it a manageable working group. Attending will be sixty delegates from the various Mennonite conferences.

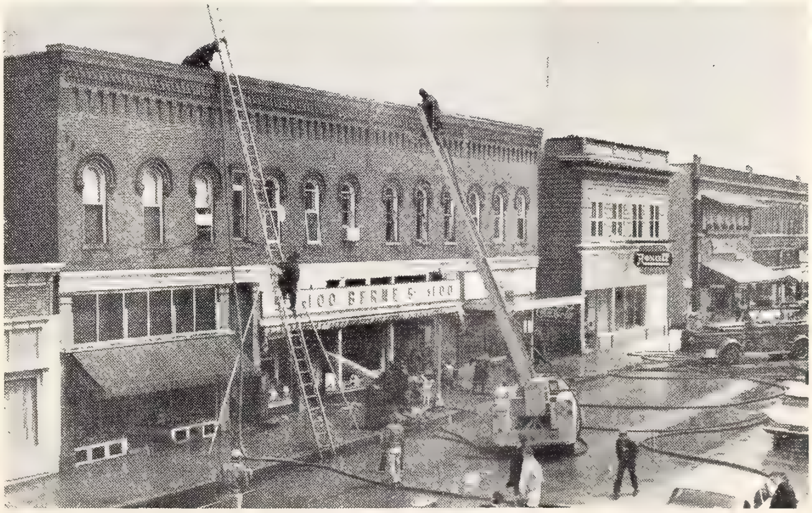
Further information is available from Edgar Stoesz, MCC, Akron, Pa., who is serving as staff secretary for the all-Mennonite Conference on Christian Mutual Aid.

CONGO EVENTS DRAIN FINANCES

The Board of Missions of the General Conference reports that the Board has gone considerably into debt because of disturbances in the Congo, in which some missionaries lost all personal belongings. Executive secretary Andrew Shelly states that "If our people could know the hardship endured by some of our missionaries in the Congo and the wide-open doors in most areas, more than enough would be contributed to meet the needs."

BERNE BOOKSTORE BURNS. Fire on Easter Sunday consumed the Mennonite Book Concern, Berne, Ind. For all practical purposes, the store and its contents were a total loss, though some merchandise could be identified (upper right). The fire was discovered in the variety store on Sunday morning. Immediate efforts by the fire company failed to save the variety store or the clothing store to the left and the bookstore to the right (center lower left pictures). The walls of the bookstore were ruined by the heat and needed to be razed to prevent further damage to nearby buildings. Remains of the bookstore are seen in the right section of the lower right picture. The store in Berne was founded in 1882 and has served the General Conference since 1884. The building recently destroyed was in use since 1904.





CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference.

Apr. 30-May 3—Eastern District, Bally, Pa.

June 18-21—Northern District Conference, Mt. Lake, Minn.

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Central

May 17 — Sixtieth Anniversary Grace Church, Pandora, Ohio, Walter Gering, speaker.

Pacific

May 3-7—Deeper Christian Life Week, Spring Valley Church, Newport, Wash., Roland Goering speaker.

May 15-18 — Stewardship Workshop, Grace Church, Dallas, Ore., Lester Janzen, speaker.

Western

May 3—Thirty-fifth annual Mennonite Song Festival, Memorial Hall, Bethel College, North Newton, Kan.

BAPTISMS

East Swamp Church, Quakertown, Pa., on Mar. 22: Carol Hunsworth, Susan Ruth, and Cheryl Yeakel.

Namiki Christian Church, Miyakonojo, Japan, on Mar. 29: Yoshihito Katatama, Tomohiko Kokubo, Setsuo Goda, Suiko Ikeda, Sayako Yamashita, Judith Unruh.

Salem Church, Kidron, Ohio, on Mar. 22: Nancy Miller, Rebecca Breneman, Wendell Badertscher.

DEATHS

Tobias B. Becker, Bethesda Church, Marion, S.D., born Sept. 30, 1887, and died Mar. 31. Six daughters and five sons survive.

William Frank Brady, First Church, Sugarcreek, Ohio, died Apr. 8, at 87 years.

Marie Flaming, Gospel Church, Mt. Lake, Minn., died Mar. 31.

George Franz, Gospel Church, Mt. Lake, Minn., died Apr. 7. His wife and three children survive.

Abram P. Janzen, Bethel Church, Mt. Lake, Minn., died Apr. 7. His wife and one daughter survive.

Thomas J. McBride, Gospel Church, Peoria, Ill., born May 11, 1875, and died Feb. 3.

Tobias J. Schrag, First Church, Pretty Prairie, Kan., born Oct. 28, 1888, and died in April.

Mrs. Catherine Hamm Wiebe, Willow Creek Church, Paso Robles, Calif., born Dec. 26, 1887, in Beatrice Neb., and died Mar. 11. Two sons and two daughters survive.

MINISTERS

Henry V. Friesen, assistant pastor of Bethel Church, Mt. Lake, Minn., has resigned effective the end of August. He will attend the Mennonite Biblical Seminary next year.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Mrs. L. L. Carlisle, 1137 North Custer, Wichita, Kan. 67203 [49]
David Diehl, Route 1, Kempton, Pa. 19529 [105]
Don Ediger, 14420 Clark St., Apt. 28, Baldwin Park, Calif. 91706 [33]
Ervin R. Goossen, Universite du Congo, B. P. 2012, Stanleyville, Republic du Congo [49]
George Hamm, Box 50, Asquith, Sask. [134]
David Janzen, 1600 E. Washington Blvd., Box 506, Fort Wayne, Ind. 46800 [35]
Glendon J. Klaassen, Colegio Americano, Cachipay, Cund., Colombia [102]
Herbert Krehbiel, 6250 N. Federal Blvd., Lot 65, Denver, Colo. 80221 [136]
Arlie Loeffler, 102 Hope Ave., Reedley, Calif., 93654 [277]
Ben Sawatzky, Route 2, Box 94, Mountain Lake, Minn. 56159 [31]
Robert L. Schmidt, 7395 Emily Lane, Downey, Calif. 90242 [284]
Daniel Welty, Route 1, Apple Creek, Ohio 44606 [42]
Ronald A. D. Yoder, 519-15 St. NE, Cedar Rapids, Iowa 52402 [35]

WORKERS

Ervin Ray Buller, Calvary Church, Liberal, Kan., entered 1-W service at General Rose Hospital in Denver, Colo., in April.

Myriam Ramirez, Board of Missions secretary from Cachipay, Colombia, and a former student in the mission school there, will return to Colombia in late June after two and a half years' secretarial service at Newton, Kan.

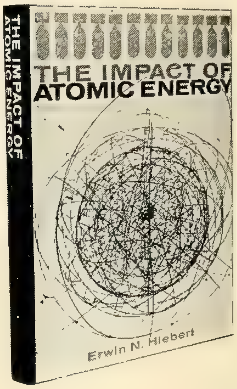
Ben and Leona Sawatzky, Mountain Lake, Minn., who have served in India since 1953, will leave Delhi June 4 for their second furlough, returning to the United States by way of Japan and Taiwan.

Andrew Shelly, executive secretary of the General Conference Board of Missions will visit the Colombia field and neighboring mission areas May 20-June 7.

Janet Soldner, Berne, Ind., will return to Colombia in May for her fifth term of service. She entered service in Colombia in 1945.

Daniel and Dale Souder, Telford, Pa., will leave soon for short-term voluntary service in Colombia.

Walter and Ellen Sprunger, Kidron, Ohio, leave June 10 for Japan to begin their first term of missions-Pax service.



The Impact of Atomic Energy

The atom tells its history for the lay reader. Scientists, politicians, and religious leaders speak for and against disarmament. *By Erwin N. Hiebert.* $4.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

LETTERS

DISMAYED

Dear Sir: I was dismayed by the tone of the article [Mar. 31, p. 222] on the conclusion of Mennonite Disaster Service work in Haiti. One would think that in a country whose ruler "has won the dubious distinction of being the hemisphere's bloodiest tyrant" (*Newsweek*, Oct. 7, 1963), our work would be in spite of its government, rather than seeking or even desiring its good offices. *George John Dick, 2531 Regent St., Berkeley* 4, *Calif.*

YOUTH AND AGE

Dear Editor: One often hears it said that the older people simply don't understand the young people. I have often wondered whether that statement should not be turned around. The reason is obvious. No young person has ever been old, but every old person has at one time been young. In our youth we had the same ten commandments to measure up to, the same questions and doubts, the same decisions to make, the same unrest and rebellion to overcome as our youth has today. By experience and observation we have come one step farther. We now *know* that it is absolutely true that what a man sows he will also reap. It is for that reason that we teach, admonish, caution and discipline our children; encourage them to righteous living and really care for their well-being.

We want to spare them the bitter memories and remorses of an undisciplined life because we love them so much. *Mrs. P. R. Schroeder, Mt. Lake, Minn.*

AN OUTSTANDING ISSUE

Dear Editors "Laura's Essay" printed in the March 24 issue of *The Mennonite,* has so moved me I cannot refrain from writing. It speaks with such utter eloquence that to add anything more would weaken the message.

Your editorial in the same issue caused me to be doubly appreciative: First, that we have an editor of our church publication who writes editorials such as this; second, that he not only writes, but also puts his convictions into action. This was evidenced by your joining the picket line which represents the very core of Christ's concern—persons as individuals.

The article on "How the Arts Speak to Us Religiously" gave me, perhaps not classified as a "youth" anymore, a new insight into what we call modern art.

Thank you very much for an outstanding issue. *Mrs. Richard Weaver, Calle Jaime Drew No. 470, Villa Los Meastros, Rio Piedras, P. R.*

TO WILL OR NOT

Dear Editor: We appreciated very much the discussion by Rev. Bomberger on a Christian funeral in the Feb. 25 issue. We are in complete agreement with his views of the funeral service. We'd like to underscore the "possibilities of dedicating our bodies upon death to medical and scientific research. . . ." We feel that disposition of our body after death is a test of our faith. If we believe that after death our soul is with the Lord and if our body is then just the shell of our former self, it would appear poor stewardship if the body were committed to the grave when this shell could be useful in safeguarding and improving the health of mankind.

Since this article, together with others which have appeared in your publication, stress the need for wills, we feel something should be said for *not* making wills—at least for Kansans. (Laws vary a great deal and these comments may not apply in every state and province.) Hylton Harman, a Kansas City attorney—who, incidentally, is also a Church of the Brethren minister—has pointed out that in many cases, a will is not required, and contrary to what people often believe, does not save money. Making the will itself costs money if an attorney is consulted, and then court costs have to be paid when it is probated. This can all be avoided by having all property in Joint Tenancy with Right of Survivorship, *in writing.* This allows the surviving spouse to receive all the property without delay or court procedure. If no spouse survives, the Kansas Law of Descent and Distribution provides for equal distribution among heirs. Naturally, if such distribution is not desirable, then making a will is necessary. Furthermore, the "church and its institutions" as well as other pet charities can benefit before a person's death through trusts, annuities, etc. *Wendell and Norma Wiens, 4321 Booth, Kansas City, Kan. 66103*

NOTE OF DISSENT

Dear Subscribers to, and Editorial Staff of, The Mennonite: It is with grave concern for the preservation of the Christian doctrine that I am compelled to pen this note of dissent.

As regards the Civil Rights Bill, this bill is simply and obviously an implement of Satan and is not in any wise concerned in granting anyone rights of any kind, but rather quite the contrary. Any one who would advocate this bill is either totally blind, a complete dupe, or has disillusioned himself into believing one can promote the cause of Christ by serving the devil.

I invite anyone to secure a copy of this bill in its entirety and interpret it for yourself.

Please for the sake of religious freedoms for your children write your senators and urge them to "vote no" on this bill. *Paul Stucky, Route 1, Burns, Kan.*

PACIFIST FANATICS

Dear Editor: In preparing for a graduate seminar that I am to conduct at the University of Michigan this summer, I came across evidence that perhaps the earliest documents in international relations are certain words in the Latin language.

Paul Reuter, in his *International Institutions,* states that "It would appear that Rome was originally formed by the federation of hitherto isolated villages: *pagi.* It has been suggested that the identity of the Latin roots *pagi, pax* (peace), *pacifisci* (to conclude agreements), is a record in the Latin language of the earliest international relations and the benefits arising from them."

It would further appear that Mennonites, in calling themselves pacifists, range themselves with those who would make peace by concluding agreements. Soon there will be nobody here but us fanatics. *Alvin Thiessen, Box 20 United Nations, Grand Central Post Office, New York, N. Y.*

The Christian's Approach to the Problem of Prejudice

Western District Mennonite Men held their tenth annual leadership workshop at the Meadowlark school east of Moundridge, Kan., on Feb. 29 and Mar. 1. Elmer Ediger, as in the past several years, was again the workshop director. The discussion theme centered on the Christian's approach to the problem of prejudice, especially in the area of race relations.

The attendance this year was greater than at any conference of recent years. The secretary's register indicated a total of sixty-four men present for some or all of the sessions. A group of ladies from the Alexanderwohl Church served the meals.

Ediger opened the Saturday afternoon program with a worship period on "The Basis for God's Intentions for the Human Family" (Genesis 1 and 2). In discussing this passage, the group brought to light that all men have a common origin, a common destiny, and that man's basic need was fellowship with his own kind.

Chris Palacioz, a member of the Kansas Civil Rights Commission, was invited to relate some of his life experiences as a Mexican American. He experienced many frustrations and disappointments in seeking employment as well as in finding housing. He was born and grew up in Marion, Kan., and now lives with his family in Newton, and works in Wichita.

In the Saturday evening program, several talks were given by Negroes on the topic, "How It Feels to Be Racially Different." Mrs. Bonnie Horn, a graduate of Bethel College, told of her experiences as a teacher in the Henderson, Neb., community. Cliffton Smith, who teaches in one of the Wichita, Kan., high schools, related some encounters in life as a Negro. Smith was born in Louisiana, and received his college degree in Texas.

Willard Unruh, president of Mennonite Men of the Western District, told of his experiences with people of a different race in his childhood home in Montana, in India in Pax service, and in Texas where he lived for some time. Unruh showed that it is easy to become involved in race prejudice by simply accepting customs and practices of people with whom we live in the community.

On Sunday morning after devotions and group study the men had more discussion on the racial problems of our central Kansas area. James Anderson, a Negro principal of a Wichita elementary school and a resident of Wichita for over twenty-six years, described the racial problems in that city. He stated that only in the last four or five years have hotel and eating service been available to the Negro in Wichita. The Negro is still confined to limited areas as far as housing is concerned. Sam and Anton Richert supplemented Anderson's report. They told of the big struggle that Wichita is now experiencing to break down the housing barrier.

Orlyn Zehr of the Prairie View Hospital staff reported that approximately 400 Negroes and 700 Mexican Americans live in Newton. Contrary to statements and beliefs that no racial problem exists, there is plenty of evidence that race discrimination does take place.

The Human Relations Fellowship in both Newton and Wichita is working to influence the city commissions to pass ordinances to help overcome discriminatory practices. Although it is not possible to legislate love and cordial relations, laws and legislation often become necessary to bring injustice of race discrimination to light and submission.

Methods of overcoming prejudice were discussed. It was suggested that children of other races might be invited into the homes of our church people during the summer. Another program may consist of inviting a high school student of another race to spend a school term in a local high school. This student would stay in a home preferably where a child would be in the same class, or at least in the same school. Another practice may be to influence the local board to hire a qualified teacher of another race to teach in the local school system.

These practices have all been tried in some of our traditional communities. They are a way in which racial understanding and cooperation may be attained. It was felt that special efforts must be put forth to overcome the immature attitudes of many of our people in the whole matter of race relationships.

Richard F. Graber

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

A Matter of Life or Death

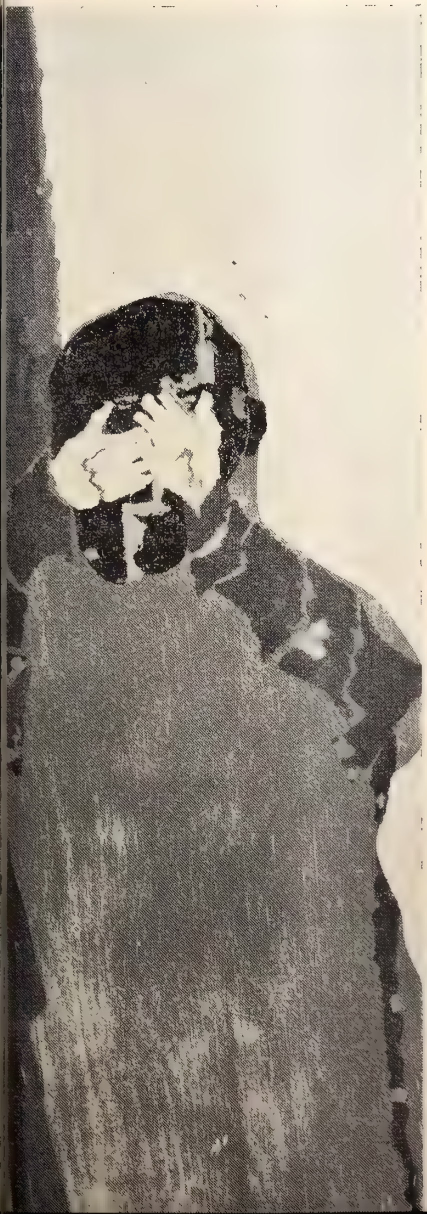
Ward L. Kaiser

"THIS COURT FINDS the defendant guilty!" rang out the judge's voice.

"Guilty! Guilty! Guilty!" echoed the unfriendly walls of the cold stone room.

"You shall be hanged by the neck. . ." continued the judge, "and may God have mercy on your soul."

He shook,
then hid his
face in
his hands.



In the prisoner's box stood a thirteen-year-old boy. He shook, then hid his face in his hands. Before he could speak, two guards were leading him out of the courtroom into his lonely cell.

His crime? He had stolen a spoon.

Barbarous, you say?

Cruel and primitive and unbelievable?

Yes, I suppose. But it happened. In the England of the 1800s, convictions for petty thieving led to death.

But here's the point: just as you look on that bit of history with horror, so future generations, looking back to our time, may be shocked to learn that we allowed the death penalty to exist at all.

The Lines Are Drawn

On any controversial question like this one, some people will hold strong opinions. Among these, some are traditionalists: they want to keep things the way they are. Others are reformers, demanding change. In this case, most of the reformers want to do away with capital punishment.

In North America, as in Western civilization generally, those who press for change very often win out. People pushing for the abolition of capital punishment will some day win, provided they keep on increasing their present pressures. They are molding public opinion, and public opinion finally decides what the laws of a country shall be.

In dozens of places around the world the reformers have already won—at least temporarily. Consider some examples.

In nineteenth century England, where a teen-age boy could have his life taken for stealing a spoon or a cabbage, over 200 crimes carried the death penalty. Even fishing without a license was cause enough to send a person to the gallows. Today, however, Great Britain keeps the final penalty for a tiny list of crimes. You can't even be hanged for poisoning your grandmother, for example.

Europe, similarly, has moved away from once-popular executions. Only France, Spain, and communist countries exact the death penalty. Under communist rule, by the way, the death penalty will be kept; for while the communist mind may understand justice, it cannot understand mercy or forgiveness.

Eight states in the U.S.A. are considered "abolitionist"; Alaska, Hawaii, Maine, Michigan, Minnesota, North Dakota, Rhode Island, and Wisconsin. These have either done away with capital punishment altogether or keep it only for very rare cases.

One important fact is clear: it has never been proved that crime rates go up when gallows go down.

In countries and states that still have the death penalty, three trends stand out:

There is often an unwillingness to call for the highest penalty. Juries are reluctant to ask for a criminal's life.

Justice seems to be uneven. Clinton Duffy, warden of California's San Quentin prison for twelve years, came to know ninety people on their way to the gas chamber. He points out that, with one exception, they were people without money. If they had had greater resources, they too might have escaped.

People are asking fundamental questions. Thus in Canada, where federal law provides for the hanging of a murderer in any of the ten provinces, a Royal Commission has raised the query: How much good—if any—does it do to take a prisoner's life? When the questions are faced and public opinion is aroused, the law will be changed.

At the same time, some people

are working to extend the death penalty to a larger number of crimes. Bombing churches or passenger airplanes, for example.

Churches Take Sides

When the death penalty is scrapped the churches will be partially responsible.

The Methodist Church, for example, has declared "Only God has the right to terminate life. . . . We urge all Methodists to extend their influence toward the termination of capital punishment." The United Presbyterian Church points out that "as Christians we must seek the redemption of evildoers and not their death. . . ." Recent action taken by The Evangelical United Brethren Church deals with this "current social issue" in part in these strong words: "Capital punishment is a violation of the sixth commandment, 'Thou shalt not kill,' and of the Christian law of love . . . [therefore the EUB Church] opposes the use of capital punishment. . . ."

Many other churches, including the Christian Churches (Disciples), the Mennonite Church, the American Baptist Convention, and the Church of the Brethren, have taken strong stands opposing death as a means of punishment. So has the Union of American Hebrew Congregations.

But the Roman Catholic Church, some Protestant churches, and certain Jewish groups disagree. Pope Pius XII approved "legitimate capital punishment." The United Lutheran Church in America, now part of the newly-formed Lutheran Church in America, voted down, in October 1960, a resolution that would have thrown its weight against the death penalty.

In 1849 Charles Dickens described a double hanging: "There was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment . . . than if the name of Christ had never been heard. . . ."

Dickens got the point: Christ must make a difference!

In a cell on death row sits a man who, like you and me, was made for God. We have an obligation toward him. We may not be helping him much now, while he lives, but at least we have the chance. Can you say as much when his life is gone?

it's a PROBLEM

"WELL, JACK," said Mr. Wiebe, "your high school days are almost finished by now. How does it feel to be a mighty senior?"

"Both good and bad," laughed Jack, as he helped his Sunday school teacher collect the books after class.

"Most fellows I talk with think the feeling is only a good one, Jack. What is the bad part?" asked Mr. Wiebe.

"The fellows that think it's good must have all their future planned out or they wouldn't feel that way. How did you decide what *you* were going to do when you finished high school, Mr. Wiebe?"

Where are the greatest needs?

Jack, you are asking a question that many other young people are also asking. It is a difficult decision which you have to make. The vocation which you choose will be a great influence upon your total life, since you will spend a great portion of your life at work. So this choice must be made with serious thought. I'm glad that you are thinking about your choice seriously.

It seems to me, Jack, that when a young person chooses his life work, there are at least three things that must be brought into clearer focus. These are: your own personal interests and aptitudes; the needs of the world; and above all, the will of God for your life. Look first at yourself. For what kind of work are you particularly suited? Where are your main interests and abilities? There are tests available which you can take to help you discover your own aptitudes. Ask your guidance counselor or pastor for information on these. Such tests may not be the determining factor in your decision, but certainly God would not expect you to go into something for which He has not given you the ability.

Next look at the needs of the world. In what areas of work do you feel a Christian can make the greatest contribution in our time? Where are the greatest needs? Where do you feel the need for a Christian witness and message is the greatest? Consider this in relation to the interests and aptitudes which you have.

Next consider God's will for your life, the claim which He has upon you as a Christian. What is your responsibility to God and to the Church of Jesus Christ? Where can you best serve Him? God calls people to do many tasks. He calls them in many and varied ways. Has he called you in some way that you have not recognized? Study His Word and pray for His leading as you make this decision. *Marvin Zehr, assistant pastor, First Church, Berne, Ind., and General Conference* YPU *president.*

A step at a time

One of our favorite sayings at summer camp is "Don't clutch." So the supply canoe has overturned and the powdered milk is rapidly mixing with the chocolate Quik in the river — don't clutch, don't panic! Rescue the floating oranges instead — they'll quench thirst.

So you have a decision to make, Jack, don't clutch, don't panic! You will have many more to make in life. Each one, a step at a time, can lead you into fascinating further steps that cannot be seen from your present vantage point.

But how about this first major step on your own? Are there any practical suggestions that might help? An evangelist, whose name I have forgotten, once listed the following steps which have helped me in making decisions. Let's try applying them to your problem.

Pray. Many think that the greatest prayer ever uttered was "Not my will, but thine, be done."

Think. This might include doing some reading so that you can think intelligently. The Readers Guide in your library will list the most recent articles written by experts in choosing careers. Insurance companies publish booklets on careers. Let your librarian help you.

Consult people who you think would have excellent advice but do not consider their advice final. Your guidance counselor may have aptitude tests which can help you understand your talents and your weaknesses. College admissions counselors, business personnel men, ministers are experienced in giving such help. But don't decide only on the basis of your enthrallment with some strong personality with whom you may speak.

Beware of your own bias. We're back to "Not my will, but thine, be done." Are we concerned with the comfort and diversions of our world, making it difficult to observe the needs about us?

Do the first necessary thing at hand. Apply for that job or visit that college. Send for that information. Try a summer job or summer service project. But don't sit and hold your hands and worry.

When the day arrives when a decision must be made, do so to the best of the light you have then. Since God reveals to no man what the entire future may hold, can we not be content to act in the light we have, if we have done what we could to obtain the best possible light?

Do not reconsider afterwards and brood over it. If you take a step in one direction and later find it necessary to change course, this is not to say that the first step was wrong. Keep an open heart and mind, and you will find ways to use that first experience.

The evangelist concluded with a statement which may sound anticlimactic but which I have found to be true in my own life. "Then," he said, "you will often still not know until long afterwards whether it was the complete will of God."

Once you have made the decision, I think you realize that you must be willing to pay the price to make it a good beginning. No parent, no teacher, no job supervisor can pour into you knowledge or skill without your effort. So it isn't just the decision that is important—but rather what you are going to do to make the decision a valuable one. *Christine H. Purves, teacher, housewife, and mother, R.R. 2, Bluffton, Ohio*

God Speaks Through Suffering

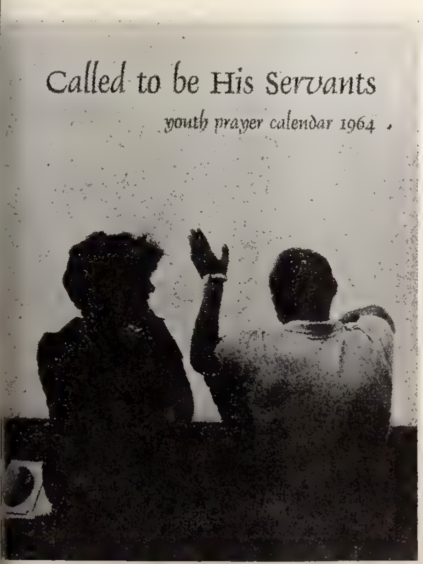
An introduction to the May readings in the Youth Prayer Calendar.

Job is one of the oldest writings in the Old Testament, going back to patriarchal times. Tennyson called it the greatest poem whether of ancient or modern literature. Luther regards it as more magnificent and sublime than any other book of scripture.

As in most poetry, one does well to spend some time with Job. The beauty and profundity of the book will not hit you in the face as you skim over its pages but rather as you contemplate what the author might be attempting to convey.

Trials and suffering sometimes come for our education, not always as chastisement. "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks," wrote Phillips Brooks.

If you think the theme was chosen because it is a reason for final examinations you're also mistaken! *Hugo Peters*



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COVER

Surrey on farm near Cape May Courthouse, N. J. "Unconfessed sin lies heavily at the doors of many town and country churches. The sin to be confessed is the sin of refusing to accept the sovereignty of God which demands dynamic reformation to meet the changing times" (E. Colvin Baird).

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EDITORIAL

It all began in August, 1939. It was labelled an act of mercy for retarded children. The German government authorized their death when so requested by their parents. A few application forms, an interview with a bureaucrat, an injection needle, and that was all. Crematories started burning in thirty special hospitals. But next came the gas chambers and places like Auschwitz and Dachau. And Jews, Poles, and many other nationalities considered unnecessary in a "pure" German society replaced the children. Among the undesirables were people who put their religion before politics. Among the bureaucrats appeared men like Adolf Eichmann. Tens of thousands of other people voluntarily carried out the death orders that came from the Nazi government. At Auschwitz alone between three and five million people died and tens of thousands were crippled. Many died of their injuries after release.

This happened not too long ago. But we are doomed to remember it for a long time. A series of trials begun this year in Frankfurt will deal with those clerks and minor officials who ran the death camps. And the question we will discuss many times is, "Why did they do it?" What makes one man or a group of men kill another man or hundreds of men?

An experiment at Yale University last year brings light. Almost one thousand men were asked to assist in an experiment. Each one in turn sat down at a console with thirty electric switches. On the other side of a glass wall he could see a man performing a memory exercise. Each time the memory man made a mistake the man at the switchboard was commanded to pull a lever. This he thought would give a shock to the other man's "electric chair." The switch-puller thought the experiment was to test the other man's memory. Actually the test was to find out how long he, the switch-puller, would give electric shocks to another human being just because someone told him to do so. Each time he pulled a switch the shock became stronger. The first row of switches was marked "slight shock." The next row was marked: "Danger: Severe Shock." The last two switches were marked: "XXX." Though the "victim" really felt no electricity, he would cry out as though in pain.

And how would you have passed the test? Asked ahead of time, a group of psychology students said that only three out of a hundred would flip all thirty switches. But even the most skeptical college boy had too rosy a picture of his fellowman. Not three, but sixty-five out of each hundred men tested were willing to give an XXX shock to other men when so commanded. No, it wasn't easy. They became nervous. They smiled and laughed in an unnatural way as they pulled the switches. One man cried out, "Oh, I can't go on with this; no, this isn't right. The guy is suffering in there. No. I don't want to go on. This is crazy." But he kept on. Blind obedience to the end.

The report was published in the Journal of Abnormal and Social Psychology. It must stand as one of the most sobering documents written in our lifetime. The death camps happened in Germany. But it seems that we have the stuff to run them here in America. Without thousands of people who gave their blind obedience to Hitler it would not have happened there. Some say, "The Germans were different." Perhaps. But given a mad man, or a mad society, Americans could easily outstrip all other tribes in their willingness to take orders. The Yale studies give more than simple grounds for suspicion.

In fact, it may be happening already. Dicrimination by race, color, and creed takes place in most of our communities. It is a custom. We give it blind obedience. It takes first place ahead of our religion. And these customs maim and kill the inner lives of other people. If we are alert, we see the suffering it causes. We may protest, but still go on. Lord, help us!

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Now we are three

Mary Miles

I AM NOT A DOCTOR, or a nurse. I'm a mother writing from personal experience, writing about things I wish I had been told before my first baby came. I had read plenty about dumps and difficulties before the baby arrived, but I thought the minute I could hold that sweet little bundle close in my arms, life would be rosy and my joy complete. It was —but not at first.

Less than a year before the nurse announced, "You have a fine baby girl," I was standing at the altar in a pretty, ivy-clad church, saying my marriage vows. "For better or for worse, in sickness and in health." It was a moment of spiritual exultation—two souls knit together by the mystic cords of love, facing the unknown with faith and courage. Together with God, we stepped across the threshold into a new life, into the untried future with its freight of laughter and tears.

And now we were three. No longer were we a carefree boy and girl, stringing daisy chains of happy, casual days. We were parents, entrusted with a life which was the product of ourselves. We were a family. Life had begun in earnest.

As I lay in comfort in the hospital, cuddling my baby and contemplating God's wonderful goodness in giving us such a gift, I experienced again an intense spiritual exultation that refused to see the trials and difficulties that lay ahead. My cup was overflowing.

But alas, the flesh was weak, as I was soon to discover! The longed-for moment came at last, when the nurse took the coarse hospital clothes off our baby and arrayed her in the dainty garments I had brought for her triumphant homegoing. Now she was ours, looking smaller but infinitely sweeter in the baby clothes I had prepared months ago in loving anticipation.

Wrapped in a Cloud

I was holding her close to me, wrapped in a pink cloud. Was it only a few days ago I had been driven to the hospital through these deserted midnight streets? Now the sun was shining from a clear blue sky. Life was beautiful!

Yes, the spirit was willing—more than willing—to accept the denial of self that a baby demands: lonely evenings when a husband must go to his engagements alone, broken nights, busy days, weakness, weariness. In prospect it was so worthwhile. Oh, the spirit was willing.

But the flesh was weak. Why had no one told me about this frightful depression that seized me now? Weary with broken nights and harassed by seemingly endless duties, gray thoughts began to assail me.

I adored my baby, but she had come between my husband and me. No longer did I have time to be his constant companion. It was often necessary for him to be out in the evening. Even if we could have afforded a baby sitter, I would have been too tired to go. The romance had gone out of life.

Even prayer was no longer a comfort and strength to me, for th baby had come between me an God! I used to let nothing interfer with my devotional time. The Wor of God was precious to me, and n day passed without a time of meditation and prayer, usually befor the day's duties began. But now m alarm was a baby's wail, rousin me from a deathlike sleep, rousin me to a reality I could hardly face

Diapers, dishes, formula, feedings; diapers, dishes, formula, feedings — each day like the one before. No time for prayer, no tim for Bible reading, no time for family devotions, no time for church. looked down the vista of time an was sure that every tomorrow woul be like today.

But it wasn't! Physical strengt gradually returned, and with it th ability to make adjustments. Wit renewed physical strength also cam poise and spiritual peace. Life wa beautiful again. I had passed throug the period of stress common t many new mothers, but how muc more bearable it would have bee if someone had forewarned me.

That is why I am writing. Pe haps you are awaiting a baby, o have you recently returned from th hospital? You may never experienc even a moment of bewilderment o depression. You may be one of thos people who make adjustments easily and naturally. But it is well t be prepared for pitfalls, and it i ite possible to go through this riod joyously and triumphantly.

stakes to Avoid

First, this matter of leaving God t of your life when the baby mes. Don't do it; it is not unavoidle. True, you don't have time to and meditate first thing in the orning, and you may feel too tired first to spend even a half-hour th your Bible after baby settles wn (if he ever does!).

Have a promise box, or a daily xt calendar—anything to give you e comforting or challenging verse om the Word. Prop it up in front you; absorb it when you're giving by his first feeding. You have to or lie, holding him in your arms, r at least twenty minutes. What tter time for meditating on a oice verse. And you can pray then o. God will come near to you, and s strength will be made perfect your weakness.

The whole day will be different you meet God in the hush of the rly morning, yielding yourself to is control and praying for His rength and guidance. When I sat rsing my baby before dawn on nter mornings, I used to feel rry for myself until I discovered hat a precious time of communion ith God it could be.

Far from having no time for God, u actually have more time than fore. Every time you feed your by when you are alone you can editate on His Word and pray. ry it—you need it. It doesn't take cloistered saint to find a little time pray.

And then about church. You may decide not to go at first, and you miss it keenly. The week doesn't seem right, when you can't go to the Lord's house on Sunday and find strength and refreshment in worship and fellowship.

But at least encourage your husband to go. It's always possible for one of you to be in church Sunday morning. Talk it over with him. He will be willing to stay with the baby while you go to one service, so that you can both go once each Sunday. And before many weeks you'll be taking baby with you.

It's at this point that many young parents take the line of least resistance and begin to neglect God's house. It's at a time, too, when they need special wisdom and strength from above in meeting their daily problems. Many a minister's heart has been saddened—and much more the great heart of our Father God—over young couples who become lukewarm because of failure to attend the house of God regularly when their home is blessed by a new baby.

It will take firm determination and careful planning, but the effort is more than worthwhile. To fail God in this spells spiritual retrogression. You can't afford it. For the sake of your happy home, your child, your unsaved friends, the Christ who gave himself for you, don't fall into this pitfall when you are three.

Put God in His rightful place, and other things will be adjusted more easily. With His help you can plan your day so that your home will be reasonably clean, tidy, and comfortable. Baby's needs are foremost, but don't fuss twenty-four hours a day over your child to the neglect of the man in your life.

Remember the Father

It wouldn't be strange if some men became jealous, resentful, and developed all kinds of complexes when they are completely set aside after the arrival of the first baby! Prove to your husband that your heart is big enough for two. If you share in the care of your baby, you will be drawn closer to each other than you were before he came. (Are you reading this, father?)

You can't attend many church or social functions with your husband until you have regained normal strength, but you can assure him that you will soon be able to accompany him, though perhaps not as often at first as before your baby came. But be sure to go with him as often as possible, even though it means scraping the barrel to pay a reliable baby sitter.

Plan wisely, and be fair to both baby and husband. And when you are lonesome and sorry for yourself in your new role of unpaid baby sitter, remember that these early days pass quickly, and life will soon return to much better than normal, with a son or daughter to bring you joy such as you never knew before.

There are real pitfalls to be avoided, adjustments to make. Life at this juncture is not easy, but remember that there is One who is more than willing to be unto you strength and peace and wisdom, and with His help you can live triumphantly in the following weeks.

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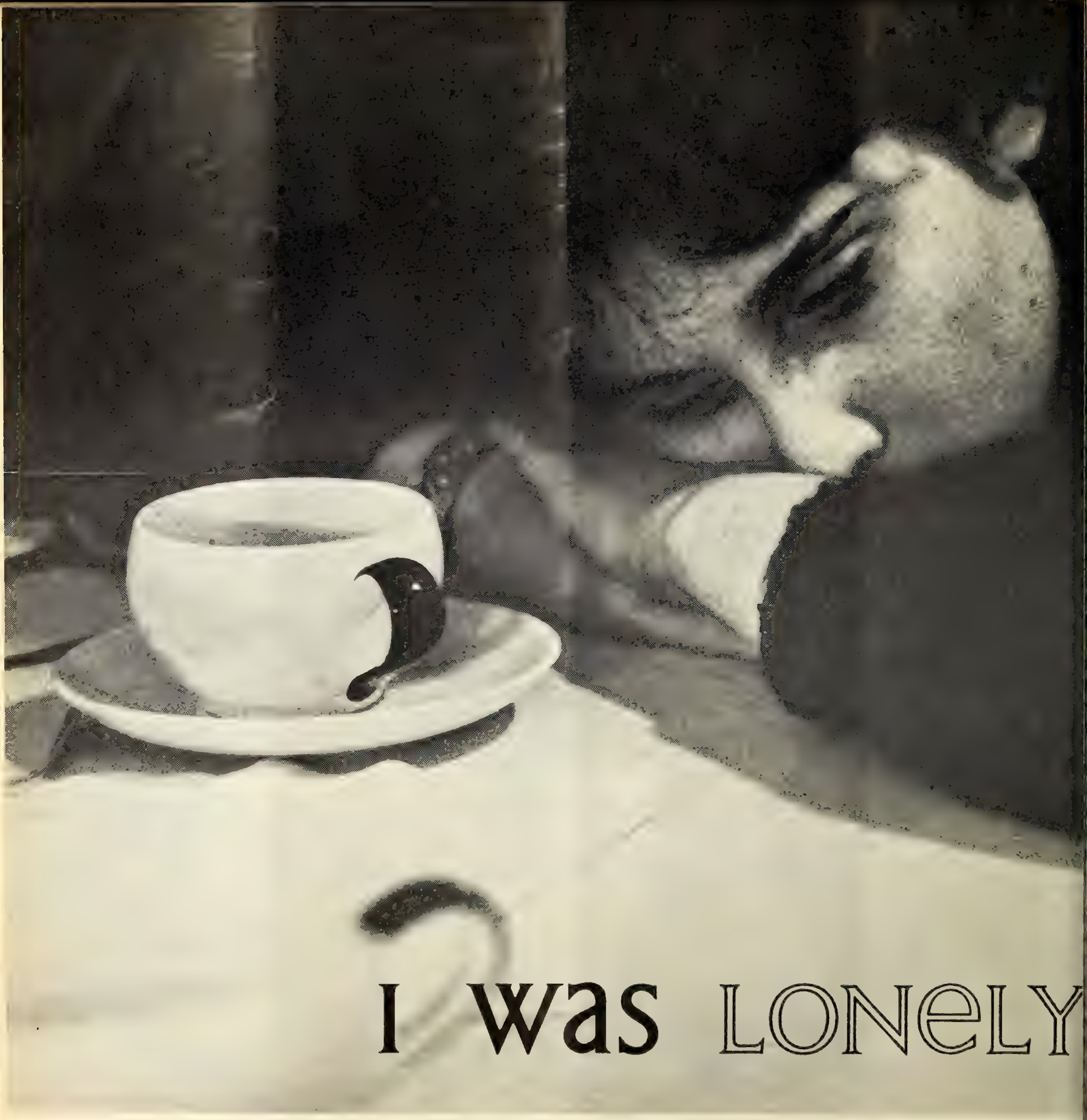


I was LONELY

Judith Dunnell

Many radio stations end their broadcast day with words like, "And so, we bid you a very pleasant good night."

In his book, *Escape from Loneliness*, Paul Tournier tells about a lonely girl. Often she turned on the radio at night just in time to hear these few words. She wanted to hear a human voice wish her a good night.

Yet, she worked as a secretary in a welfare office. Her boss, a fine man, had dedicated his whole life to the battle against social unhappiness. He had many visitors. But in the office they spoke only of business. No word was ever addressed to her as a person. Who she was, how she got there, the sorrows that deeply troubled her—no one cared about these things. Her work was appreciated and she received every courtesy, but to all intents and purposes she remained alone.

I have felt the same way. Although I am with people all day most of the time is spent in solving their problems. I have moments when I feel that people couldn' care less about what happened t me. I was lonely. But I have foun a way to keep from being lonely

CREATING AND GIVING TAKE ME OUTSIDE OF MYSELF

Loneliness comes when we can- ot escape from self. Self-thought parates us from the world of per- ns around us.

My most lonely moments are the mes when I am thinking about yself and my problems. I live one so this isn't hard to do. Lone- ness sets in when I realize that o one cares if I get home on time not. No one shares my joys, sor- ows, or triumphs. I have no one to rry out the garbage cans Thurs- ay morning.

Even the simple act of carrying ut the garbage can can be a lonely xperience as I join the garbage n parade with the neighborhood usbands.

Many are the nights that I come ome to an empty apartment. This oo may be the breeding ground for oneliness. But at long last I have ound an antidote. I have found an lly in the creative craft of wood rving.

I love children and have none. ut our neighborhood has eight nall children under eight years f age. How thrilling it is for me o come home at night and have ight children run to greet me! You ee, almost every one has something at I have carved for him. I have real privilege of loving these oungsters while they are nice. And hen they get naughty or need at- ention, I can send them home to eir mothers.

Through wood carving I am able o fill two real needs. I can be cre- tive and I can escape loneliness.

Loneliness is a separation of per- on from person, or person from od. It can happen through physical bsence or through lack of com- unication. We cannot express our- elves to and with others. By creating a thing of beauty out of a seemingly unlovely piece of wood, I have found a real way of expressing myself. In five years of wood carving I have made thirty carvings and I have none of them. I have given them to persons I love. This is my way of expressing my love and affection to persons in a socially acceptable way. When I create something of beauty for someone else, it is a giving of myself. As I create a special object for an especially dear person, the loved one can be very near and there is a spiritual intercourse which is to me the very purge of loneliness.

Creating and giving take me outside of myself. But it does more. Through it I receive from another person's craft. I have several hand knit sweaters that friends have given me. Every time I wear one, the person who gave it to me is very close. Also most of the wood I use for carving has been given to me by others who are constantly on my heart as I chip away the veneer to see what is hidden on the inside. These remind me to utter a prayer in their behalf.

Thus for me creative handwork relieves my loneliness. At the same time it brings four other positive experiences.

I gain personal release. Loneliness creates a real tension. The creative activity of a craft reshapes it. What a satisfaction and relief when I have actually created something lovely!

I meet new friends. I have had the privilege of sharing an interest with others. This is a medium of communication. How much my life has been enriched because of the many wonderful persons I have met face to face and through correspondence because of my craft. Through the medium of wood I have been able to share a deep kinship.

I share in God's creative process. Being creative is part of God's plan for us. He has given us all ability and the material. We develop and use the skill. This is part of God's plan.

And, finally, I am forming memories of persons who have obviously loved me.

It would be wrong to let you believe that I figured this out all by myself. Any positive approach to loneliness that I have developed is due to persons who really made me feel loved and encouraged. For instance, a high school physics teacher saw some artistic ability in my handwriting. He also introduced me to great classical music. A minister friend gave me a chunk of black walnut in 1958 and asked me to carve something for him. He had more confidence in my ability than I did.

It is impossible and unwise to escape entirely from loneliness. How else would we have some of the deeper relationships with God? How would we be able to show compassionate understanding to those in despair?

Creative craft, then, can be an antidote for, and not an escape from, loneliness. It takes us out of ourselves. It gives us opportunity to meet new friends. It gives us the high privilege of being co-creators with God and by changing the appearance of an object, or deeply understanding another person. Craft is one lonely person's antidote for loneliness.

I don't turn my radio on late in the evening!

HE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except iweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second ass postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, ansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

NEWS

Churchmen Wary Of Prayer Amendment

New York Congressman Frank Becker has introduced an amendment to the United States Constitution. The amendment attempts to permit prayer and the reading of the Bible in public schools. It proposes to provide for exercises that the Supreme Court found unconstitutional in its earlier interpretation of the First Amendment. Hearings on the Becker Amendment (House Joint Resolution 693) began April 22.

The amendment reads as follows:

"Section I. Nothing in this constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or Biblical Scriptures, if participation therein is on a voluntary basis, in any governmental or public school, institution or place.

"Section II. Nothing in this constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of, God or a Supreme Being, in any governmental or public document, proceeding, activity, ceremony, school, institution, or place, or upon any coinage, currency, or obligation of the United States.

"Section III. Nothing in this article shall constitute an establishment of religion."

Becker has filed a "discharge petition" which has been signed by 161 Congressmen to force the proposal out of the Judiciary Committee to the floor of the House of Representatives for action without hearings. It requires 218 signatures.

A number of religious organizations and publications have expressed opposition to the proposed law. These include the National Council of Churches and some of its member denominations; the Synagogue Council of America; the *Christian Century*; and *America*, a Jesuit weekly.

The American Jewish Congress calls the amendment attempt "the most serious challenge to the integrity of the Bill of Rights in American history."

The National Association of Evangelicals meeting in Chicago took no stand on the prayer amendment.

C. Emmanuel Carlson, a Baptist leader, said that adoption of the prayer amendment would open doors to more serious religious problems than the nation now faces. Carlson is executive director of the Baptist Joint Committee on Public Affairs.

Said Carlson: "People who want to pray, to read religious materials, and generally to exercise their religion are not prevented by the absence of government support."

In his analysis of the three sections of the Becker amendment, Carlson made several observations.

Section one "proceeds on the erroneous assumption that the Supreme Court opinions in New York, Maryland, and Pennsylvania cases, ruled out 'offering' prayers, 'reading' from the Bible, or 'listening' to prayer or Bible reading." Carlson said, "the Court's decision restrained governments (federal, state, or local) from undertaking the formulation or the promotion of such devotional exercises."

Section two "represents a modern trend" to view religion as "American culture and American heritage rather than as religious impact." He added, "Whatever it is, religion on a government platter has never provided much spiritual nurture for the people nor has it given strength to the nation."

Section three is a disclaimer that "makes the 'no establishment' clause of the First Amendment of no effect in this whole field." Carlson concluded, "Thus a proposal that may be motivated by a desire to let the majority in a community impose their ways on the minorities is likely to result in the erosion of the freedom for both the majority and the minority."

For further comment on this issue, see the editorial page.

BLUFFTON PLANS TRANSITION OF PRESIDENCY IN SUMMER OF '65

Lloyd L. Ramseyer, president of Bluffton College, will retire at the end of the 1964-65 school year. He announced plans for his retirement at a recent meeting of the school's board of trustees.

President of the college since the fall of 1938, Ramseyer is only the fourth president since the founding of the institution as Central Mennonite College in 1900. His retirement will mark the end of an adminisation which makes him the college esident with the second longest nure in the state of Ohio.

Dr. Ramseyer has seen the college row from a precarious existence at e end of the depression years rough the turbulent and uncertain ears of World War II into a period growth and stability. The enrollent reached a low of 115 college nk students at the close of World ar II as compared to its present eak of over five hundred full-time llege rank students.

The growth of the college has een manifested in other ways. The culty has grown from twenty-five embers to forty-four. The college ecame accredited by the North entral Association in March, 1953.

Dr. Ramseyer has held a number f offices in the academic world. He as president of the Ohio College residents and Deans in 1950-51. He as president of the Ohio College ssociation in 1954-55. He has served s secretary of the Ohio Foundation f Independent Colleges from 1953-6 and as its president in 1956-57.

Services to the church not only rough the presidency of one of its ajor institutions but also in other ays has been a strong interest of r. Ramseyer. He was chairman of he Board of Education and Publiation for the General Conference ennonite Church from 1950-62 and as been serving as the vice-chairnan of the Board of Trustees of ennonite Biblical Seminary in Elkart, Indiana.

Dr. Ramseyer was born in Mcean County, Illinois, and his retirenent will come at the end of the chool year in which he celebrates is sixty-fifth birthday — Nov. 5th f this year. He is married to Ferne oder and they have three children, obert, William, and Mary Jean. In 924 he graduated from the college f which he became president, and ater received the M.A. degree and he Ph.D. degree from Ohio State niversity. He holds the honorary octor of Divinity degree which was ranted by Bethel College, North ewton, Kansas, in 1952.

Prior to coming to the presidency, r. Ramseyer taught and coached t Heyworth (Ill.) Community High chool, from 1924-27 and was prinipal there from 1927-36. He was a esearch assistant in the Bureau of ducational Research at Ohio State niversity from 1936-38 and has been on the summer school faculty at Bowling Green State University in 1938 and 1939, and at Ohio State University in 1940 and 1941.

The Board of Trustees has appointed a committee to begin the search for a new president. They are: William T. Snyder, Akron, Pennsylvania, Chairman; Mrs. Doneta Brookmeyer, Goshen, Indiana, representing the alumni; Elmer Baumgartner, Berne, Indiana; Dr. Franklin Rodabaugh, Bluffton, Ohio; Dr. Oliver D. Diller, Wooster, Ohio, who is chairman of the Board of Trustees, ex officio member; and a faculty member to be selected.

WIENS NAMED BOTE EDITOR

Peter B. Wiens, of Herschel, Sask., has accepted the editorship of *Der Bote*, the German-language weekly of the General Conference Church. He had been serving as interim editor since the retirement of Walter Quiring in September 1963.

Wiens came to Saskatchewan in the 1920s, as an immigrant from the village of Friedensdorf in the Molotschna Colony, in the Russian Ukraine, and as one of the many German-speaking immigrants for whom the paper was established in 1924.

Since this time he has been a successful farmer at Herschel. In addition to farming, he enjoys writing. Beginning with "When the Farmer Reads Der Bote," an article written after a churning-and-reading experience, he became a frequent contributor to the paper. The interesting, humorous articles grew into a regular column.

Before accepting the editorship of *Der Bote*, Wiens served on the paper's editorial board. Currently he is a member of the Gesangbuch Commission in the Canadian Conference, which is producing a new German hymnary.

NEW RADIO PROGRAM REACHES CONGO'S 2,000,000 TSHILUBAS

People in central Congo will soon hear a new radio broadcast. It will be a religious radio ministry in the Tshiluba language. Two million in Congo use this tongue.

The Congo Inland Mission will be one of the participants in this aggressive radio ministry. Charles Sprunger, a missionary with electronics and radio experience will take part in the cooperative program.

The Congo Inland Mission is an inter-Mennonite agency. Its decision to enter the radio field was made at its recent annual meeting. The program will be launched later this year.

Vernon Sprunger, field secretary of Congo Inland Mission, also reported on latest developments in Congo. He said that James E. Bertsche is continuing with the translation of the Bible into the Kipende language. Peter Falk is again teaching in the pastoral training school at Kajiji, and Elda Hiebert is serving at the hospital in Tshikapa until work in Nyanga reopens. Agricultural work is continuing unhindered in Tshikapa where Fremont Regier will be stationed; and Levi Keidel's work in Luluabourg also continues without hindrance.

Board members elected R. L. Hartzler as president. E. G. Steiner vice president, William Regehr secretary, and Maurice Stahley treasurer.

SUMMER SERVICE OPENINGS

Thirty-nine persons have been assigned to General Conference summer service projects to date. However, there are still openings for volunteer Bible school teachers at Fresno, Calif.; Fort Wayne, Ind.; Chicago, Ill.; Kansas City, Kan.; and in the Ontario Caravan, which serves in a number of cities.

There are also openings for high school fellows (no more openings for girls) at teenage workcamps in Mississippi and South Dakota. Write for information to: Summer Service, Board of Christian Service, 722 Main, Newton, Kan. 67114

EMERGENCY FUNDS FOR ALASKA

The Executive Committee of the Board of Christian Service has authorized the release of $1,000 in emergency funds for the Alaska Mennonite Disaster Service program. Additional funds may be released later as required.

Mennonite Disaster Service, the inter-Mennonite agency under the Mennonite Central Committee, is sending groups of ten skilled workers to Afognak Island, about 200 miles from Anchorage, to relocate and rebuild twenty-three houses ruined in the Good Friday earthquake. Workers will come chiefly from Canada and northwestern United States.

Other volunteers have recently been working in Kentucky's Ohio River flood area. Since emergency funds have been used for the Alaska and Ohio river disasters, more funds are now needed as a replacement so that MDS can continue to function when the next emergency arises. (The Midwest is entering the tornado season, and other emergencies can arise at any time.)

Contributions for the Alaska MDS work for replacement of emergency funds may be sent through: Board of Christian Service, 722 Main, Newton, Kan. 67114

MENNONITE MINISTERS MEETING

A Mennonite ministers conference will be held in Chicago, May 4-6, 1965. Called the North American Inter-Mennonite Ministers Conference, the meeting aims to broaden fellowship between Mennonite groups. The first such gathering was held last year.

Ten different Mennonite groups are asked to send fifteen to seventeen representatives. Smaller groups will send up to seven men.

Theme for the conference will be "Our Fellowship in the Gospel." The Epistle to the Philippians will be studied.

John C. Wenger, Goshen, Ind., is chairman of the planning committee. Archie Penner, Kalona, Iowa, serves as secretary.

EVANGELISM ITEMS REPRINTED

Speak for Your Faith! is a collection of articles published in *The Mennonite* within the past ten years. This booklet has been mailed by the Committee on Evangelism to Conference pastors, Sunday school superintendents, and women's group leaders.

In the same mailing are suggestions for evangelism programs throughout the year, a report by John Sprunger on ten emerging suburban churches (five Mennonite, five non-Mennonite) in respect to visitation evangelism, a paper on "A Spiritual Witness to Elderly People" by Heinz Janzen, and suggestions for local church evangelism committees.

The booklet treats a wide range of subjects, among them the work of the Holy Spirit in evangelism, prayer, new emphases and methods in missions, the challenge of evangelism in the city market place and on the university campus, and the urgency of the gospel. Both the booklet and the material accompanying it will be of help to churches and church groups planning for their primary task: that of witnessing to the gospel of Jesus Christ.

TWO JORDAN SCHOOLS MEND DREAMS OF ORPHANS

Jordan is an Arab country which has suffered from armed conflict and turbulent upheavals. Relief workers in this nation become quickly burdened with the predicament of a whole generation of refugee and orphaned children. They are the innocent victims of strife, the inheritors of shattered dreams.

While serving in frontier villages in the Hebron area of Jordan, Ada and Ida Stoltzfus, Morgantown, Pa., seized the opportunity to do something on behalf of the little ones.

During the time they were on loan from the Mennonite Central Committee to the International Christian Committee, these two Pennsylvanians noticed large numbers of homeless children. Deeply concerned, the Stoltzfuses made provisions for housing them. After establishing a home, these two trained teachers also took steps to provide education for the children. An elementary boarding school came into being under the auspices of the Mennonite Central Committee and gradually grew into a reputable institution.

The next step was undertaken by Walter Martin, former MCC director in Jordan. He helped secure a preparatory boarding school offering grades seven through nine, in addition to the initial elementary institution. Those involved in these ventures believe they experienced the truth of: "This is the Lord's way, walk ye in it."

The two schools, located at Hebron and Beit Jala respectively, together have approximately 150 boarding students. Each of them is managed by MCC relief workers with the assistance of a Paxman. Ada and Ida Stolzfus, Morgantown, Pa., and Russel Leinbach, Petoskey, Mich., are at the Hebron Mennonite Orphanage. At Beit Jala, near Bethlehem, are Bernard and Nettie Klassen, Steinbach, Man., and Stanley Weaver, Elida, Ohio.

The Jordan school curriculum is adhered to and classes are taught in Arabic by national teachers. In addition to the prescribed curriculum, there are classes in English, religious instruction, and chapel assembly every morning.

How is it possible to carry on this program? American sponsors underwrite the costs by contributing regular monthly payments of $17.50 for each boy. The Mennonite Central Committee also sends in shipments of clothing, school supplies, and canned foods.

What are plans for the future in view of what already has been accomplished? Herbert Swartz, MCC director in Jordan, says that they believe the boarding schools ought to furnish young Jordanian boys with the opportunity for an education within a vital Christian frame of reference. The chief task before them is implementing a satisfactory method of selecting suitable boys, educating them in preparation for a meaningful vocation, and teaching them to know Jesus Christ.

BLUFFTON COLLEGE ENTERS FORD MANAGEMENT STUDY

Bluffton College has been selected to be one of about fifty colleges participating in seminars in educational management. The seminars are being sponsored by the Ford Foundation to help colleges prepare to meet increased enrollments and the increasing complexity of teaching programs.

The program will include orientation meetings, seminar sessions, interim meetings and consultation service. The costs for travel and participation in these various meetings will be covered by the grant. Each participating college will be expected to have the president, academic dean, and business officer participate in the total program.

Some of the other colleges receiving invitations are MacMurray, Rose Polytechnic, Franklin and Marshall, Moravian, Hamlin and Knox. Twenty-five of the leading Negro institutions of higher learning will be included in the program.

NDIAN NEWSLETTER PUBLISHED

he Protestant Indian Council PICO f Oklahoma, published its first ewsletter in March of this year to elate news and information about he Council, to report on the Indian ork of participating denominaions, and to further "evangelize, ducate, and promote the spiritual, ocial, and economic well-being of he Indian people of Oklahoma."

The General Conference particiates in PICO through missionary orman Bartel, of Hammon, Okla., ho serves as Council president. He ecently chaired a PICO meeting in klahoma City at which executives iscussed with Dean James M. Nelon of the Cook Christian Training chool (a Presbyterian school for ndian students) its new courses in hurch leadership, one for the trainng of lay preachers, and another or lay workers in Indian churches.

The new PICO newsletter, edited y Hampton W. Anderson, calls atention to various activities and oportunities for Indians, such as cholarships for Indians and the ndian Educational Program of the niversity of Oklahoma's Human elations Center.

The newsletter also reports interenominational and denominational ews items. Mennonite news includd the following:

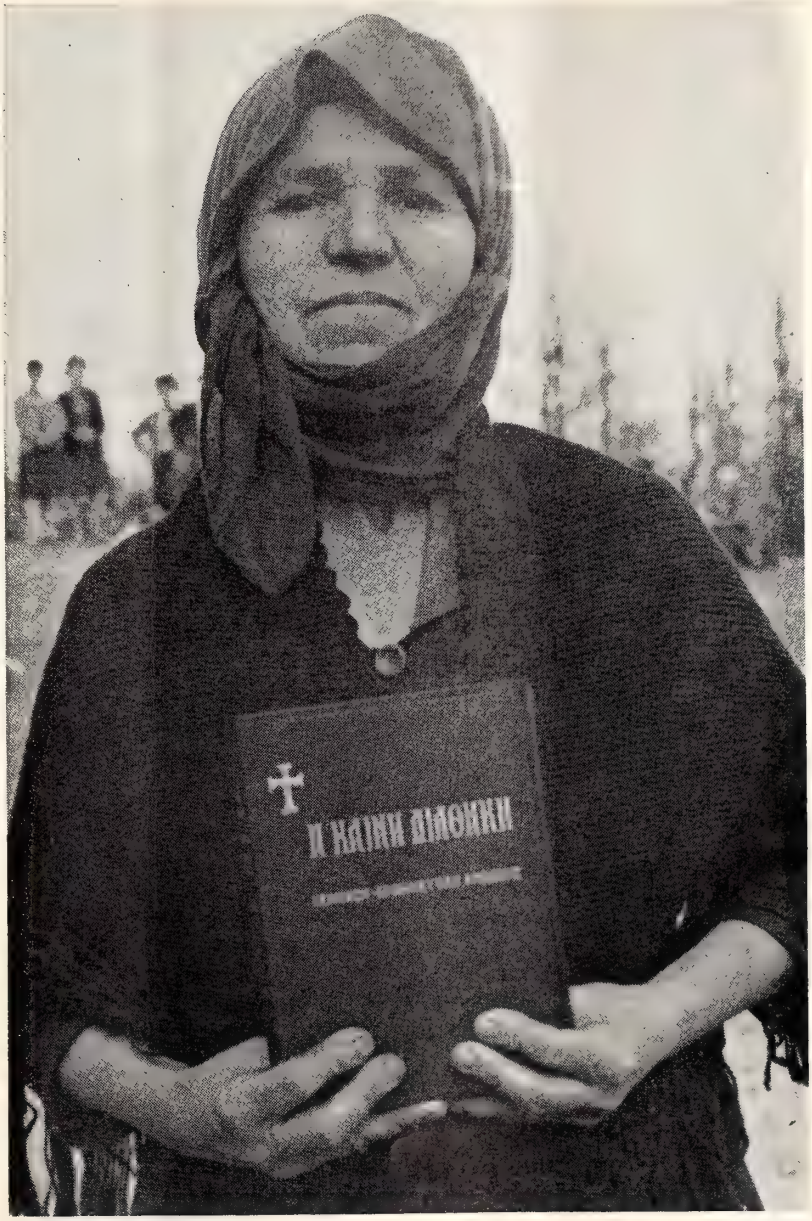
Deacons Homer Hart and Henry Whiteshield were ordained to the Christian ministry in a special servce at Bethel Church, Hammon, Okla., on Feb. 23.

Pastor Lawrence Hart, of Clinton, Okla., represented Oklahoma's Mennonite Indian churches at the Western Region meeting of the Mennonite Camping Association in Colorado.

Oklahoma youth retreats this summer are the Junior Retreat, June 8-12, and the Senior Retreat, June 15-19, both at the Retreat Grounds at Hyrdo, Okla.

Funeral services were held for Arlen Haag at the Zion Arapaho Church, Canton, Okla., on February 21, with Norman Bartel in charge of the services. Fourteen-year-old Arlen became the first kidney transplant patient in Oklahoma when his father, Ted Haag, donated a kidney to his son; however, a weakened heart condition resulted in death.

The Clinton, Okla., church hosted an area meeting of Mennonite pastors and their wives, in which a study centered on "The Christian Funeral and the Church's Attitude Toward Death." The Indian Church of Clinton held a youth meeting April 10; and the Clinton, Seiling, and Hammon young people gathered for a joint meeting February 14 to see a film and enjoy fellowship, games, and refreshments..



BIBLES FOR THE PEOPLE OF GAREFI Garefi is a poor, war-torn village in Greece. Farm land surrounding the village is unfertile because of constant neglect. The people are filled with fear of change. To them change has most often meant destruction and terror. In March Mennonite Central Committee workers distributed 170 Bibles which had been purchased for the village. The priest from Aridea (Garefi has no minister) was asked to help in the distribution. He asked the people to read the Bibles and not use them for other purposes. Before MCC workers made them available no Bibles were to be found in this Greek village.

MEAT TO HONG KONG

The ten-ton half carload of meat purchased by the two Manitoba Mennonite relief committees arrived in Hong Kong and is being used in the MCC school feeding program.

Reports indicate that the type and quality of this meat is well suited for Hong Kong purposes. The meat will provide roughly 106-176 meals and will help feed 4,200 Hong Kong school children for twenty-five days.

The other half carload of meat was shipped to Vietnam at the same time. A second carload of twenty tons, purchased with contributions from Manitoba and Saskatchewan relief committees, has gone to Korea. The Alberta relief committee is working at a similar project.

UNIFIED BUDGET PROS AND CONS

Last October a questionnaire was drawn up on prevailing patterns in budgeting and receiving offerings and was mailed to all General Conference churches in the United States and Canada. To this survey, 142 U. S. and sixty-three Canadian churches replied—a little over half the number of the churches in the Conference. Here are some of the results:

Eighty-one percent of the churches answering the questionnaire reported some type of church budget. Fewer than half of these congregations report unified or partially unified budgets (that is, budgets in which a congregation decides in advance how much money will be needed and how much should be raised during the next year for local and benevolent purposes). All of the congregations having unified budgets include local needs in them; and about two-thirds include a building fund. Nearly all also include the district or area conference, General Conference Church boards, Mennonite Biblical Seminary, and the church college in their area. About one-third include a community home or hospital; about one-third include the auxiliary organizations of the local church; and about one-fourth designate some funds for specified outside causes.

The questionnaire provided for comments on the unified budget. These were both pro and con: Eighteen churches liked the unified budget because it presented the total mission of the church, five because it prevents highly emotional appeals, six because it makes for systematic proportionate giving, and three because it presents a definite goal for the congregation; four churches said a weakness of the unified approach is that it takes away individual freedom, four that a unified budget is impersonal, three that it does not allow for consideration of special needs, two that it limits giving, and one that it emphasizes local needs more than benevolences.

In general the survey showed that smaller congregations are more apt to use the unified budget, perhaps because they cannot devote a whole offering to some of the causes they feel responsible for and thus choose to proportion their benevolence dollars properly. Also, the survey revealed that, while incomplete statistics tend to show a slightly higher average of member giving in congregations using the unified approach, there is nevertheless a wide range of per member giving both in congregations with unified budgets and in congregations with other giving plans. The conclusion is that the type of budgeting or offering system used does not guarantee higher per member giving—motivation is more important than a system.

Nineteen congregations conduct an every-member canvass, thirty-one ask for some type of pledge, and forty-five assess church dues. All congregations receive a Sunday morning offering, over four-fifths receive offerings when a missionary or service worker itinerates, and over two-thirds receive offerings at college musical programs. Special offerings are often received on Thanksgiving, Christmas, and similar occasions.

Over half the churches reportin said they have "a definite cause designated at each offering." Over third use single-pocket envelopes i receiving offerings, and a numbe use multiple-pocket envelopes. Sixty-four percent of U.S. and forty-fou percent of Canadian churches reporting said that their offerin schedules were planned in advanc for one year.

Prairie Pioneer

Prairie Pioneer
Prairie
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URUGUAY SEMINARY ENROLLS 3

South of the equator it is time fo school to begin rather than close Seminario Evangelico Menonita, th inter-Mennonite seminary in Montevideo began a new school year o March 23. The school has a tota enrollment of thirty-seven. Among the students are three pastors fron Argentina, according to LaVern Rutschman, director of studies.

Frits Kuiper, Amsterdam, Holland, opened the school year with a address, "The Interpretation of th Scriptures." Kuiper has been loane to the seminary by the Dutch Mennonite Church for a three-year period of teaching.

COLLEGE FOR AFRICAN MUSLIMS

The European Mennonite Evangelization Committee, in cooperatio with five American Mennonite mission boards (of which the Genera Conference Mennonite Board o Missions is one), has started to buil an evangelical college in norther Chad, in central Africa, north of th Republic of the Congo. The area i largely Mohammedan.

Raymond Eyer of Sudan Unite Mission, which collaborates with th project, wrote Elmer Neufeld, General Conference worker in th Congo, that in two or three year the New Testament will be translated into Chad Arabic. So far th Gospels of Luke and John hav been translated by Eyer and tw other missionaries, and Luke's Gospel has already been printed.

Eyer writes further: "Contact with Islam are difficult. However the school and the new translation are good work instruments . . . w know that our testimony to the Moslems is needed. At the present w are altogether six European Mennonite missionaries in Chad. One i now on furlough."

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Confer- ıce, Estes Park, Colo.

1967 — Mennonite World Confer- ıce.

June 18-21—Northern District Con- ·rence, Mt. Lake, Minn.

June 4-7—Pacific District, Aber- een, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, osthern, Sask.

entral

May 17 — Sixtieth Anniversary race Church, Pandora, Ohio, Wal- r Gering, speaker.

acific

May 15-18 — Stewardship Work- ıop, Grace Church, Dallas, Ore., ester Janzen, speaker.

/ORKERS

Landrum Rymer Bolling will be ıe 1964 commencement speaker of luffton (Ohio) College on June 1. olling is an educator and journal- t and is president of Earlham ollege.

Archie and Irma Graber, Berne, nd., are extending their term of ervice in the Congo from Decem- er 1963 until June 1965. The Gra- ers are working with Bakwanga efugees.

Mark Houshower will join the luffton (Ohio) College staff next ear. He will teach public speaking, ebating, and education courses. He s at present teaching in the Arizona tate University.

Loretta Janzen, R.N., Swift Cur- ent, Sask., transferred from the ıcc medical program in Calcutta to he General Conference mission hos- ital at Champa, India.

Wilbur Miller, Assistant Superin- endent of Schools of Columbus,)hio, will join the Bluffton (Ohio) ollege faculty next year. He will erve as an assistant in the Edu- ation Department.

Elmer and LaVera Neufeld, In- nan, Kan., are extending their as- ignment by ten months and will emain in the Congo until June 1965. Neufeld is the Congo director of the MCC relief program and also the Peace Section representative in Sub-Sahara Africa.

Gerald and Mary Stucky, Berne, Ind., are completing a fourth term of service and will be returning from Colombia on furlough in June.

John D. Unruh, Instructor in History at Bluffton College, has been awarded a University Fellowship from the University of Kansas for the 1964-65 academic year. He will be pursuing a doctoral program in history while on leave from Bluffton College. An article by Unruh entitled "The Burlington and Missouri River Railroad Brings the Mennonites to Nebraska, 1873-1878" has been published in the March 1964 issue of *Nebraska History*. A second article continuing the story will appear in the June 1964 issue of the same journal.

MINISTERS

Wendell Rempel, pastor of the First Church, Hutchinson, Kan., will be ordained to the ministry on May 10 in a service at the First Church. Aaron Epp and Elmer Friesen are in charge of the service of ordination.

Robert W. Gerhart will be ordained to the ministry in a service at the East Swamp Church on June 7. Gerhart is serving as interim pastor at Bethany and Flatland churches, Quakertown, Pa.

MARRIAGES

Lucille Amstutz, Ebenezer Church, Bluffton, Ohio, to *R. John Snow,* Brooktondale Baptist Church, New York, on Mar. 28.

Barbara Androes, First Church, Newton, Kan., to *Melvin Wedel,* Alexanderwohl Church, Goessel, Kan., on Mar. 28.

Janice Duerksen, First Church, Newton, Kan., to *Donald E. Dyck,* Bessie, Okla., on Mar. 21.

Mary Ann Epp, First Church, Newton, Kan., to *David Kroeker,* Mennonite Church, Fernheim, Paraguay, on Apr. 2.

Doris K. Graber, First Church, Pretty Prairie, Kan., to *Bill Ackley,* Christian Church, Hutchinson, Kan., on Apr. 17.

Judith Koller, Zion Church, Donnellson, Iowa, to *Jerry Schlicher,* Presbyterian Church, Donnellson, Iowa, on Apr. 18.

Mariellis Krebill, Zion Church, Donnellson, Iowa, to *Gary Junkins,* Presbyterian Church, Montrose, Iowa, on Apr. 12.

Janice Nickel, Grace Hill Church, Whitewater, Kan., to *Doyle Koehn* on April 10.

Claudette Mumbauer, East Swamp Church, Quakertown, Pa., to *Glenn Kipp,* First Church of the Brethren, Quakertown, Pa., on Apr. 4.

Jeanine Schmidt, Bethesda Church, Marion, S.D., to *Marvin Spomer,* Lutheran Church, Marion, S.D., on Mar. 21.

Melroy Paul Shultz, Salem Church, Munich, N.D., and *Joy Ruth Wolven,* Calvary Baptist Church, Omaha, Neb., on Apr. 5.

Kathleen Ann Williamson and *James E. Porter,* both of Gospel Church, Peoria, Ill., on Mar. 22.

NEW ADDRESSES

Key to the congregation code in brackets is available upon request.

Eldon Bargen, Cassopolis, Mich. 49031	[18]
Alma M. Courtice, Route 3, Bowmanville, Ont.	[174]
Stella Derksen, 315 S. 15th St., Philadelphia 19100	[82]
Wally Engbrecht, Brookwood Apts., 118 Princess St. East, Chilliwack, B. C.	[132]
Robert A. Friesen, Box 157, Rosthern, Sask.	[158]
Duane Kroeker, Rural Route, Box 980, Rosebury, Ore. 97470	[246]
Richard Ramseyer, 1479 Surrey Rd., Troy, Ohio 45373	[265]
Philip L. Troyer, Box 83, Monroe, Wash. 98272	[185]
Gerrit Veendorp, Box 255, North Newton, Kan. 67117	[116]

DEATHS

Elizabeth Streid, Calvary Church, Washington, Ill., died Apr. 10 at the age of 83. She served as a community worker under the Presbyterian Board of National Missions for many years.

Lloyd Ramseyer (News)

LETTERS

CHRISTMAS 1963

There are lights that shine through darkness—/ The bright star to mark the place/ of the birth of Him/ who was born to give His life/ to point the way—/ The glowing torch over the grave/ of one who challenged/ the citizens of our country and the world/ to seek understanding and peace—/ The candles in our homes this Christmas-tide/ that remind us to ever look toward the light/ of that which calls from ourselves/ the most worthy in thought and deed—/ God help us in the light. *Hilda Jantzen, 2006 Broadview Dr., Topeka, Kan.*

VATICAN MESH

DEAR EDITOR: I am writing because I've watched with interest and concern, the replies that have come in concerning Mrs. John J. F. Goering's letter of March 17, entitled, "Deep Wounds." I fully agree with Mrs. Goering. The issues of unity are great, and far-reaching. Anything that takes place in the Vatican has deep significance, including the pilgrimage of the Pope to Palestine. This did not just happen, it was timed just right, and even Mennonites said, "Isn't it wonderful." Christianity being increasingly beset by the powerful forces of materialism, secularism and humanism, led by a rapidly increasing atheistic, international communism, many leaders feel that Christendom cannot afford division on the human level. Many church leaders are sincere and honest in their convictions and others are ambitious for greater prestige and power, and willing to make any compromises to build "one church for one world." These who are so ambitious, forget, have never seen, or do not understand the one phrase in the prayer of Christ in John 17:21. "That they may be one; as thou, Father, art in me, and I in thee, *that they may be one in us.*" Let us, who know the reality of this, never forget the words, "in us." For myself, I cannot accept the basis of the WCC that was accepted at the New Delhi Assembly in 1961, for its words can be interpreted in many ways. Yes, the Roman Catholic Church is taking the heat off of the Protestants as it were, to get us ensnared in its mesh. The only way we will be victorious over this deep rooted false religious system, is to allow the reality of Christ to penetrate our being, and let it shine out to others. Where is the Mennonite Church headed, when the Word of God is abandoned and we turn away from the path that Christ trod? *Marvin Wall, Hesston, Kan.*

THE SILENT YOUTH

Many a time I have seriously pondered this question and I have reached a place where I believe that I can convey my personal opinion and experience on the matter to other teenagers. I hope it will at least receive some thought.

We all know that silence has its place in classrooms, church, etc., at certain times, but do we overdo it? Is it too convenient? What about the tense silence when you lack the knowledge to express yourself correctly? Or the ashamed silence when you are afraid to stand up for personal convictions? There are countless times we all have kept still when we ought to have spoken. There are relatively few who can speak of their faith in Christ with any ease. When testimonies are called for in church, there may be an uncomfortable quiet which only a few of those able will break. It shouldn't be approached with discomfort, embarrassment, or dread as some disliked chore, but should become an opportunity to share our joy in Christ with others.

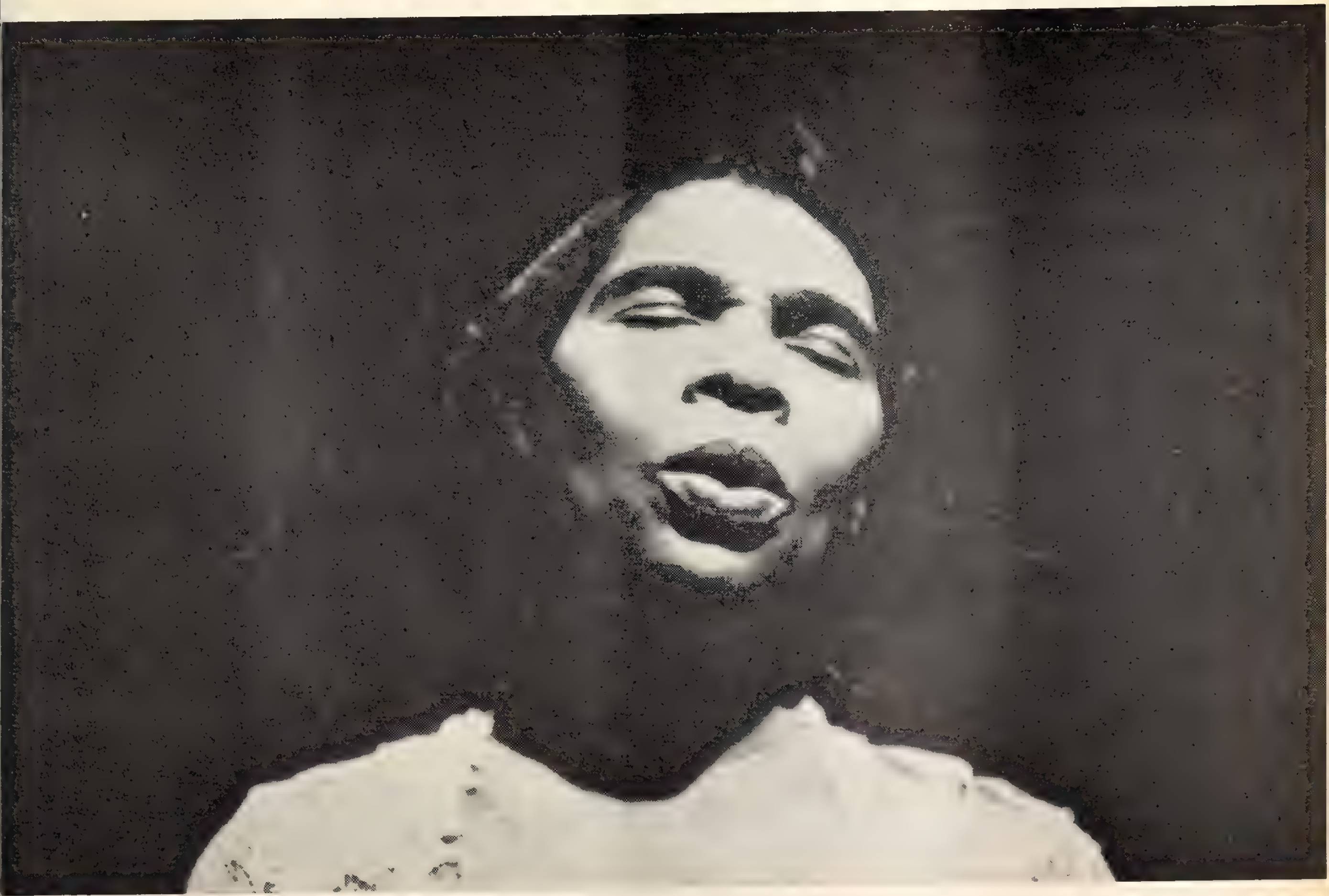
Listen, kids, each chance must be treasured. Watch for them; grasp them; use them to the best of your ability. Let me tell you of my personal experience in silence.

For some time I had dated a young man, who, I found out, was not a Christian. He was good company, considerate, and respectful, and I enjoyed the companionship yet we didn't share any spiritual bonds. As time went by, I became more and more aware of the differences between us, but still I said nothing. A few times we casually brought up moral topics such as smoking and drinking, but even those opportunities I let slide by with little concern. Now the tragedy of this matter is that I can never make up for the loss. Too late I realized what I missed. Now this young man is in a branch of service hundreds of miles away. He'll meet and probably has already met other unsaved persons. All these will influence his future. He wants to get the "most" out of life as do many others. Sadly ironical, isn't it? It is my responsibility and that of every Christian how our friends, neighbors and relatives spend eternity, whether it be in sin or glory. It was easier to keep silence, but for that "bit of gold" I paid a price in satisfaction and favor with Christ.

Romans 10:9-10 says "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We sit next our contemporaries in classrooms; rub their shoulders in the hall; ride on the same bus with them. Just leaf through a newspaper. How many teens hurled into death? Listen to a news broadcast —teenagers facing eternity. Is it with hope and faith or with doubt and despair without Christ? We are the ones who are responsible. We can reach a few, at least we must try and do our part. It is said that "We are a part of all we have met." That is really something to think about. Do we speak well for our faith? Are we good examples of a Christian or are we hindering rebirth of a soul? What about the colorful jokes we tell and listen to and laugh at? What about the places we go and things we do? Do they speak well for us?

Our words must have substance. They must come from our heart with earnest, searching concern for a person's soul. It takes patience and prayer. Have other Christians pray with you and for your guidance. And as the Apostle Paul wrote to the Philippians, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (1:27) and "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" ((2:11). Is silence golden? *Rita Graber, Wayland, Iowa.*

once in a hundred years



Evelyn Bauer

WORLD-FAMOUS MARIAN ANDERSON had not aimed at fame for herself. She only knew God had given her a voice and that she loved to sing more than anything else. Always in the back of her mind was the desire to make good for the sake of the inspiration it would be to her people.

The strong Christian character of her parents influenced Marian. When she was twelve, her father died. This experience jarred Marian, but not long afterwards she became a Christian and received new purpose for living. Since she was the oldest of three

YOUTH

Toscanini:

"Yours is a voice such as one hears only once in a hundred years."

sisters, she felt responsible to help her mother and sisters. Marian earned some money by scrubbing doorsteps for her neighbors in Philadelphia.

Before long she discovered she could earn money with her voice. At an early age she began singing in the choirs of her church. At thirteen she was invited to join the adult choir. She would memorize all the solo parts and when at the last minute a soloist did not appear, the choir director simply nodded to Marian to sing the part. Her voice had a wide range and large reservoir of volume. She could sing soprano, alto, or tenor solos almost equally well. Soon she sang for other churches on special occasions. Sometimes she was paid a few dollars, sometimes not. She did not care; it was a pleasure just to sing.

She began taking private voice lessons. Her teacher gave them free because Marian couldn't afford the dollar per lesson. Once she was turned away from a music school because of her color. She accepted this disappointment quielty but with deep sadness. Gradually more people were interested in hearing her sing.

After touring in the southern states, she arranged to give a concert in New York's Town Hall. Her debut was premature and ended in failure. Marian was almost crushed with embarrassment, but she did not let this setback stop her. She decided to go to Europe to study. It was there that her great talent was recognized.

The Scandinavian countries received her singing most enthusiastically, but she was not yet widely known. An American lady arranged a private recital for her in Salzburg, Austria, to which she invited all the great musicians who had gathered in the city for the summer. Marian had been grateful that the brilliant conductor Arturo Toscanini planned to attend. But when the time came for her to go out on the stage she almost wished the Maestro would not be there. She held him in such high esteem that she could not imagine how she could possibly contribute anything to his experience. Usually she was calm and confident but now an inner excitement almost overcame her.

During the intermission Toscanini appeared backstage to speak to Miss Anderson. Her heart leaped wildly to see him. She was so excited she didn't remember a word he said. All she knew was that his comments were complimentary and she heard herself saying, "Thank you, sir, thank you very much."

Those standing nearby were not so nervous and noted Toscanini's words: "Yours is a voice such as one hears only once in a hundred years." Soon this comment was broadcast far and wide by reporters who were waiting for news. Marian felt embarrassed that his words were publicized before she could stop them or ask his permission for their use. However, they gave her career a substantial boost.

Soon Marian Anderson was welcomed back in the United States by the highest musical circles. The esteemed Sol Hurok became her manager and arranged concerts across the country. The first was in New York's Town Hall.

On the ship crossing the Atlantic, Marian fell and broke her ankle. A clumsy cast had to be fitted to her leg for six weeks. But Marian did not cancel the New York concert. Neither did she want her accident to be used as publicity. Always she shrank from being sensational. How would she manage the New York appearance? They decided to draw the stage curtains so that she could be helped to her place beside the piano without being seen. Then the curtains were raised. Her long gown hid the cast. After the concert she felt the audience should have an explanation for the unusual procedure, so she told them the reason in a few simple words. The concert was a roaring success.

Marian Anderson always sings with her eyes closed. She can probably feel the heartthrob of her songs better in this way. In Europe she studied the compositions and language of many composers. She mastered Handel and Schubert especially well. The spirituals of her own people have become widely loved and understood through her sensitive interpretation. Hearing her sing "The Crucifixion" and "He's Got the Whole World in His Hands" have been deep spiritual experiences for many.

In 1939 Mr. Hurok began making arrangements for Marian to sing in the Constitutional Hall in Washington, D.C. A great controversy arose when the Daughters of the American Revolution, who own the hall, objected to the concert. Meanwhile Miss Anderson was on tour in the western states and paid little attention to the debate which was going on because of her. She did not want to become involved in racial squabbles. She answered reporters' insistent questions with "no comment." The whole thing made her more sad than angry. When the news reached her that the President's wife, Eleanor Roosevelt resigned from the D.A.R. in protest, her heart was warmed. However, at that time Constitutional Hall remained closed to her but since then has welcomed her many times.

A short time later, a free open-air concert was arranged for her from the steps of the Lincoln Memorial. That memorable Easter morning, a crowd of 75,000 gathered in a huge semicircle stretching back to Washington's Monument to hear Marian Anderson sing. Her tender spirit was touched as she thought of her people and those who had helped her to become a widely appreciated artist with opportunity to lift the hearts of others.

Her art took her to all the continents of the world, including most of the countries of Europe, and Russia. She was the first Negro to sing as a regular member of the Metropolitan Opera. Internationally famous, she still thanks God for His graciousness to her.

In her autobiography, *My Lord, What a Morning*, she writes: "I believe that I could not have had my areer without the help of the Being bove. I believe, as Mother does, hat He put in the heart of many eople to be kind, interested, and elpful, and to do things that needed to be done for myself. It would ave happened anyhow, some might ay. I don't believe that it would ave happened anyhow."

Her goal of a successful career ever loomed so great that she was ot thoughtful of others. As a guest n a home or a hotel, she did not ractice, even when she knew she eeded to, if she thought she might isturb someone else.

In 1943 she married a childhood weetheart, Orpheus Fisher, a noted rchitect. They live in Connecticut, where she is an active member of he First Baptist Church of Danbury. In 1957 Marian was sent as n ambassador of good will by the State Department on a 40,000-mile tour of the Far East.

Marian Anderson has sung before kings and queens, received many awards and honorary degrees for her accomplishment, but the reward which perhaps means more than many of the others is the Philadelphia Award of $10,000 with which she set up the Marian Anderson Scholarships. Many young singers have been helped to take special lessons by these scholarships. Each year the most promising applicant receives $1,000. Aspirants are not limited by race or creed.

Marian says, "If the scholarship helped them to climb another rung on the way to their goal, I feel that the people who have listened to me over the years deserved the credit. Their faith opened the way for me to be useful to younger singers."

Starvation Banquet

THE YOUTH GROUP of the Good Shepherd Church, Sioux Falls, S. D., held a "Starvation Banquet" early in February. No one starved, but no one went home groaning with too much food either. The menu? Soup . . . one bowl per person and no seconds. Each had a cracker to munch alongside and coffee if desired.

The whole idea, which wasn't really original with us, was to give people in the church a taste of what it might feel like to be a refugee standing in line at an MCC relief center for something to eat. As if this wasn't enough to drive home the point, the film "Hunger" was shown following the meal. (Available from the Audio-Visual Library, Newton, Kan., free.)

Tickets were sold for a minimum price and people could give more for them if they desired. The teenagers chipped in the money for the ingredients of the vegetable soup. A local grocer donated a big box of soup bones and one of the teens purchased a large piece of beef. This meant that the money collected from tickets was nearly all sent to MCC for food distribution ($55).

The teenagers did most of the work too. Since the meal was served on a Sunday evening, the broth was cooked the day before and stored overnight. Sunday afternoon the young people arrived at the church decked out in aprons, paring knives, potato peelers and enthusiasm, ready to make soup for eighty people! Soon the girls were busily peeling potatoes and carrots, and chopping cabbage and celery. The fellows set up tables, folded programs, and used their creative talents in making some arm bands for those who served; a bit unofficial, but lending a great deal of atmosphere. Signs on the tables said, "The MCC motto . . . 'In the name of Christ.' "

Each young person also had a duty during the supper hour; dishing up the soup, carrying bowls for children, pouring coffee, clearing tables or washing dishes. Before the film was shown they gave a brief program with devotions and special music. A freewill offering was taken.

Along with the money raised for food distribution the evening netted other results. It was a wonderful project for the young people and a great experience in cooperation. Perhaps most of all, everyone who attended went home with a deeper appreciation for the ample meals they enjoy each day, and a deeper desire to do something for those who do not have them to enjoy.
Mrs. Elmer Wall

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COVER
Mother and child is a universal theme in art. A father and child appear less frequently. This father is waiting outside a village welfare center at the village of Shivaki, Afghanistan.

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EDITORIAL

"God in the last paragraph" is the description of many political speeches. No well-rounded appeal is complete without this mention. Most folks are religious. Some don't put too much stock in it for themselves, but then a little religion never hurt anyone. Especially politicians. So "God in the last paragraph" is a reassuring, and usually harmless, ritual.

But now we come to "God in the First Amendment." That's a little different. This comes down to the basic law of the United States. It's called the Constitution and over the years each word has been weighed carefully. The First Amendment to the Constitution has special significance to all religious people and especially to Mennonites. It says in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Why is this guarantee important to Mennonites? Anyone who has forgotten needs to go back and read the *Martyr's Mirror* or even Smith's *Story of the Mennonites.* The Mennonites of the sixteenth century died because they believed that no state should enforce a religion. In those days the courts of some countries were run by Lutherans, others by the Reformed Church, and still others by Roman Catholics. But Mennonites refused to follow the religious doctrine handed down by any court, prince, or magistrate. It was a little hard for their fellow citizens to understand. It seemed such a trivial thing. Why not join the church they tell you to? It's a simple thing to do and then you can believe and do what you want. But religion wasn't so simple for those early Mennonites. Their faith was first of all a loyalty to Christ, and they wanted everyone to get that straight. As they burned at the stake and put their heads on the block the point soaked in with their blood. It isn't stretching a point to far to say that because they protested in the 1500s the First Amendment was written as it is in the 1700s.

But now we come to the 1900s and a proposal is creeping into Congress that suggests rewriting the first sixteen words of the First Amendment with ninety-seven others. It is called the Becker Amendment. It will, I am sure, become known more popularly as the Prayer Amendment. (The text of this amendment is quoted elsewhere in this issue. See page 298.) The amendment seems so good and right. It allows voluntary prayer and Bible reading in public schools and other governmental institutions. The amendment says that this is not an establishment of religion. But it is. It means that the majority in any community can decide the type of prayers and Bible to be read. Somehow we always assume that we will find ourselves in a Protestant community. This will not always be so. As our people move around we will find ourselves in Catholic, Jewish, or other religious communities. Do we want these folks to teach us religion? And even if we were in the majority do we want to use the police power of our community to teach the mildest form of our faith? (Remember that if a child does not go to school, a truant officer comes around to make him go to school.) Let's pray, read our Bibles, teach, and witness in our homes, in our churches, on the streets, and in the marke places where people are free to join with us or leave us. We don't want or need the police to be our ushers.

On the other hand we need a concern for the purity of our faith. Few things drag down the Christian witness more than the watered-down Christianity (if watered down is Christianity) that too many people practice already. Our faith is not going to receive any help for evangelism from prayer in public school. Such exercises serve only to vaccinate children against future encounters. They will assume that they have faith because they pray in school.

We like the First Amendment the way it is. Let's keep it that way.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE MENNONITE

79: 19 MAY 12, 1964

A stubborn disease is beginning to yield

The Story of Leprosy

Howard A. Rusk, M.D.

Sir William Osler once described tuberculosis as a social disease with medical implications. If this is true, Hansen's disease, or leprosy, meets this definition a thousand times over.

Of an estimated total of fifteen million cases of leprosy in the world, eighty percent occur in Africa and Asia. The United States has about 2,000 cases, mainly in the southern parts of Florida, Louisiana, Texas, and Hawaii.

There are about twenty-five cases of the disease in New York City, but all of them originated outside the city. There has never been a known case in New York resulting from contact with other cases.

A Word with a History

The term "leprosy" was first used to translate the Hebrew word *zaraath* from the Old Testament. This Levitican word implied not only a disease, but an affliction placed upon man by God because of his sins.

The word leprosy is derived from the Greek *lepros*, meaning scaly. None of the ancient conditions described in the Bible is recognizable as what we now call leprosy.

The first good clinical description of leprosy came in 1874 when a Norwegian physician, Armauer Hansen, isolated the rod-shaped bacilli *mycobacterium leprae*.

There is widespread misunderstanding of leprosy. The disease, is actually a mild communicable chronic disease, which is not nearly so contagious as some other communicable diseases, such as tuberculosis. It is transmitted only through long initmate contact, but young children are much more susceptible than adults.

With the development of the sulfone drugs in 1941 adequate, specific treatment became available for the first time. Leprosy can now be effectively and inexpensively treated for a few dollars a year.

Unfortunately, throughout the world there are still millions of persons who do not receive adequate treatment in the early stages of the disease and thus suffer disfigurement and deformities.

Within the last few years, since it became possible to arrest the disease through treatment, increased attention has been devoted to orthopedic and plastic surgical treatment and rehabilitation for sufferers.

This effort is being developed throughout the world by the Committee on Leprosy Rehabilitation of the International Society for Rehabilitation of the Disabled.

The moving story of one courageous sufferer of the disease is told in Stanley Stein's *Alone No Longer*, recently published by the Funk & Wagnalls Company. The book is available through the International Society for Rehabilitation of the Disabled, 701 First Avenue, New York, N. Y. 10017.

Concern of Three Agencies

The three major voluntary agencies in the United States concerned with leprosy are the Leonard Wood Memorial, American Leprosy Missions, and the Damien-Dutton Society.

The Leonard Wood Memorial concentrates its activities on medical research in leprosy.

Organized in 1927, it is named in honor of Leonard Wood, who, as governor general of the Philippines, made an appeal to the people of the United States urging aid for victims of leprosy.

In February, the Leonard Wood Memorial dedicated a new laboratory of microbiological and clinical research in Cebu, the Philippines. The laboratory, which was constructed by the memorial, is largely equipped and operated under a grant received from the National Institutes of Health of the United States Public Health Service.

The new facility will include a training program for young qualified scientists from the United States and Asia.

Established in 1906, American Leprosy Missions is the major instrument of American Protestants in Aid to Victims of Leprosy. Its grants go to more than 500 treatment units reaching more than 10,000 leprosy patients in thirty-two countries.

These grants are used for the construction and maintenance of treatment facilities providing modern medical, surgical and rehabilitation services.

Last year the Missions financed the construction of Korea's firs leprosy rehabilitation center at the Presbyterian Hospital in Taegu.

The Damien-Dutton Society provides medical assistance, scientifi research and rehabilitation service under Catholic auspices. Service are provided regardless of race o religion. The organization now ha more than 5,000 members in ever state and in twenty other nations.

It was founded by Howard E Crouch while serving in the Unite States Medical Corps in Jamaica i World War II. He became acquain ed with the work of the Marist Mis sionary Sisters, who staffed a lepr sarium there.

The organization was named fo Father Damien and Brother Dutto a priest and a layman, who worke together in the famed leprosy co ony on the island of Molokai i Hawaii.

Promise of a Vaccine

A major scientific step towa the eventual control of leprosy w

Skilled orthopedic and plastic surgeons can now correct the ugly disabilities of leprosy. Research is carried on at Schieffelin Leprosy Research and Training Center at Karigiri, India. It is a project of the American Leprosy Missions, the Mission to Lepers, and the Christian Medical College (Vellore).

e cultivation last year of human prosy bacilli outside the human dy for the first time, by scientists the United States Public Health rvice.

This discovery makes possible the velopment of a vaccine currently under study and clinical trial.

The prospects for the eventual control of one of the most feared and misunderstood diseases of mankind are currently the brightest in our history. The medical implications of leprosy are being brought into the light of science.

We must now devote equal effort to public education to cast the same light of truth upon ignorance, misunderstanding and fear, which has surrounded the disease.

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Alcoholic Was His Name

Harold Peters

It was Sunday afternoon. I was in the hospital listening to a delayed broadcast of our church's Sunday morning worship services when an orderly appeared at the door. He had a new roommate for me.

The man put his hand to his head and said in a weak voice, "I got this high blood pressure."

The orderly spoke reassuringly. "I'll help you over there so you won't get dizzy."

I turned the volume on the radio all the way down.

The orderly put his arms around the man — supported him — almost carried him to the easy chair on the far side of the room.

"You just sit here," the orderly suggested, "till the girls come to register you."

As the orderly left, the man noticed the telephone on the stand between our beds. He got up, mumbled something about calling his girl, and walked somewhat unsteadily to the phone. He lifted the receiver, laid it back, turned and came toward me.

He put his hands on the side of my bed, leaned over me, and asked, "What do you do for high blood pressure?"

"I'm sure the doctors will help you with that as soon as you are registered," I said.

"I was injured in the war," he continued, "and I got these low back pains."

"I am sure the doctors will help you with that too."

He nodded affirmatively. "I'll make it. The doctors let me in here whenever I want." He turned and went back to the chair.

Three nurses' aides came in. They pulled the curtain between our beds and proceeded to get some registration information.

"Your name?"

"James Barry Goldwater."

"Come on—" very firmly—"this is for hospital records. Your name?"

"James Barry Goldwater."

"Your religion?"

"I'm a Catholic."

"Now hold still so we can take your blood pressure."

"Yeah, I know I got high blood pressure. It's 150."

"You're sure about that—" somewhat skeptically. "Now hold still."

"You know I'm an alcoholic, don't you?"

"Well, it's no secret. Hold still."

"I'm a drunk — the worst kind."

"Hold still."

"Can you give me a shot of whiskey?"

"You'll get none of that around here. Now hold still."

"My doctor put me in here."

No comment.

"Why don't you give me a knock-out drop?" he asked just before the aides left the room.

"If you will just lie down there on the bed, I'm sure you will be able to go to sleep without anything."

He objected when they put up bed rails but they insisted he needed them so he wouldn't fall out of bed.

After the aides had left the room, I turned my attention to the radio again. I turned up the volume slowly, very slowly. The minister was saying that when we come to the end of our own resources we can still turn our lives over to God, and he was using simple, easy-to-understand words. I turned the volume up so the man on the other side of the curtain could hear too.

After the church broadcast, a program of classical music began. I left the radio on—partly because I enjoyed the music and partly in the hope that it would help the man on the other side of the curtain who was supposed to go to sleep without a "knock-out drop."

"Music soothes the troubled breast," I thought.

A few minutes later he scrambled over his bed rails and came around to the end of my bed.

I told him my name and he immediately reached for my hand.

"I can't reach you," I said.

"Oh, I'm sorry." He came to the side of my bed, took my hand, and said, "God bless you."

I asked his name.

"I'm an alcoholic."

It seemed that he would muc more readily identify himself as a alcoholic than by giving his nam

reminded me of the Bible story the man who said his name was Legion."

"I'm sure that God knows your ame," I said, "and I'm sure that od cares about you."

He went and climbed into bed.

A nurse came and spoke to him. Can you spell your name for us?"

He was sound asleep and snoring udly soon after he had spelled s name for the nurse.

A nurse technician came about an our later and gave him an injecon. This woke him and he inquired, When's breakfast?"

He was soon asleep again. By the me a nurses' aide brought the tray ith his evening meal, he was sleep-g so soundly that she could not ake him even though she called s name several times. She went ut, returned a few moments later, ied again to wake him, and was gain unsuccessful. About twenty inutes later she came and took e food away.

Later a nurse came with a bottle glucose. "Maybe I'll wake him," e said as she prepared to place a eedle in his vein. She did not wake m. He was fed intravenously.

A girl from the lab came, called s name several times, and an-ounced that she had come for a ood sample. He gave no response. n aide, who had been talking to e, went and helped the girl take e blood sample.

He slept soundly (and more quietly) until about twenty minutes before midnight. Then he scrambled around in his bed, finally found the pullcord for his reading light, turned it on, and waited. Soon a nurse and a nurses' aide came hurrying in.

"I was trying' to ring you," he said. "Can you give me a shot so I can go back to sleep? I hate to bother you girls—as late as it is."

"That's what we're here for," the aide responded cheerfully.

They left, and a few moments later the nurse was back and gave him the injection that was supposed to help him go to sleep.

The next morning he was awake before the aide came with his breakfast. He ate part of it and went to sleep again before the aides came with extra servings of coffee.

The paper lady came, looked in on him, shook her head sadly. "He's been here before, and he's bought papers before. But—" she shook her head again as she walked out.

He was awake several hours later when his doctor came. "Why, doc," he said, "was I pretty drunk yesterday?"

"You were sick to your stomach," the doctor said.

"I'm getting tired of comin' to this hospital. Maybe I should go home."

"No, you stay here."

His wife came soon after the doctor left. She spoke kindly but firmly to him. He was going to have to stop going on these "benders." They were becoming more and more a part of his system. Each one was worse and lasting longer than the one before.

"What day is it?" he asked.

"It's Monday."

"I still say it's Sunday," he insisted.

"No, you've just had another of those lost weekends. You've lost another day."

"I wish I knew where I lost that razor."

"Forget about the razor. We'll get another. Would you let a barber shave you if I brought one in?"

No answer.

"Did they take any kind of a blood sample from you?"

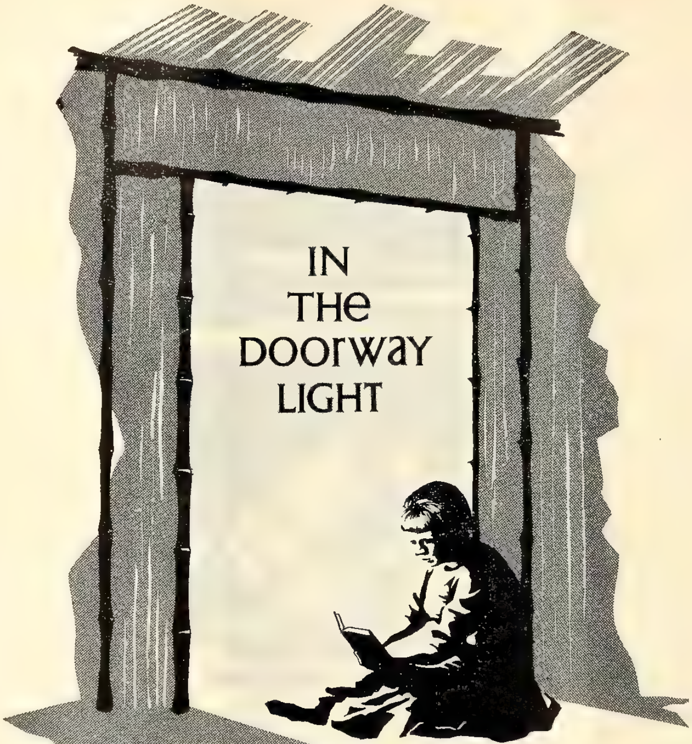
"I dunno."

"Oh—" unhappily—"you were just too drunk."

He was asleep again soon after his wife left.

I thought about the extremely humble manner in which he had made his requests from the nurse and nurses' aide. ("And I would like to ask for a glass of cold water—" right after the nurse gave him the injection.) I wondered if he had ever tried to get help from Alcoholics Anonymous. My own doctor dismissed me a few moments later, so I guess I'll never know what spiritual resources my roommate had or had tried to use.

IN THE DOORWAY LIGHT



Barbara Senner

IN OUR SEACOAST TOWN of Hwalien lived a little lady of about fifty years. Her name was Mrs. Tan, and she was dying of cancer. She lay on the *tatami* floor in the darkest corner of her small, wooden, home.

The house sat near the sea, far enough from town to be off the paved streets. Chickens and turkeys roamed at will in the road and yard, which turned to a sea of mud every time it rained. The family's pigs slept and ate in a small shelter joining the house.

I first met Mrs. Tan when my neighbor, also a missionary, invited me to go with her since she speaks only Mandarin. Mrs. Tan speaks Taiwanese.

Soon our Mennonite pastor went to call. When asked about her belief in Christ, Mrs. Tan said she would believe if and when she was made well. Upon hearing this, I wondered how much of the gospel she had actually heard. I remembered Romans 10:14: "How shall they call on him in whom they have not believed? how shall they hear without a preacher?"

With this in mind I went back alone the next day. I told her if she would listen to the Scriptures I would come each day and read to her. She objected, saying surely I did not have time to read to her. But I said I would come if she would listen.

Sitting on the floor in the doorway where I had enough light to see, I read the Gospel of John chapter by chapter. Because my language was not too good, I could do little more than read the Scripture and ask Christ to make it real and alive to her. One of the highlights of the reading was John 14. Here Mrs. Tan learned about the Comforter. Day by day we read on into the book about Christ, His crucifixion, and the glorious resurrection.

And then she told me she believed. She had asked for forgiveness and wanted Christ to take her home. Could she be baptized first?

This was not so easy. Our pastor had just had surgery and was in the south recovering. Also, I felt it was more important for her first to understand clearly, so I went back again and again without saying much about baptism.

Two weeks later at her urgent request I asked a visiting missionary-pastor to see her. She again pressed for baptism, for she felt she was going to die soon. The pastor began to explain the meaning of baptism to her. Only after several meetings with her did he feel she was ready. Still, it was three weeks before we were finally able to have the service.

On a Wednesday night we met. Mrs. Tan was too ill to sit up, even with help, as she received baptism and communion in the presence of about twenty church members. But she had great peace and happiness as we said our farewells. A day and a half later she died. I was called late that night to prepare her body for burial.

Once again I made my way down the dark, muddy streets and smelled the sea and animals now so familiar to me. I thought of the family—the children who always wanted to ride on my motor scooter, the daughter-in-law who had opened her heart to me because I took time to comfort her mother, the son with wistful, grieving eyes that seemed to search my soul—this dear family, each one of whom throughout the days and chapters I had come to love—this dear family so in need of Christ and His love.

As I went I prayed, "Lord, may this family never forget this night. May it be an unforgettable experience because they behold the spirit and presence of the Christ who said: 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also.' Lord, may they believe."

Many neighbors and friends of the family attended the funeral. Our Mennonite pastor gave a clear sermon on life after death. Members of three denominations took part in the funeral preparations. The next Sunday seven members of the Tan family came to church for the first time. Their children have been coming to Sunday school ever since then.

How Adult Is Adult Baptism?

Marion Deckert

The decision for Christ is a hard one
which must be considered carefully and critically.
It should not be made emotionally or in a moment.
It commits your mind and heart forever.

ODAY'S MENNONITES ARE the chilren of the Anabaptist part of the rotestant Reformation. What does his mean to us? Is it a historical ccident with little meaning for our hristian lives today? Or do our beinnings somehow set a standard or today's church life and thought?

Most of us, I suspect, are somehere between the two extremes. e feel that our tradition ought to peak to us even now. Yet we hear o clear voice.

Do you suspect that I am going o bring up pacifism or even church iscipline? These come to mind ost often when we start talking bout Anabaptism. But if you were o look for Anabaptists from the ixteenth century, who would you ook for? First of all, you would ook for people who were baptized gain, that is, baptized as adults.

Adult baptism has become so comon that we almost never talk bout it. It hardly seems an issue t all. But this was the rediscovery nd the heart of the Anabaptist ovement. Around this redefinition f what it means to be a Christian ll other doctrines were grouped.

Though we accept adult baptism, wonder if we really believe in it. o we practice it? What does it ean?

Adult baptism implies that becomg a Christian is a decision—an dult commitment. It is a commitent which is one of the deepest nd hardest to maintain. This comitment must be guarded and reewed and practiced every moment f life. If Christianity is this kind f commitment then naturally no ne will want to make it carelessly. o, he must be fully aware of what it will mean. He must be willing and *able* to fully commit himself.

Anabaptism was the practice of *adult* baptism. Society recognizes twenty-one as the age of adulthood. Is the business of the state more serious than the Christian life?

Marriage is a commitment and in that respect it is like being a Christian. Marriage also is a lifelong commitment. But is married life more difficult, more serious than the Christian life? Baptism at the age of twelve raises no questions. Marriage at the age of sixteen raises a storm.

Anabaptism stresses personal responsibility. It points out that though Christ died for all, still Christ waits for each of us to open the heart's door. And we ought not to open the door inadvisedly, for one of the things Christ brings us is a cross.

The decision for Christ is a hard one which must be considered carefully and critically. It should not be made emotionally or in a moment. It commits your mind and your heart forever.

Conversion does not fall on you from heaven. It involves your active participation.

Sometimes we have the same wrong idea about becoming a Christian that we do about marriage. We suppose that we fall in love and then marriage follows. No, love is not an accident like falling. It requires participation. And marriage is not a result of love. It is a commitment and a serious one not at all determined by accidents. So it is with being a Christian.

Adult baptism is for adults. I do not think that I was near being an adult until I was past twenty. Yes, I believe a child can understand the essence of the gospel and even in his own way try to practice it. But a child cannot make a full commitment.

Is child evangelism an Anabaptist possibility? What should be the goal of our Sunday schools? The proverb about training a child in the way he should go is true. Teaching children is a most effective means of propagating the gospel. But it is not proper to go on then and baptize them before they have weighed the teaching in the balance of adult deliberation with other possibilities open. Christianity is a commitment, it is an adult commitment. Baptism is the sign and consecration of that commitment.

True, there is another side to the gospel. There are strands of thought in the Bible which emphasize man's weakness and God's choice, and which emphasize the power of the church and its sacraments. I do not know if the Anabaptist tradition takes these doctrines seriously enough. But whatever we say about this, adult baptism taken seriously puts the emphasis on the other side.

It is difficult for parents to accept real adult baptism. It seems to leave our children outside the church until it is beyond our power to place them inside the church. Yet this is precisely our error. We think we are the ones who will make the decision for our children. But, no, they must make the decision. It is also a hard doctrine for the pastor. He will say that membership will decline rapidly. If so, perhaps the Mennonite church should have fewer members.

NEWS

Russian Baptists Visit Mennonites

THE BAPTISTS OF the Soviet Union have accepted an invitation to send four church leaders to visit Mennonite communities in the United States and Canada. The visit will cover three weeks in May and June. Arrangements for the visit were made in cooperation with the Baptist World Alliance, Washington, D. C. The Mennonite Central Committee gave the invitation in behalf of North American Mennonites.

The men who will represent the All Union Council of Evangelical Christian Baptists are Ilia Ivanov, treasurer of the Union, Moscow; Ivan Motorin, financial secretary of the Union, Moscow; Anatolij Kiriuchatsev, pastor of the Baptist church in Leningrad; and Michael Zhidkov, junior minister in the Baptist church in Moscow.

Only Ivanov and Zhidkov have visited the United States previously. Ivanov and Motorin are both in their sixties; the other two are in their thirties. The younger men have received theological training in British seminaries.

Their itinerary includes visits to Goshen and Elkhart, Ind.; Bluffton, Ohio; Chicago, Ill.; Kansas; Kalona, Iowa; and Scottdale, Lancaster County, and Franconia, Pa. Arrangements for a visit to Ontario are also being worked out.

Purpose of their coming is to give Mennonites an opportunity to fellowship with Christians from the Soviet Union and to discuss with them the subject of biblical discipleship and peace.

More Baptists live in the Soviet Union than in all the other European countries combined. Only the United States has a larger Baptist body.

The All Union Council of Evangelical Christian Baptists in Russia has 5,400 registered congregations and a total membership of 540,000. Together with non-members, the Baptists have a following of over three million.

Baptist churches are under the supervision of the Council of Religious Cults, the official Soviet agency which deals with the affairs of non-Orthodox religions. A congregation must meet two conditions to qualify for registration. First, it must have at least 20 members, and second, it must have a pastor. Groups may apply for a meetinghouse only after they have met these requirements.

Many Baptist groups do not qualify for registration. These usually gather for services in the homes of members. Because these groups function independently of centralized authority, nobody really knows the number of small fellowships.

The Baptist churches see their function as saving souls and preparing them for the hereafter. They are not allowed to carry on any activities outside their own buildings. Such activity might attract public attention. Russian law has provided that churches should have no organizations for women, children, or youth; no meetings for study or teaching; and no social events. Any teaching about Christianity has to be on an informal basis and at no regular time.

Harold S. Bender and D. B. Wiens, following their visit to the Soviet Union in 1956, observed: "We were much impressed by the evident spirituality of the Baptist churches in Russia and their growth. The sermons we heard (about 10 of them) were biblical, evangelical, and sound . . . . The people were devout. Crowded churches were the rule at all services, weekdays and Sundays. Middle-aged and older women predominated, but men and young people were well in evidence. There seemed to be a deep interest . . . nothing merely routine or superficial. Well-trained choirs sang . . . . High standards of Holy living are maintained."

One Mennonite minister in 1960, when asked by a delegation of North American Mennonite visitors about the sermon content of preaching in the Baptist and Mennonite meetings, pointed out that in practically all messages there was an emphasis on the imminent return of Christ. "We live in the last days," he said.

Maurice Hindus, an American journalist, in his book, *House Without a Roof*, also noted the strong emphasis on the hereafter but with an absence of "hell-fire" preaching "Their emphasis," he said, "is no on a punishment hereafter for sins committed on earth, but on the immediate rewards for them who ful ill the will of Christ, as they inerpret it in the light of the cruel istory they have endured."

The phenomenal growth of the aptist church has occurred in pite of strict membership requirenents. Applicants are carefully creened. Prospective members ave to undergo a two or threeear period of observation. Only if uring this period of time they rove their faith by their daily livng will they be baptized and adnitted as members of the brotherood.

A Baptist minister summarized is church's standards for Hindus y saying that they welcome only hose who are permeated with the pirit of Christ and to whom the notto "God is love" means a way f life. Smoking, drinking, gamblng, sexual laxity, birth control, and ivorce are forbidden.

Young people, according to Soviet aw, cannot be baptized and reeived into membership before their ighteenth birthday. The Soviet overnment's long campaign to disredit religion has made its impact n the young people, but still many ttend services and later become nembers.

Baptist fathers and mothers each the Word of God to their sons nd daughters so zealously, reportd one pastor, that outside presures do not easily shake their aith. He admitted, of course, to xceptions.

The Baptists have no seminary r Bible schools, but they have been llowed to send young men abroad o study theology. In 1960 six studed in British seminaries.

Despite the lack of training faciliies, they have enough pastors to ill the pulpits. Ministers are chosn on the basis of their knowledge f the Bible, warmth of heart, piritual experience, and talent for reaching. They are unsalaried.

The strength of the Baptist hurch, however, cannot be attriuted entirely to the leadership. eter J. Dyck, in an address to the eventh Mennonite World Confernce at Kitchener, Ontario, in 1962, aid: "The strength of the church . . . in the Soviet Union does not lie n its . . . leadership, or in its oranization, but in the loyalty and ersistent support of the laity. 'It s this silent but stubborn and inlexible support,' writes one student of religion in Russia, 'that is causing the Government disquiet and prompting it on the one hand to seek the cooperation of the church's leaders . . . and on the other hand to conduct a determined counterattack upon religion.' Incidentally, the lack of a strong laity and dependence upon a trained ministry is one of the reasons why the Evangelical-Lutheran Church in Russia once having had more than 2,000 congregations and ministers today has only two left."

All appointments to the hierarchies of the various denominations are subject to governmental approval. Concessions on the part of the Government are pointed to as examples of religious toleration.

When questioned about their relationship to the Government, Baptist leaders are quick to point out that they have no quarrel with the state. They are proud of the Soviet Union's scientific achievements, but they emphasize that science alone cannot satisfy all man's needs.

They are thankful to the state for giving them churches in which to worship, for letting some of their young ministers study abroad, for allowing them to publish a new Russian edition of 10,000 copies of the Bible, for permitting them to publish a bimonthly journal—*Brotherly Messenger* with a circulation of 10,000—and for other ways in which they are free to pursue their faith.

The long isolation of the Russian people and the constant propaganda against religion probably account for the Russian Christians' attitude toward the state. Jacob Zhidkov, chairman of the Baptist Union of Russia, said in a speech in 1952, "We must state plainly that we believers are at the same time Soviet people and march in step with our dearly beloved Motherland in all her good and praiseworthy undertakings, along the road of culture and progress, towards the commonweal."

In spite of the seeming good relations between the state and the Baptists, there is no peace between the Communist Party and the Baptists. The party is focusing special attention on the Baptists in their renewed atheistic crusade.

Baptists cannot become members of the Communist Party, unless they hide their faith, which their denomination forbids.

The Baptists are also limited in their choice of jobs. Hindus says, "It is inconceivable that a Baptist would be permitted to teach in public schools, to enter a military academy or the college of diplomacy, or to be appointed to a significant political office. Professions in which political policy or the molding of the mind, especially of children and young people, is of strategic importance are automatically barred to Baptists. Only on the technological level are the opportunities fully open to them."

The Baptists in the Soviet Union are increasing in number. They liken themselves to the Christians of the early church. Though they live in the age of the big bomb, rockets, and supersonic aircraft, they do resemble the Christians of the first century in many ways. They too are a minority in a hostile world; they too profess a simple faith and are drawn together into a close knit fellowship, share their joys and sorrows, and practice mutual aid in times of misfortune and illness. Who can say that they are any less the church than the denominations of the Western world?

SPECIAL DEMAND FOR CANADIANS

Canadians are virtually the only North Americans gaining ready visa access to India and Pakistan. Thus the Mennonite Central Committee personnel office needs Canadian volunteers for these assignments. Openings are for one Paxman builder in West Pakistan and one relief assistant with experience in poultry farming for Calcutta, India.

The Mennonite Central Committee has other overseas projects which are not approved by the Selective Service Board for United States conscientious objectors. Accordingly, Canadian volunteers are needed for Agape Verlag, Switzerland, and to operate a small offset printing press for LECO in Leopoldville, Congo. This agency is the publishing, printing, and bookselling arm of the Congo Protestant churches.

SERMON CONTEST CLOSES JULY 1

The Evangelism Sermon Contest, sponsored by the Evangelism Committee, will close July 1. The contest is open to all Conference pastors at home and abroad. Entries should be

1,200 to 1,500 words and promote a spirit of evangelism. Writers of the three best sermons will receive sets of the *Mennonite Encyclopedia* or an equivalent value in other books.

The Evangelism Committee is mailing to pastors and others a list of concerns and objectives which were adopted at the committee's March 31 meeting. They are: "To keep reminding churches that their primary concern is to witness; that ministers be committed to continue an evangelistic witness; that congregations be dedicated to the responsibility of winning persons to Christ; that there be more trained witnesses in local congregations; that evangelism committees on all levels search for new forms of witness and seek to strengthen and revitalize old forms; to provide direction and leadership in workshops and in evangelistic programming for the local church and to provide resource materials; to encourage the use of the conference list of pastor-evangelists."

URBAN TRAINING CENTER

An interdenominational effort to meet the challenge of the city is finding expression in Chicago in the development of the Urban Training Center for Christian Mission. Conceived as a concern of urban church leaders several years ago, the Center is to serve as a training function for people involved in church work in the city.

The prospectus states the purpose as follows: "Christians in America have become increasingly aware that the modern urban center is one of the great cultures which the Christian faith has not yet penetrated. Increasing urbanization has therefore confronted us with a major missionary frontier. It is in the city where the church finds itself weakest and where it has the most challenging opportunity.

"The Center is to be headquarters for study, demonstration, for reflection and involvement, for implementing the relationship between the gospel and urban culture. It is to be a demonstration school, an urban laboratory, concerned for injecting the Christian way of life into the urban community so that the church may fill its rightful role in this vast segment of contemporary society."

C. Kilmer Myers has been secured as the director of the Center. Myers has served urban parishes, the latest being Trinity Parish in New York's Lower East Side. He is author of *Light the Dark Streets*, Doubleday.

Fifteen denominational bodies have already joined in this venture. The Mennonite Board of Missions and Charities and the General Conference Board of Missions are participating with a joint membership. In addition to contributions from participating denominations, financial support from foundations is being solicited with good response.

Curriculum will include short-term courses (one month and three months) and longer term (nine months or more). All participants will be engaged in field work in the city. The aim is to provide graded and supervised experience in metropolitan mission. The Center is scheduled to open in September 1964.

Persons interested in more information may write to the Urban Training Center, 40 N. Ashland Avenue, Chicago, Ill., or to Peter J. Ediger, 3003 Benham, Elkhart, Ind.

DRAFT AND ALTERNATIVE SERVICE INFORMATION

During 1964 all men eighteen and over will be classified if they are not already classified; and, beginning July 1, 1964, eighteen-year-olds will be given physical examinations as soon as possible after classification. This does *not* mean that they will be drafted earlier, though the induction age is being lowered.

The 1-Y classification is given when a person is rejected for physical reasons from immediate injunction but is available to the Armed Forces in case of national emergency. Any registrant who claims eligibility for a 1-0 classification should take steps to appeal for 1-0 just as he would if he had received a 1-A or 1AO classification.

Married men are technically not permanently exempted but indefinitely deferred. The General Conference 1-W office encourages couples to enter Voluntary Service.

For both single and married men there are 1-W opportunities at our Mennonite mental hospitals, both in Voluntary Service and on a salaried basis. A list of VS opportunities is available from the Board of Christian Service, 722 Main Street, Newton, Kan. Earning 1-W assignments are currently available in Kansas City and Topeka, Kan. For additional information write the Board of Christian Service.

The draft is again coming in for criticism, reports Edgar Metzler of MCC in the March *Reporter*, by those who feel armed services could be maintained without the draft. On January 16 legislation was introduced into the U.S. Senate calling for a special commission to review the draft.

STUDENTS PLAN EARLHAM MEET

Culture, art, students, and the church will be discussed when the Mennonite Graduate Fellowship holds its next meeting. "The Church-Culture Crisis" is the theme. The group meets at Earlham College, Richmond, Ind., Dec. 30 to Jan. 1.

CHRISTIAN CHILD CARE COURSE IN KOREA

Twenty-eight trainees finished the first Christian Child Care Training course and received the government-approved housemother's certificate on graduation day, June 26, 1963.

The three-month course was held at one of the orphanages in Taegu, the Kyong Puk So Nyon Hak Won. Each registrant was a staff member of an institution for children in the Taegu area. The training course was conducted by the Mennonite Central Committee and approved by the Korean government. Operating costs were covered with tuition fees paid by supporting agencies, namely, the American-Korean Foundation, Christian Children's Fund, and World Vision.

The report on the course was translated into Korean and presented to government officials and leaders of child welfare in Korea. Helen R. Tieszen, Marion, S.D., acted as the consultant for the course in child care training.

The important outcome of the course was that each trainee learned to understand children better and to work more effectively with the orphans.

One of the trainees who had always thought that punishment was the only discipline that could be employed, now began to accept the lea of giving guidance based on ffection and understanding to a roblem child. Later, she actually arried through on these principles.

Another of the trainees who had een puzzled about truancy learned hat some children may have valid easons for not wanting to go to chool. She put into practice what he had discovered through the child are training course and solved the ruancy problem for two youngsters.

Helen Tieszen says that it is risky o undertake a training course of this nature, especially, if what their course advocates is contrary to the mores and folkways of Korean society. They used every precaution to guard against cultivating negative attitudes when they found it necessary to break new ground.

According to Confucian teachings, children should respect their elders to an extent largely unknown in the West. This is no problem in homes because parents who love their offspring are prone to indulge them. But orphans are not the natural offspring of orphanage personnel and thus their staff elders may make all sorts of authoritarian demands. Therefore the needs of the child and the role of adults had to be taught, bearing in mind the preeminent Confucian teaching, so that the desired adult-child interactions would make sense to the trainees.

The second course offered by Christian Child Care Training ended on January 24, with the graduation of another group of twenty-eight trainees.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Confernce, Estes Park, Colo.

1967 — Mennonite World Confernce.

June 18-21—Northern District Conerence, Mt. Lake, Minn.

June 4-7—Pacific District, Abereen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, osthern, Sask.

entral

May 17 — Sixtieth Anniversary race Church, Pandora, Ohio, Waler Gering, speaker.

acific

May 15-18 — Stewardship Workhop, Grace Church, Dallas, Ore., ester Janzen, speaker.

VORK OPPORTUNITIES

music teacher is needed for the ames Valley Christian High School. pply to Duwane M. Decker, Supt., oute 1, Huron, S.D.

INISTERS

David Ewert, student at Mennoite Biblical Seminary, Elkhart, Iniana, has accepted a call to the inistry of the First Church, Napanee, Ind. The present pastor, Goron Dyck, is this summer assuming he office of Central District Pastor. wert is the son of August Ewert, pastor of the Bethel Church, Marion, South Dakota, and the brother of Ralph Ewert, medical missionary to the Congo.

Walter Gering, pastor of the Hively Avenue Church, Elkhart, Indiana, has accepted a call to the First Church, Normal, Illinois. Since the death of H. N. Harder, previous pastor of the First Church, Ernest Bohn of Goshen, Indiana, has been serving as interim pastor.

Willard Wiebe, Mountain Lake, Minn., pastor of the First Church, Mountain Lake, for nine years, will begin serving the Salem Church, Freeman, S.D. at the end of June.

MARRIAGES

Kathleen Joyce Ediger, Inman (Kan.) Church, to *James E. Lafferty,* Andover (Kan.) Lutheran Church, on Mar. 28 in the Inman Church.

Betty Lou Hertig to *Gerry Everett Miles* on Mar. 29, Wayland (Iowa) Church.

Abraham E. Kroeker to *Agnes P. Neufeld,* both of Bethel Church, Inman, Kan., on Apr. 26.

Sharon Schlatter to *Delmer Wagler* on Apr. 5, Wayland (Iowa) Church.

Karen M. Walter, Bethany Church, Freeman, S. D., to *William B. McInroy,* Sioux Falls, S.D., on Apr. 5 at Bethany Church.

DEATHS

Mrs. Charles Binkley, Springfield Church, Pleasant Valley, Pa., was born Nov. 12, 1899, and died Apr. 14.

Joe Quiring, Pleasantview Home, Inman, Kan., was born Sept. 23, 1900, and died Apr. 12. He was a member of the Inman Church.

Roy Dale Regier, Inman, Kan., was born Dec. 14, 1944 in Newton, Kan., and died Apr. 16. He was the son of Arthur V. Regier, a high school senior and a member of the Hoffnungsau Church, Inman, Kan.

Marie Toews Riesen, Winnipeg, was born Sept. 21, 1901, near Rosthern, Sask., and died on Mar. 28. She was the wife of Herman Riesen.

John C. Voth, Inman, Kan., was born May 27, 1890, and died Apr. 15. He was a member of the Hoffnungsau Church, Inman, Kan.

WORKERS

William E. Dunn, Bloomington, Ill., administrator of Mennonite Hospital, will serve as the president of the Association of Mennonite Hospitals and Homes for the coming year.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Gifford M. Babcock, 1039 McLish, Ardmore, Okla. 73401 [10]
P. M. Franz, Rt. 1, Box 21E, Liberal Kan. 67901 [55]
Marvin Kehler, 24467 Hollywood Rd., Rt. 1, Aldergrove, B.C. [294]
Peter Kehler, Clearbrook, B.C. [79]
J. W. Mullen, 216 Allendale Rd., King of Prussia, Pa. 19442 [196]
Walter Paetkau, Aberdeen, Idaho 83210 [288]
Ronald L. Rich, Box 27, N. Newton, Kan. 67117 [18]
Frank Spenst, Box 463, Cold Lake, Alta. [245]
Frank Thiessen, Box 252, Miami, Man. [223]
Corney Voth, Box 152, Beaverlodge, Alta. [301]

LETTERS

THE TOTAL GOSPEL

Dear Editor: Thanks for speaking out for the total gospel. Too many deny or reject the social impact and implication of the gospel by such poetic (but not prophetic) statements as you quoted in your (Mar. 24) editorial, "Too much race; not enough grace." If the gospel which we proclaim does not meet the problems of the race and races of man it is not the gospel that Jesus Christ came to proclaim.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" Luke 4:18, 19. Christ's stated purpose was both social and spiritual. Who are the captives in our land? Who are the broken-hearted? Some may say that this was meant in a spiritual sense, but did Christ heal the ten lepers spiritually only? Only one of the ten returned to give thanks. His miracles were not limited to those expressing faith in Him.

If the church is proclaiming the Gospel of Christ it cannot neglect to speak out on social issues. *Glen L. Boese, Springfield S.D.*

BIBLE FOR THE EDUCATED

To the Editor: I am amused and yet saddened by the apparent controversy concerning the place of Scriptures in the educated Christian's life [Letters, Mar. 3, 24, 31, Apr. 7]. I sometimes think, "Does this fault lie with us? Are we incapable of communicating what we believe in a way that our less educated contemporaries can grasp what we mean?"

Speaking for myself and my university colleagues, I must declare that we know in Whom we believe, although I am aware of the various theological difficulties including attempted proofs for the existence of God—after all, it is not for nothing that I am studying philosophy. The question then arises, "Where do we get our concept of God?" I believe all will agree that a major portion comes from the Bible. Yet, we cannot claim dogmatically that the Bible is all true and infallible. Was it not written by men—men, to be sure, who were inspired by God—but who were human nonetheless? Unless God dictated the words to them, it is capable of fallacies. I can find no evidence that He did this—if anything, there is evidence to the contrary. A very trite example of this is in Mark 15:32b where we read, "Even those who were crucified with him taunted him." But in the Luke account we read, "But the other, answered sharply, 'Have you no fear of God?' . . . And he said, 'Jesus remember me when you come to your throne.' " You cannot really call such an apparent contradiction absolute truth!

Possibly there is the danger in all of our lives that we are trying to make the Bible, not Christ, the object of our worship. If this be the case, we should all re-evaluate our faith. The Bible is, after all given to us to point us to the author and creator of our faith, the man, the Lord Jesus Christ. If we use it as anything else, then we are sinning!

I believe that if we look at this controversy in its proper perspective and examine the Bible critically for its purpose, a great deal of misunderstanding will be cleared up. We will see that, although certain of us have a broader and more inclusive *Weltanschauung* or world view, the same God is still the center of all our lives. *H. A. Friesen, 2016 William Ave. S., Saskatoon, Sask.*

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MAGIC WORLD OF BOOKS

Dear Brother Editor: Because I am a man who reads, I was much interested in the recent article by Carlyle Groves "Send Me a Man Who Reads" [Nov. 19] and I cannot refrain from commending you for publishing it and Mr. Groves for writing it. Certainly the reading of good books is essential today when the world is so flooded with evil literature of every variety and certainly Mennonites, who want to be informed on matters of current importance should consider it their duty to read at least a few good books every year. Perhaps this applies in particular to the young people that only good books should be read by them, for when you browse at any bookstores you will certainly find more than an abundance of immoral literature, which seems to have a special appeal for youth, but which definitely should not be found in a Christian home.

Concurring wholeheartedly with the writer in his views about the importance of reading, I only wish that I would be able to read all the books which he's recommended, for since he conducts a bookstore I am confident that his recommendation would have a definite value and no reader would make a mistake in accepting his recommendations as they stand.

So my heartiest congratulations to Brother Groves for this fine article. I do trust that all readers of *The Mennonite* will follow his advice and become readers. There you will find enjoyment and delight which you have not known before you entered the magic world of books, and your life will be enriched beyond your fondest dreams.

Thank you, Brother Editor, for the space and again assuring you of my interest in your very enjoyable and inspiring magazine. *John C. Deis, Box 1333, Weyburn, Sask.*

YOUTH

CAN YOU TALK WITH MOM AND DAD?

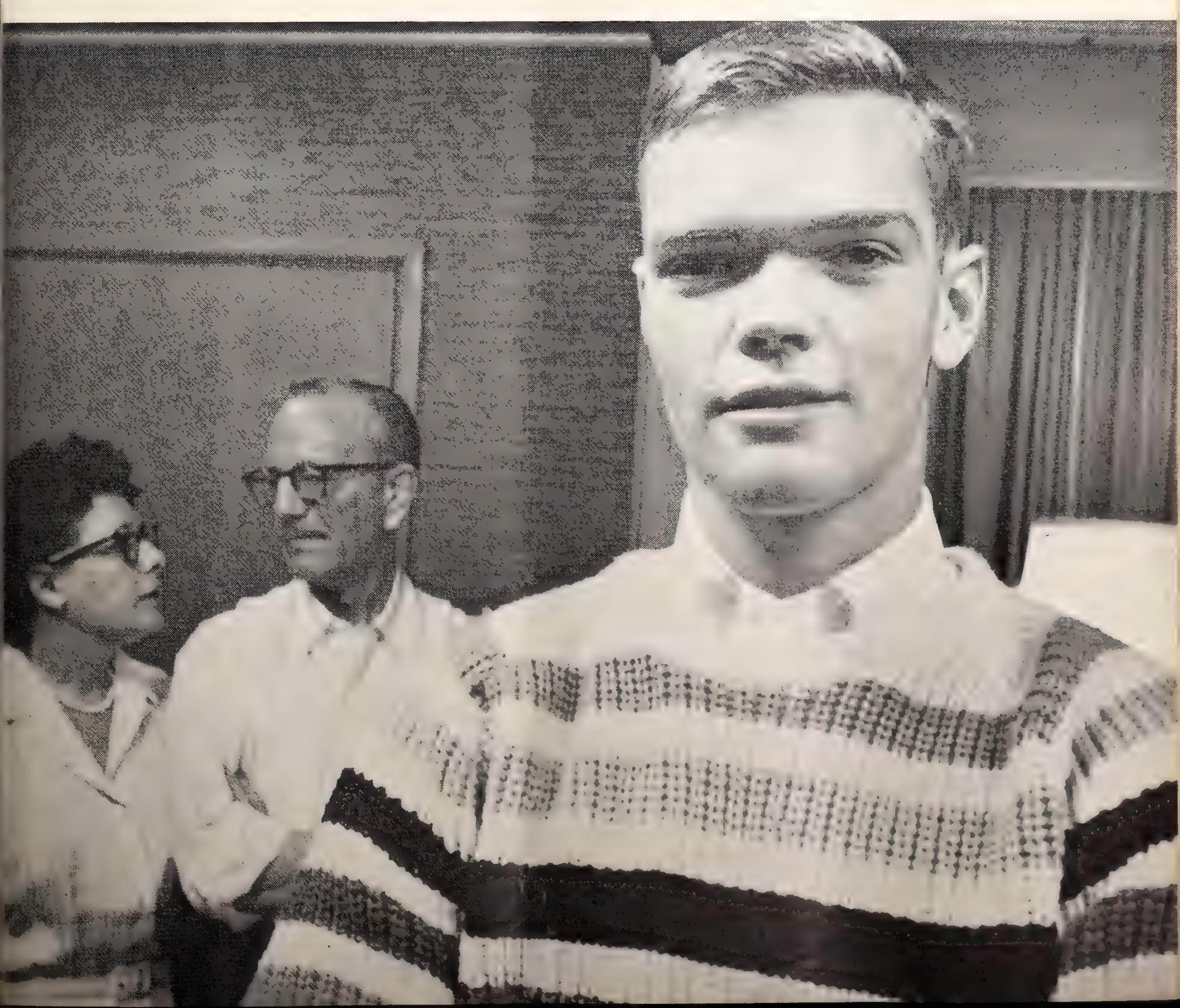
Marvin C. Bubbe

How do you get along with Dad and Mom? Have you had a good heart-to-heart talk with either of them lately?

You're not about to, you say. It's tough to discuss things with them. And besides you don't need to, you say. You've got your friends to talk to who are more interested in the same stuff anyway. And after all the future is out there—not very far ahead — when you'll have to stand on your own feet, think for yourself, make decisions, and carry some of the burdens of the world.

I think you're largely right. But I have been studying communication between young people and their parents for a long time. I've made some surveys of a few hundred teenagers. And I'm convinced that it is a problem.

Don't worry about it too much though, unless it is really a serious



problem for you personally or unless your parents are pretty upset about it. Only with about one-fourth of parents and young people is communication this bad; that's my guess. On the other hand, almost every young person, at least part of the time, has some difficulty in talking about certain subjects with his parents. Over ninety-eight percent of the young people I have surveyed admitted this to me. Some subjects are harder to talk about than others, of course. Some things are easier to discuss with Mom than with Dad—and the other way around.

I tested thirty-six subject areas of parent-child talk. Boys at about age fourteen averaged having some trouble with nearly half the subjects when talking with either parent. Girls of the same age struggled with about fifteen out of thirty-six topics on the average. Boys had more difficulty talking with their mothers; girls with their fathers. This seems to indicate that in most cases it is easier to talk with a parent of the same sex.

The toughest subjects to discuss with parents, I found, were sex, petting, late hours, misbehavior, marriage, courtship, etc. That's natural because these are pretty personal matters. One's feelings of shame or guilt or fear of consequences come right to the surface on such matters. It's true, of course, that a young person needs facts and good counsel about such subjects related to growing up and moving into adult relationships of engagement and marriage.

But a great many young people fail in their communication with their parents on these subjects and are very unhappy. Listen to this girl:

"During my four years of high school, it was extremely difficult for me to talk to my mother and tell her of my experiences. . . . I dreaded my mother's disapproval of my actions more than anything else; therefore, if I felt that she would not understand or approve of an experience, I would not tell her about it. Many times, after going on a beach party or picnic, I would come home and tell Mother that I had gone to a show. Nothing was ever morally wrong with the picnics, but I didn't believe Mother would understand that in this modern day it is all right to go with dates to some of these activities. As I learned later, I really was not a good judge of character. Mother knew I was lying and was hurt because I didn't take her into my confidence."

Charles M. Schultz, © 1961, by Warner Press, Inc.

"What do you mean, I don't look feminine? I have a ribbon in my hair, haven't I?"

This older boy reflects: "My communication with my parents was inadequate. In my youth there were often instances when I needed personal advice from my parents, but was unable to approach them. Various factors caused me to retract into a shell, and I could not bring myself to openly express my thoughts. My relationship with my father was as though we were both boarders at a rooming house; he had his interests, and I had mine . . . . I encountered difficulty in gearing my everyday speech to his, and I often found myself avoiding conversation."

I could quote dozens of cases like these—and worse. And I would put more of the blame on the older generation than on the youth. But the problem is not single or simple. One has to understand the parental side, too. Parents have a tremendous investment of effort, pain, sacrifice —even money—in each of their children. Before inflation it cost parents an average of $16,000 to rear a child to age sixteen; it takes at least $25,000 now.

Anybody with a "treasure" worth that much is going to hold on and guard it pretty closely. I think parents are sincerely interested in the welfare and protection of their children. And the money isn't all, by any means.

Even if parents are *mostly* to blame, there is cause for trouble on both sides. Communication is always started by one person, but if party number two doesn't respond, there can be no communication. With no conversation, the relationship between two people goes dead.

To aid you in better communication with your parents I would suggest several things you can do:

Keep in mind that parents went through this very struggle a few years ago. They have some wisdom from real-life experience.

Parents are sensitive beings with many delicate feelings and prejudices learned from hard bumps. Like you, they're touchy on some topics and have a hard time in talking about certain things.

Stay away from topics which set up violent emotions in yourself or others. Get help if needed on those strong feeling subjects from unrelated people, impartial but wise, such as your pastor, a teacher, the doctor.

You can get good answers from books but don't read junk. Ask the librarian to suggest good titles for your problem.

Prove your love by being responsible. Try to spend some time with parents. They're busy, but join them in tasks, play, and projects. Some freedom of talking will come naturally, and you'll get more opportunities to present your problems and feelings, to share your joys, and to get more of your needs supplied.

Do a lot of careful thinking. Understanding parents — or anybody else—and what they say is not easy. Trained diplomats sometimes need months or years to iron out little misunderstandings. You are young and new at the game. Be patient. *Think.*

Avoid anger like the plague! Be considerate of others' feelings. Courteous. Accept some limitations. Be modest in your requirements. Remember with appreciation what Dad and Mom have done for you. Give them credit when you can.

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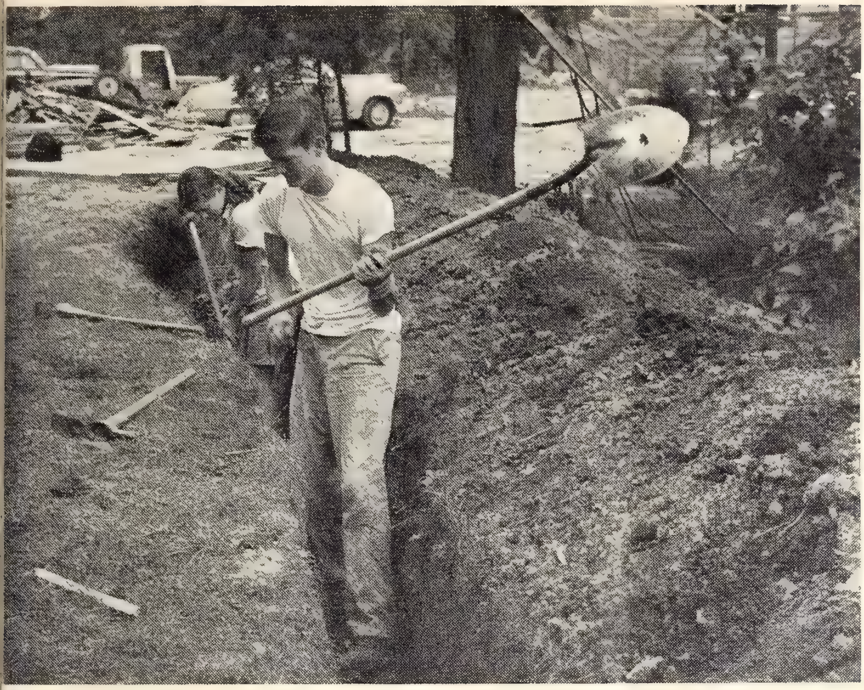

HOW TO SPEND YOUR SUMMER VACATION

Adolf Ens

'HE WELL-KNOWN ECONOMIST and ewspaper columnist Sylvia Porter varned in February that jobs will e hard for young people to get his summer, as a million more oung people reached the age of ixteen in the United States in 963 than in 1962.

Realizing that the greatest danger eenagers face this summer is idleess, Sylvia Porter gives two sugestions for young people who can et by without earning money:

Invest your time broadening your ducation through summer courses r learning valuable new skills. Many students take a high school, ocal college, or correspondence ourse during the summer, in anyhing from painting to modern nath. Others learn typing or shortand, take a driver education ourse, learn life-saving skills, or ake on a special do-it-yourself roject at home, like building a esk or boat or sewing a wardrobe.

Go into volunteer work. It can nean "the difference between a detructively dull and a constructivey busy summer." A variety of service experiences are available to volunteers. For information about summer service programs, write to the Board of Christian Service, 722 Main Street, Newton, Kan.; or to the Mennonite Central Committee at Akron, Pa., or at 50 Kent Avenue, Kitchener, Ont. If you are interested in helping at summer retreats and camps, write to your district or provincial retreat committee or to the Board of Christian Service.

Other opportunities for voluntary service may exist in your own community. Many local hospitals welcome volunteers to serve as "candy stripers." Mennonite homes and hospitals can use a variety of volunteer services. Or you may find in your own neighborhood other local service opportunities.

So if a job doesn't turn up, don't waste all summer looking. Instead, invest in a valuable training experience, either preparing yourself in some way to be of better future service, or by participating now in voluntary service in the name of Christ. The summer of 1964 will be one you'll remember.

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COVER

Plastic surgery straightens the paralyzed fingers and limbs left by the advanced stages of leprosy. Surgeons in India have devised this wire wheel to aid the healing.

CONTRIBUTORS

Howard A. Rusk writes a weekly column on medical matters in a New York newspaper.

Harold Peters, Route 1, Newton, Kan., has visited hospitals a number of times for treatment of arthritis.

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CREDITS

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THE MENNONITE

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EDITORIAL

by Harry Lefever

THE AROMA WAS tempting enough to bring people from blocks around to investigate. The Woodlawn Mennonite Church was having a barbecue. All afternoon and evening the chefs (a man's study group of the church) barbecued ribs and chicken while ladies and young people of the church served dinners.

This was the first time that the Woodlawn Church had had such a barbecue. No doubt many people in the community and in the church asked why the church all of a sudden decided to have such an affair. That is easy to answer. It was printed right on the tickets. Anyone who investigated learned that the barbecue was for the purpose of raising money for the college student aid fund. Several of the young people are of college age and plan to attend college in the fall. What could be a better way to show that the church is interested in helping fulfill these young people's aspirations than to offer them scholarships to pay part of their college expenses?

Raising money for a worthy cause was the obvious reason for the barbecue. But was that all? Well, everyone likes to eat. Just making available barbecued ribs and chicken with all the trimmings was a delightful thing in itself. Furthermore, church members got a chance to sit on the grass and chat. This opportunity to be together in a leisurely manner doesn't happen very often in the regular program of the church. It's good to meet each other once in a while in sport shirts and tennis shoes. After all, life isn't always lived in white shirts and pill-box hats.

All these reasons seem to make a barbecue worthwhile. However, there is still one thing that bothers me. Why was everyone so willing to work together for weeks, having late committee meetings, selling tickets, planning menus, making posters, and buying supplies? This all involved hard work and many frustrations. Yet why did everyone participate so enthusiastically in tasks that at home would have been plain drudgery?

Could it be that barbecues serve other functions besides the stated reason of raising money? Perhaps barbecues are one way that church members receive recognition for their part in the church. No one ever gets slapped on the back for his Sunday school attendance or his offering envelope. But those ribs! The men's group deserves a blue ribbon in barbecuing.

Perhaps barbecues are a way for church members to overcome their feelings of guilt. "I know I haven't been living quite right lately, and I know I should have been more honest in my intentions to become a church member. But now I'll just work hard to make the barbecue a success, and everyone will forgive me for my other weaknesses." These feelings aren't spoken, but perhaps we do feel that we can work out our salvation. Perhaps our consciences do bother us, and we think that by doing drudgery and sacrificing our time we can have our guilt relieved.

Barbecues for what? For many good causes, to be sure. But also for reasons that might be further discussed by the church. Are we satisfied in thinking that forgiveness of sins comes through sacrificing for the sake of a good cause? Does intensive activity really get us to understand each other, or are we only escaping the real problems we all face? Are we sure we want to substitute barbecues for more creative religious activity?

The next congregational meeting will be a time to discuss the place of barbecues in the life of the church. Come prepared to defend or defeat the planning for the second Woodlawn barbecue!

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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CHRISTIANS SHOULD DRIVE LIKE CHRISTIANS

Gordon R. Dyck

One morning three years ago, we all prayed for the safety of one man—Commander Alan Shephard. For fifteen tense minutes little entered our minds as the rocket stages separated, the capsule fell free, and the astronaut returned to the earth beneath a brilliant parachute of red and white ribbon. Everything was A-OK. Relief swept the country. Few remained unconcerned for the safety of this one man.

But on this same day automobiles killed over 100 people and injured 4,000 more.

Commander Shephard's flight crowded the front page of every newspaper in America. But the death and hospitalization of over 4,000 people was not news. Why? It happens every day!

"An accident statistic is a single human tragedy multiplied to the point of indifference," says Howard Pyle, president of the National Safety Council. But each traffic death hurts the lives of many people in a tragic way.

In World War II, 115,246 American soldiers died in action. But during the same time three times as many people at home died in all kinds of accidents, most of them auto accidents.

How can the church be silent in the face of this slaughter? Why is the Mennonite church so indifferent? We are sensitive to war's death toll. When we read, "Thou shalt not kill," we think of armed soldiers peering out their foxholes. We do not think of the well dressed man at the steering wheel of a high powered car peering through a tinted wrap-around windshield. But after sixty years of auto driving, people with steering wheels in their hands have killed and crippled more Americans than by guns in over 200 some years of our history.

But you say, "Killing on the battlefield and on the street are different. On the battlefield a person aims to kill, while on the road death is the result of an accident."

Most Always Carelessness

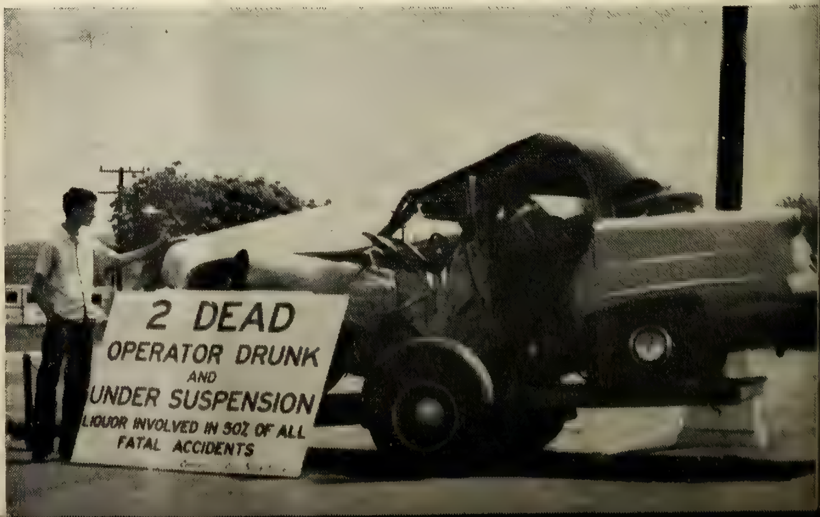
Yes, some traffic accidents are really accidents. They are really no one's fault. Certain risks and dangers are bound up with the use of motor vehicles. But the problem is, most traffic accidents are caused by the carelessness of men. In ninety-five percent of all accidents the driver behind the wheel was the major cause. Most of these result from carelessness.

If we want to cut down highway slaughter, we now know where to begin. Mechanical improvements have little to do with it. Safety glass, padded panels, seat belts, and power brakes have made their contribution. It is still the driver who nullifies their effect by a combination of speed and carelessness, thoughtlessness and lack of consideration.

The main place for improvement is in the man or woman or youth who sits behind the wheel. High school driver training courses are helping our young people. Here they learn about the effects of alcohol. In more than one-half of all accidents, one of the drivers has been drinking. They also learn how much more dangerous it is to drive with one arm than with two. Public safety education by billboard, radio, and television supports this training.

But it is going to take more than education. Our country's traffic accident problem veils a moral issue. More than anything else — more than motor or brakes—the behavior of a car reveals the character of the person who sits behind the wheel. When sloth, greed, anger, and pride ride in the driver's seat, these are exactly the attitudes which the car expresses in the thirty mile speed zone, at the stop sign, or behind the driver making a left turn.

An Oklahoma traffic policeman says, "I have investigated many traffic accidents in which there was no apparent cause for the mishap other than a driver losing his temper. These are not mental cases—no, just a case of a driver losing his temper to the degree that he lost complete control of his judg-



he automobile has made us all neighbors

ent and complete sight of his reonsibility. A person who is subct to fits of uncontrollable anger not a fit person to drive a car."

I agree with this policeman. He aces the ball squarely on the alley attitude, which makes driving a r a matter of Christian principles.

A Christian should drive like a ristian. Remember the answer ich Jesus gave the lawyer who ked for the first and greatest mmandment. Jesus answered, ou shall love the Lord your God . and your neighbor as yourself" uke 10:27). This ties into a bune all the commandments of God. t's apply this to God's people our day.

Let's ask, "And who is my neighr?" Is he the unknown motorist th California plates who drives rough our town? Is he the man the approaching car, whom we ver see and who fails to dim his hts as he passes?

eighbors via the Automobile

The answer which Jesus gave is good in our day as it was in His. Vho is my neighbor?" It was then at He told the story of the Samaran traveling on the Jericho road. s, road conditions have changed nce then, but the point of Jesus' ory remains the same: Everyone u meet on the road is a neighbor u can love.

Do we understand this? Perhaps is the task of today's church to terpret the concept of neighbor. e is no longer the man next door, indeed Jesus was also denying in is story of the Good Samaritan. e automobile has made us all ighbors. We are all involved in e another. The man from New rk who falls asleep at the wheel the turnpike today is my neighr. A careless driver from Chicago ay hit a car from Montana, which jumps the divider and rams another car killing a family from Albuquerque.

The great moral question is: "Is a man our neighbor even if we do not know his face or the place from which he comes?" Yes. Christian faith should make us feel just as responsive to these unseen neighbors as we are responsive to our unseen God.

And love on today's streets and highways means plain thoughtfulness—it means not crowding your neighbor's car on the highway, it means slowing down to allow someone to enter the heavy traffic from a side street, it means driving defensively and alertly in anticipation of some driver's unexpected start or stop or turn.

How Christ Would Drive

Can you picture Christ driving a car? Offhand, we might think that He would only walk, but I suspect that He too would take advantage of the convenience of modern transportation. It is possible to get a picture of the kind of driver He would be with a quick review of some of His teachings.

When the devil took Jesus to the pinnacle of the temple and asked Jesus to cast himself down for God's guardian angels would certainly take care of Him, Jesus replied, "You shall not tempt the Lord your God" (Matt. 4:7). Today the devil might well tempt Him to melt the blacktop with speeds beyond the speed limit, because God's guardian angel would certainly take care of Him. But He would reply the same, knowing that the angels that guard us when we drive usually retire at 65.

And Jesus is the one who gave us the rule which is basic to all rules of the road—the Golden Rule. "Whatever you wish that men would do to you, do so to them" (Matt: 7:12). He set the highest value on human life for He said, "Why, even the hairs of your head are all numbered" (Luke 12:7). He would not pass on a curve, or a hill, or at an intersection, or pass a long string of cars on a crowded road to serve some small selfish interest at the expense of danger to the lives of His neighbors.

And He would take care to set a good example for teenage drivers for He said, "But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea" (Matt. 18:6). He set such a high value on children, that I feel certain He would take special care in driving near a school or where children were playing.

The Master would not be overly critical of the other fellow's driving. You remember he said, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Matt. 7:3).

And just one more thought—He would not shout at the other fellow who makes a mistake in driving, "You fool." For it was He who said, "Whoever says, 'You fool!' shall be liable to the hell of fire" (Matt. 5:22).

We bear the name of Christ. When you get into your car, you still bear the name of Christ. We all need to make the name which we bear become more evident in our driving habits.

The two largest nations on earth have the deadliest missiles poised at each other. At history's end we may discover that another weapon has brought more destruction and death than any military missiles designed for that purpose. These are the four-wheeled missiles we drive on our highways.

How the Baptists Came to Russia

AFTER A REMARKABLE GROWTH, A LONG TIME OF TESTIN

Larry Kehle

THE BAPTISTS IN THE Soviet Union trace back to the late 1700s. Three forces brought the Baptist witness to Russia.

The first was the movement of the Mennonites from Prussia to the productive steppes of the Ukraine in the eighteenth century. The nearby Russian village communities provided fertile fields for the Mennonite evangelistic fervor.

"Town meetings frequently became preaching services," reports Robert G. Torbet, a Baptist historian. After the 1860s groups of peasants dissatisfied with the Orthodox Church turned to Bible study groups that met in private homes. These periods of worship were called *Stunden* and the participants *Stundists.*

This movement developed under the influence of Mennonite and Nazarene colonists in Russia. Michael Ratushny, a *Stundist,* later became a Baptist leader.

Molokans and Evangelicals

A second source was a Quaker-like sect in Georgia called the Molokans. In the 1860s this group came under the influence of a German Baptist named Martin Kalweit. A gifted young Russian, Basil Pavlov, was converted through Kalweit's ministry and became a leader of the group. The Ratushny and Pavlov groups united in 1884 to become the Russian Baptists Union.

A third stream in the Baptist movement was led by Ivan Prokhanov, a Baptist convert from the Molokans. He did not wish to work with the Russian Baptist Union. He was unable to accept their rigid views. He preferred the name "Evangelical" to "Baptist." His group consisted mostly of well-to-do people. This was a dynamic movement. Its membership jumped from 8,500 to 250,000 between 1914 and 1923.

During the First World War many Russian Baptists refused to fight, although they were prepared to do noncombatant work.

In some respects, says Torbet, the Soviet regime which assumed power after the revolution of 1917 was a boon to the Baptists. Under the Bolsheviks they had more freedom to carry on their evangelistic work than under the Czar. Between 1914 and 1923 the number of Baptists increased from 100,000 to one million.

In appraising this remarkable growth, Dr. Rushbrooke, a British Baptist leader, says, "It is safe to say, when comparison is made with the membership of the churches before the war, that in no country of the world has there been proportionately such an increase."

The Bible has always had an important place in the life of Baptists. In 1926 the All Russian Evangelical Christian Union published an edition of the Scriptures from plates sent by the American Bible Society.

Publication and distribution of the Bible is restricted but it is still going on. In 1957, 10,000 copies were printed by All Union Council of Evangelical Christian Baptists from engravings sent by the American Bible Society. At present parcel post and freight shipments of Bibles are not admitted to the Soviet Union.

By 1929, the Baptists were "tasting the full bitterness of governmental suppression of religion." Hundreds of Baptists and Evangelical church leaders were arrested, disfranchised, deprived of food tickets, forbidden to teach their children except at home, forbidden to distribute Bibles, and forbidden to hold worship services in their churches. A Government decree that year forbade all forms of religious activity outside the church. The days of evangelism in the market places and on the streets were over.

The End of Evangelism

For three years following the 1929 decree, Christians suffered continuous persecution. In these years the Soviet Government was forcibly introducing collectivization. This aroused the hostility of the Baptist village folk. They saw collectivization as a threat to their individual way of life and a blow to their material wealth.

World War II brought a temporary thaw in the Soviet Government's attitude toward the churches. Journalist Maurice Hindus reports, "Only on the outbreak of World War II did the Kremlin make peace with the Baptists as well as with the Orthodox. They were all Russians now, fighting the common enemy for survival. Like other Russians, Baptists fought and died in World War II.

New Contacts with the West

Since the 1950s direct contacts between Western churchmen and Russian Christians have taken place. In 1951 a group of British Quakers reported that there were an estimated 400,000 Baptists and 4,000 meeting places in Russia.

The post-Stalin years lessened the pressure on the churches. Peter J. Dyck told the Seventh Mennonite World Conference, "It is true that the blind terror of the Stalin era is gone. The secret police no longer haul people from their beds at night and deport them to Siberia. . . . The reins have slackened, but the driver still has them in his hands and he has not gone to sleep. . . .

"The Soviet Government is afraid that when persecution becomes too severe, it may drive the church underground beyond its reach. Thus it is understandable that *Pravda,* Russia's leading Communist newspaper, quoted Premier Khrushchev as saying, 'Being atheists does not give us a right to insult religious feelings of churchgoers' and *Pravda* went on to say that unfortunately not all Soviet publications remember this advice,' but concluded the same article by confirming that the party's final aim is the liberation of all citizens from the poisonous influence of religion.'

"To hasten the day of such liberation, all possible tactics are used. The new publication, *Science and Religion,* has been launched which not only tries to prove the folly and poisonous effects of religion but in its own words, 'this journal attempts to sic the Orthodox believers on the sects (Baptists, Mennonites, and others) and the sects on the Orthodox Church.' "

"The church in Russia is growing. Open evangelism is, of course, not possible but believers are encouraged to have personal dialogue with individuals about Christ and His church. The preaching is largely of devotional character with a strong eschatological emphasis, but many lives are changed by it."

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

NEWS

Massacres Bleed Two African States

The first part of this report is from Presbyterian Life, *Mar. 15.*

GENOCIDE IS BEING attempted in Africa. An anguished letter from an American missionary, Norman Wingert, Director of Protestant Aid in Burundi, reported widespread slaughter of members of the Tutsi (Watusi) tribe in the new African states of Rwanda and Burundi. Both countries are contiguous, are located east of the Congo, are each about the size of Maryland. The slaughter had been going on, he said, "for weeks." Wingert wrote, in part:

"A missionary in a neighboring country told me that a reliable friend of his sneaked across to see what a disturbance was about, found a pile of 150 bodies heaped together. The same missionary told me that at one of his missions in Rwanda, a young lady of the congregation there was to have been married on the day when the grounds were invaded. On the very day she was to have had a Christian wedding, her intended husband was killed, also her father and her brother, and the girl was raped.

"Another missionary told me that some days ago she was in an office in Kigali, the capital of Rwanda. Everything seemed normal; children were playing outside. Later she learned that at the very time she was in the office, there were fifteen executions at the square. At another mission, an African houseboy answered the knock on the door. He was shot down when he opened. The other servants refused to get the body; the body lay there for some days. A very reliable person told me today that men, women, and children are being clubbed into unconsciousness, and then buried. . . . One man came to after burial, dug himself out, and went to a mission station."

The Tutsi people once enjoyed the status of aristocracy in the area east of the Congo, then under a Belgium protectorate. But since Rwanda and Burundi have achieved independence, the Hutu people, who vastly outnumber the Tutsi and were once Tutsi vassals, have proceeded on a course of terror and murder that can only be called genocide. Tutsi refugees flee Rwanda to Burundi into refugee camps. The Tutsi have on occasion mounted retaliatory raids which may have salved pride but also powerful Hutu people. In 1962, it was estimated that there were 350,000 Tutsi and more than two million Hutu. The Rwanda government has to date not admitted the inter-tribal warfare, and according to our missionary source, is unable and perhaps unwilling to halt the violence.

Elspeth Huxley, writing in The *New York Times Magazine* February 23, sees the Hutu retaliation against the Tutsi as part of the total African picture. Mrs. Huxley asserts that the new ruling class in these, as in all African states, revolt indiscriminately against former overlords, whether they be European or African, white or black. Under the blanket theory of social revolution, some hope can be held out for a future period of stabilization and racial calm. What is ignored by such a theory is the fact of attempted genocide.

Foreign missionaries and workers are concentrating all of their attention on caring for and feeding the more than 21,000 Tutsi refugees who have fled Rwanda into Burundi. The United Nations High Commissioner's office has had representatives in the area on unofficial fact-finding missions. The refugee problem in itself is so large and complex that no solutions to the total problem have been suggested And in the meantime the slaughter continues.

The second part of this report expands on the work of Mennonites in this context.

The Protestant Alliance of Burundi and Rwanda appealed to the churches of the world for assistance during this critical refugee and famine situation. In May, 1962, the Mennonite Central Committee executive committee approved sending a couple to Burundi in cooperation with Church World Service (National Council of Churches) and the World Relief Commission (National Association of Evangelicals) The three agencies, representing forty million Christians in the U.S and Canada, agreed to establish a single line of relief instead of three parallel and duplicating lines.

The project became a cooperative venture with three main objectives aid to the refugees; support for the two dozen Protestant missions some of which were hard pressed to care for the refugees who had encamped around their mission buildings; and material aid to in poverished government ministries.

Veteran Mennonite workers, Norman and Eunice Wingert, were chosen for this assignment. Church World Service and World Relief Commission share the full cost of the Wingerts' support and also contribute toward program costs. The program is administered from stateside by the World Relief Commission. The Wingerts arrived in Bujumbura, (formerly Usumbura), Burundi's capital, on July 18, 1962.

One of Wingert's first major undertakings was to secure an agreement with the Burundi Government permitting the duty-free entry of relief supplies. This agreement is required by the United States for the importation of surplus commodities.

As of mid-March, 1964, over a million pounds of food, clothing, drugs, and surplus foods have been received in this landlocked country. Three-fourths of this amount consisted of U.S. government surplus commodities. The other quarter was donated goods; beans from CROP, vitamins and medicines, meat and bundles for leprosy patients from MCC; clothing, bedding, and blankets.

Local African Protestants also have a program of their own. This consists of several sewing groups and a distribution program among neglected refugees in the slum area of Bujumbura. They are the poorest of the poor. Much of the clothing received has been distributed by Eunice Wingert.

Seven Singer sewing machines were purchased for the purpose of initiating sewing classes. In one class a large group of women learn the basic arts of sewing; another class is for women of the neighborhood, among them wives of government officials who wished to learn sewing; and a special intensive course in sewing for young widows and unmarried girls. This latter group made 400 uniforms for leprosy patients. They were paid fifteen francs a day for making the uniforms.

In Bujumbura something like a thousand people live who are physically handicapped and who cannot afford correctional surgery. Some have lost the use of the upper part of their bodies. Others have lost the use of limbs but do have normal control of arms and hands therefore are capable of learning a trade. A special project teaches sewing, shoe-making, and chair-caning.

Paxmen Gilbert Unger and Abe Penner arrived in Burundi in September, 1962. They are located at the Nyankanda Leprosarium which is 125 miles from the capital. Their work is to assist in general mechanical duties and maintenance. Among other things, they have installed a hydro-electric plant with generator and transformer.

A third Paxman, Lavon Welty, arrived in Bujumbura in September, 1963. He has been occupied with language study and with assisting Wingert.

Mission work in Burundi is growing more difficult and complex. The shortage of seasoned personnel, appeal of new ideas, the freedom spirit, nationalism, and the winds of change have outdated traditional patterns of mission work. However, opportunities are many.

A news item from Ecumenical Press Service states: "A recent survey of the medical situation in Burundi has disclosed that there are only twelve doctors serving the whole country, with a population of two and a half million. This . . . includes . . . Protestant missionary doctors . . . Roman Catholic, and government doctors. The need for further reinforcements is urgent . . . Because of the shortage of nurses, it is feared that some hospitals may have to be closed . . . Teachers are so urgently needed that the Mission's council is taking the unprecedented step of calling for short-term volunteers."

BEDSWORTH NAMED EDC HEAD

Delegates to the Eastern District Conference, held April 30-May 3 in the Hereford Church of Bally, Pa., elected Curtis Bedsworth, pastor of First Church, Huntingdon Valley, Pa., as district president for the new conference year. John Sprunger, pastor of Church of the Good Samaritans, Holland, Pa., was elected vice-president; Henry Grimm, pastor of Hereford Church, Bally, was elected secretary; and Paul Detwiler, of New Britain, Pa., was elected treasurer.

The area of race relations was of particular interest and concern to delegates as they noted that various communities where Mennonite churches are located at present are all-white because of city ordinances or social pressures. Edgar Metzler of the Mennonite Central Committee served as resource person in a discussion on the race situation. The district hopes in the future to provide some help to local churches in race and cultural relations.

New members elected or members re-elected to various district committees are as follows: Business Administration—Osmund Fretz, Sellersville. Program—Chester Mill, Blooming Glen. Education and Publication—Alvin Beachy, Souderton; Frank Ward, Schwenksville; John E. Fretz, Telford; Irvin Richert, Quakertown. Ministerial — Ward Shelly, Lancaster; John Sprunger, Holland; Curtis Bedsworth, Huntingdon Valley. Missions — David Whitermore, Lansdale; Ronald Krehbiel, Bedminster; Abraham Schultz, Richfield; Wilmer Denlinger, Quakertown. Peace and Service —Alvin Beachy, Souderton; Roy Clemmer, Souderton; Ernest Neufeld, Philadelphia.

Men-O-Lan Board of Managers—Melvin Clemens, Sellersville; Walter Landis, Quakertown; LeRoy Weidner, Allentown. Mennonite Home for the Aged Board of Managers—Arthur Rosenberger, Quakertown; Henry S. Detwiler, Souderton; Erwin Wasser, Souderton. Bluffton College Trustees — Amos Hunsberger, Bechtelsville. Retreat—Robert Gerhart, Quakertown; Marvin Wasser, Telford. Mennonite Men — Abram High, Norristown, president; Linford Good, Bowmansville, vice president; John Fretz, Telford, secretary; Oscar Frei, Quakertown, treasurer. Women's Missionary Association—Mrs. Byron Spallinger, Collegeville, president; Mrs. Harvey Bauman, Coopersburg, first vice-president; Mrs. Richard Simmons, Bally, second vice president; Eleanor Frei, Kellers Church, secretary; Mrs. Elsie Slotter, Souderton, treasurer. Mrs. Betty Meyers, Riegelsville, Bluffton College Advisory Council; Mrs. Wilmer Rush, Quakertown, Home for the Aged Women's Committee.

TUITIONS SALARIES STUDENTS BUILDINGS EXPAND AT BLUFFTON

The Bluffton College Board of Trustees has made a number of far-reaching decisions at its recent semiannual meeting. These includ-

MENNO SIMONS PLAQUE AT WORLD'S FAIR A plaque reading: Menno Simons/ 1496-1561/ Reformer in the Netherlands and North Germany;/ Pioneer for Religious Toleration, Believer's Baptism, and Christian Pacifism/ Faithful Witness to Jesus Christ/ The Mennonite Churches/ is located on one of the thirty-four columns at the Protestant Center at the World's Fair. It is being sponsored by the General Conference Church, the (Old) Mennonite Church, and the Mennonite Brethren Church. The columns are dedicated to pioneers of the Protestant movement. They border an elliptically-shaped forecourt containing a fountain and tower with cross. An information center, displays, lounges, and a chapel are in the Protestant and Orthodox Center. The Charred Cross of Coventry is located in a music garden at the rear of the building.

ed new plans for the development program, acceptance of the retirement plans for President L. L. Ramseyer, adoption of the largest budget in the school's history, and election of new officers.

The board approved plans for an application for government funds for buildings and additional dormitories not included in the current development program. Preliminary plans for expansion of the college library were approved. This four-floor addition will double seating capacity and triple book capacity. Expectations are that actual construction can begin in the late summer.

If government funds can be obtained, Berky Science Hall will be expanded and remodeled. Two new dormitories in use during the past two school years are now filled almost to capacity.

The budget adopted was $905,495. This is the largest in the history of the school, exceeding last year's budget by $119,420. Much of this is demanded by the increasing size of the student body, with proportionate costs in many areas.

New officers of the Board of Trustees were elected. Oliver D. Diller, Wooster, Ohio, was elected as chairman, replacing Elmer W. Baumgartner who was absent due to illness. Baumgartner, Berne, Ind., has been chairman since 1951. Roland M. Bixler, Woodbridge, Conn., was elected as vice chairman.

The board approved an increase in tuition, bringing it to a total of $820 for a year. A revised scholarship and grant-in-aid program was also adopted. Additional honor scholarship help will be granted according to need.

Faculty salary increases of varying amounts depending upon rank were also approved, ranging from three to twelve percent, effective during the coming school year.

The dean, Robert Kreider, gave statistics showing the steady increase in the past ten years from 228 college rank students in 1955 to 529 this year, with some increase in every year during the period. Some decrease in the number of commuters and the number of married students was also noted.

Tabulations prepared by the director of admissions, John Purves, shows a gradual increase both in the number and percentage of General Conference students from the Central and Eastern Districts attending Bluffton College. The number has increased from 111 in 1959-60 to 147 in 1963-64. The percentage of General Conference students attending Bluffton when compared with those attending all colleges has gone up from 39.9 percent to 43.6 percent in the same period.

RUSSIAN BAPTISTS MISS KANSAS FIVE STATE TOUR BEGAN MAY 18

Kansas was scratched from the itinerary of Russian Baptist Church leaders who are visiting American Mennonites this month. Intercession from Kansas Senator Frank Carlson failed to sway the State Department in its refusal to allow the Russian visitors into the central Kansas Mennonite communities.

As a result, the Russians will visit Mountain Lake, Minn., instead.

Restrictions from the Russian side have cut the visit from three weeks to two weeks. The visit has also been advanced by one week. The four Russian leaders arrived on Monday, May 18.

The tentative itinerary as released by the Mennonite Central Committee who is hosting the group is: May 19, Lancaster County, Pa.; May 20-21, Baptist Jubilee Convention, Atlantic City, N. J.; May 22, Scottdale, Pa.; May 23-24, Elkhart and Goshen, Ind.; May 25-26, Bluffton, Ohio; May 27, Chicago (Woodlawn and Bethel churches); May 28-29, Mountain Lake, Minn.; May 30-31, Franconia, Pa., or Ontario.

Details about the Canadian visit are uncertain at the moment since it is not certain whether the recent restriction of the visit to two weeks included only the United States portion of the tour or the total tour which was to include Canada.

The United States limits the freedom of movement of Russian visitors because the Soviet Union restricts American visitors in the same way. Other stops on the Baptist itinerary are also in so-called restricted areas but the special permission from the government denied for the Kansas visit was forthcoming.

Accompanying the Russian delega

tion will be Edgar Metzler, executive secretary of the Mennonite Central Committee Peace Section, and Adolph Klaupiks, of the Baptist World Alliance. Klaupiks will serve as the group's translator.

The Russian churchmen represent the All Union Council of Evangelical Christian Baptists. Members of the group are Ilia Ivanov, Ivan Motorin, and Michael Zhidkov, Moscow; and Anatolij Kiriuchatsev, Leningrad. (For further information on the tour see *The Mennonite,* May 12, page 316.)

SEMINARY TO BUILD CHAPEL

Ground will be broken for a chapel at Mennonite Seminary in June. Original plans called for a worship unit when the campus was located in Elkhart, Ind., in 1958. Lack of funds postponed construction. School devotions and meetings have been held in a library room.

Plans for the new building have been drawn up by architect Charles Stade. He also designed the new campus at Oakbrook, Ill., for Bethany Theological Seminary.

Mr. and Mrs. Sam Ediger and Mr. and Mrs. Olin Schmidt have offered their services for the building project. They will be joining the seminary family for the summer and following year. The Edigers of Buhler, Kansas, and the Schmidts of Inman, Kansas, are skilled contractors and carpenters.

Members of the development committee who have interpreted seminary needs for the architect are Harry Martens, chairman; Erland Waltner, S. F. Pannabecker, Ross T. Bender, Peter Ediger, Elmer Baumgartner, and Orlando Schmidt.

CHILDREN'S CHOIR SEMINAR

The Choristers Guild, founded fifteen years ago by Ruth Krehbiel Jacobs, is sponsoring a children's choir seminar at Indianapolis, Ind., from June 15-19. The meetings will take place on the campus of Indiana Central College.

Classes and demonstration rehearsals led by prominent children's choir leaders will meet each day. New music and teaching materials will be studied. Included on the faculty are: Mrs. Nita Akin, accompaniment for children's choir; Mrs. Louise Curry, using various arts with children; Mr. and Mrs. John Kemp, rehearsal techniques; and Mrs. Nancy Tufts, new anthems for children. D. Elton Trueblood will speak at the closing banquet on Friday evening.

For further information write F. L. Whittlesey, Executive Director of the Choristers Guild, 440 Northlake Center, Dallas, Texas 75238.

NURSERY SCHOOL SEEKS AIDES

Two volunteers are needed to assist in a day nursery which opens in September in Markham, Ill. Those applying need not have professional experience. Volunteers will be trained on the job.

The project is a new type of ministry to the city. It aims to serve as an outreach of the church and meet the need of the community for competent day care of preschool children. It will also serve as a contact with small children.

Mrs. Paul Selman, the former Carol Whirledge of Goshen, Indiana, will serve as director. Mrs. Selman, who has taught nursing, lives in nearby Chicago Heights. Both she and her husband, a public school teacher, are members of the Markham Mennonite Church. The Selmans have two children. This summer volunteers will prepare for the school's opening by building play equipment and putting up fences.

The Markham project is being sponsored by the General Conference voluntary service office, the Central District Mission Committee (the Central District is allocating $1,000 for the project), and the Markham Church. Fees will be charged for the care of each child.

Among other openings this fall is one in Africa. Children of General Conference Mennonite missionaries in the Republic of the Congo will attend the American School for Children in Leopoldville. A husband-wife team is needed to serve as house parents for about ten to twelve children in a hostel in Leopoldville. More information is available from the Board of Christian Service, 722 Main St., Newton, Kan.

PACIFIC GROUP MEETS IN IDAHO

Jacob T. Friesen, of Bluffton, Ohio, will be the principal speaker at the annual business sessions of the Pacific District Conference, June 4-7. The conference will be held in the First Church of Aberdeen, with the theme, "Diligent Teaching."

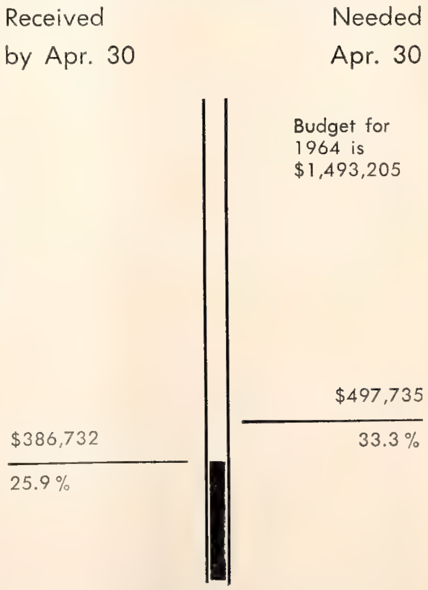
The first session will open Thursday evening, June 4, with a sermon by the conference president, Lyman Hofstetter. Small group discussions are planned to accompany business sessions and reports.

A group of Negro students from Idaho State College will share experiences on a panel in the Friday afternoon Mennonite Men's program. Their subject will be: "What It's Like to Be Black"; discussion will follow the panel presentation.

The Women's Missionary Association will bring the Saturday evening program, and Jacob Friesen will preach the Sunday morning sermon. A Bethel College quartet is presenting a music program in the evening.

Delegates are invited to visit the Aberdeen retreat grounds either the day before or after the conference. Palisades Mennonite Camp is located in the Targhee National Forest, about 125 miles from Aberdeen, and local Mennonites are offering transportation to and from the retreat grounds.

CONFERENCE STEWARDSHIP



To date $386,732 or 25.9 percent of budget has been received in support of the General Conference program. Percentage-wise this is almost exactly the same figure we reported a year ago. Opportunities for service and evangelism in our world continue to challenge the faithful. You participate in this worldwide mission through your prayers and financial contributions. *Wm. L. Friesen, Conference Treas.*

VIGIL FOR RIGHTS BILL BEGINS

The following report was written by Henry A. Fast, Board of Christian Service executive secretary.

National leaders from Catholic, Jewish and Protestant faiths (6,500 of them) gathered in Washington, D. C., on April 28, for a great convocation on civil rights. This was truly a memorable and historic occasion.

It was an overflow audience that gathered there, coming from many states. Religious leaders of stature spoke on racial issues. All of them rooted their messages deeply in the teachings of the scriptures (Old Testament and New).

Most stirring and deeply moving, however, was the singing of an interreligious and interracial choir of 200 voices. In their rendition of the National Anthem, "He Watching Over Israel" (Mendelssohn), and the Negro spiritual "Done Made My Vow" one caught a vision of the America that God intended, where men of all races, creeds and conditions of life combine to create a symphony of human living and human effort that praises God and blesses man.

That such an august body of religious leaders could gather almost spontaneously and speak almost with one voice their moral and spiritual concern for racial equality was not lost in Washington or the national press. Its impact was felt in the halls of congress and in the Senate whose leaders were present at the convocation. Most gratifying, however, was the fact that this was but the beginning of a prayer vigil that will continue until the civil rights bill is passed.

The morning following this great convocation a smaller group was selected to convey to President Johnson the concerns of this assembly. In this visit to the President I was invited to participate. The group grew to number about 150, larger than originally planned.

I was fortunate in securing a place only about fifteen feet from where the President later spoke. He received a tremendous ovation as he entered. Then Archbishop Patrick O. Boyle addressed the President in behalf of this interreligious convocation. He voiced the deep moral and spiritual concern regarding civil rights that had brought this group together.

President Johnson responded with an address of perhaps fifteen minutes. He indicated that the issue of civil rights was to him indeed the greatest moral issue facing our country today. Legislation does not create morals. It simply makes effective the moral will of the people. If civil rights legislation is to be effective then religious bodies and religious leaders must vigorously seek to create the moral and spiritual atomsphere that will make justice, freedom and human dignity operative on the local level. His address had a religious undertone and emphasis that made it sound almost like a good sermon.

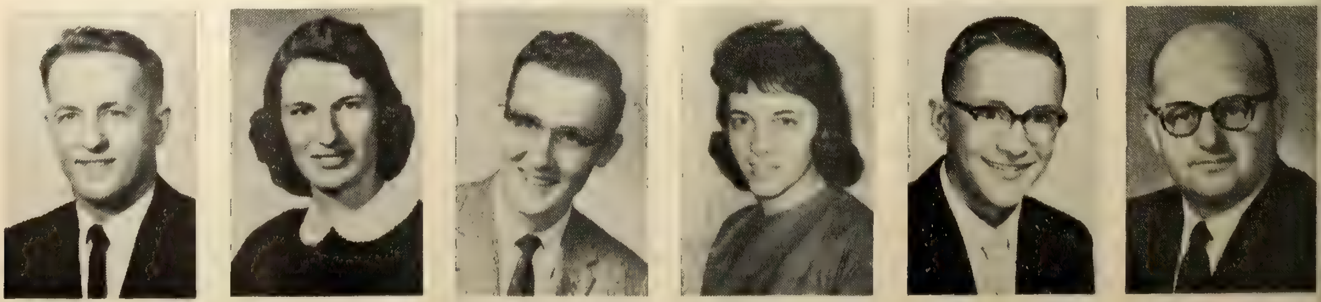
The audience showed its appreciation by a prolonged standing ovation. When President Johnson finally moved to the door the crowd pressed around him. I was fairly close but I did not see how, without rudeness to someone, I could even hope to touch the hem of his garment. Then to my surprise he turned and passed so close to me that I inevitably stretched out my hand and he gave me a good man-sized handshake. I reciprocated and said "We are all for you" (meaning on the civil rights issue).

I figured this was as high as I could achieve in this White House visit. So I edged my way to the door and checked out my coat and hat. I proceeded promptly to the front porch and lo and behold the President was there smiling and shaking hands with this outdoor crowd. Before I could pass out of the vestibule the President headed my way. When he caught sight of me he reached out his hand and I gave him a firm handclasp.

Well, who could have guessed that this would happen to me, shake hands with the President of the U.S. twice within ten minutes. Who would wash his hands after that? Never once did he inquire whether I was a Democrat or wished to become one. I would like to add, however, as a tribute to President Johnson that in his attitude toward his guests he displayed a spirit of democracy that truly reflects honor upon the term and the idea.

How did I happen to participate in this convocation? Invitations to participate had reached our Board of Christian Service office some time ago. When it was discovered that the convocation was scheduled only a day earlier than the Eastern District Conference which I was scheduled to attend, it was suggested I arrange to participate in this convocation. This visit to Washington I combined with calls on Senators Carlson and Pearson from Kansas, the Congressman Garner Shriver from our Kansas district, urging that we were concerned that a strong and meaningful bill on civil rights be passed. I was assured that they shared our concern. I also attended some of the Senate debate and briefly sat in on a hearing of the proposed Becker amendment to the Constitution.

John and Evelyn Bertsche; James and Shirley Gerhart; Jack Norr; Archie Penner (Workers).



CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

June 18-21—Northern District Conference, Mt. Lake, Minn.

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Northern

May 24—Freeman (S.D.) Junior College Baccalaureate Services.

May 29—Freeman (S.D.) Junior College Commencement Exercises.

Western

May 24—Bethel College Commencement, North Newton, Kan.

May 30—Western District Youth Fellowship Spring Holiday, Camp Mennoscah.

WORKERS

John and Evelyn Bertsche, Meadows (Ill.) Church, have accepted a two-year assignment under MCC to serve at Hospital Grand Riviere du Nord, Haiti. Bertsche is a medical doctor.

James and Shirley Gerhart, of East Swamp Church, Quakertown, Pa., will serve under MCC-VS at Junior Village in Washington, D. C.

Jack Norr, Salem Church, Kidron, Ohio, has entered MCC-VS at Akron, Pa. He will assist the production room manager.

Archie Penner, Steinbach, Man., has accepted an appointment as Interim Professor of Greek and New Testament at Mennonite Biblical Seminary. He received his Bachelor of Divinity degree at Goshen College Biblical Seminary and Master of Arts degree in New Testament from the Wheaton College Graduate School. Since 1961 he has been enrolled in the Graduate School of the University of Iowa and is a candidate for the Doctor of Philosophy degree. His doctoral dissertation deals with Anabaptist martyrology. From 1960 to 1961 he served as moderator of the Evangelical Mennonite Conference. He served the Eicher Emmanuel Church, Wayland, Iowa, 1961-63.

DEATHS

Mrs. Laura Mae (John) Dirks, Bergthal Church, Pawnee Rock, Kan., born June 5, 1886, and died Apr. 14. Her husband and one son survive.

Mrs. Marie (Herman C.) Franz, First Church, Halstead, Kan., born Mar. 12, 1897, and died April 15. Her husband, two daughters, and one son survive.

Jacob J. Harder, Bethel Church Inman, Kan., born Mar. 22, 1874, in Russia and died Apr. 9. His widow and six children survive.

Joseph D. Kaufman, Salem-Zion Church, Freeman, S. D., born Aug. 13, 1896, and died Apr. 13.

BAPTISMS

Friedensfeld Church, Turpin, Okla., on Apr. 19: Mr. and Mrs. Clifton Isaacs.

MARRIAGES

Norma Lou Siemens, West Zion Church, Moundridge, Kan., to *Marvin Robert Forney,* Hutchinson, Kan., on April 18.

LETTERS

EVERS CHAIN LETTER

DEAR EDITOR: Enclosed is a clipping from our local newspaper "The Daily Herald" regarding the chain letter for the Medgar Evers Memorial Fund. We believe the article expresses the facts in the case. I might add that according to Dr. Dunn, local NAACP president, there was $49,000 in the Memorial Fund before the chain letters started.

Incidentally, we at Gulfport wish this money might have been sent here for the swimming pool project being sponsored by the North Gulfport Good Deeds Association. This would not have been a slap in Mr. Barnett's face but it would have helped in a creative project. There is no desirable public swimming place for the Negro persons in the entire Gulfport area. The warmness of the climate and the length of the season makes a pool very desirable. The Association which is incorporated has the site purchased but needs funds for the pool.

We're sending the article to you to handle as you see fit. Since the chain letter has been making the rounds in the Mennonite communities, you may wish to alert persons to the inadvisability of continuing to send funds to ex-Governor Barnett, and should they want to send money to Mississippi it would be appreciated for the swimming pool project.

We've appreciated the coverage you have been giving the race relations problem. *Orlo Kaufman, Route 1, Box 382, Gulfport, Miss.*

The writer of the above letter is director of Camp Landon, a Mennonite mission program in Gulfport. The clipping enclosed is an article written by Associated Press indicating that $8,000 has been sent to Ross Barnett, former governor of Mississippi. The money, sent as the result of a chain mail appeal, was designated to "Ross Barnett, trustee of memorial fund of family of Medgar Evers." Evers was the Negro leader shot outside his home in Jackson, Miss., last June. Most of the gifts have been checks or money orders for one dollar. Barnett says he feels "no responsibility or duty to those who have without my consent or approval" mailed checks to him. A trust company in Jackson has been named by the court to handle the money. Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, has appealed to his members to discourage the chain letter plan. He notes that since a trustee is involved expenses will be deducted. He says: "It is, therefore, doubtful that any significant amount of money would ever reach the Evers family." He also adds: "Mrs. Evers did not authorize this project, nor does the NAACP *endorse or support it. The* *letter was initiated by some unknown individual for the stated purpose of helping Mrs. Evers, as well as shaming Gov. Barnett."*

REINCARNATION

To the Editor: Thank you for using Rev. Guthrie's very helpful contribution "When Children Ask About Death" for your lead article in the April 14 issue of *The Mennonite*. Guthrie writes clearly and helpfully about a subject too much neglected in our paper. His illustration of "how a person lives when his body dies" was most helpful. I believe many Christians know far more about this than is even implied in the "explanation."

My comment on the statement: "So it is in death. We get a new home—a new body. And from this body we will never again have to move," in no way is meant to be critical of the article itself. I personally believe that my present incarnation in my physical body is not my first such experience nor will it be my last! I feel there is as much support for the belief that my soul has existed before my physical birth as there is that it will exist after my physical death.

I find evidences in the Bible and from the writings of the early Christians that the belief in reincarnation was completely accepted by most people of the Jewish world at the time of Jesus and by Jesus himself. Jesus' early followers accepted this as did such early church leaders as St. Augustine and Origen.

Dr. Leslie D. Weatherhead, internationally famous minister of City Temple (Methodist) London says in his pamphlet *The Case For Reincarnation*, "The intelligent Christian asks not only that life be just, but that it shall make sense. Does the idea of reincarnation help here? I think it does."

I too believe my understanding of God as love and justice is enhanced by my personal belief in reincarnation. *Ralph S. Lehman, 266 Westgate, Wadsworth, Ohio*

THE CHURCH AND THE TEENAGER

Dear Editor: I am a teenager, Christian, Mennonite who is concerned about the future and what the future holds for Christians. And what does the Christian have for the future? I am speaking completely on my convictions and what I believe.

To the young person, the present and future should be a great challenge to be a Christian witness. Are we, as young people, willing to meet that challenge?

There are no other persons as critical of young people as young people themselves. And as I look at the future generation. I have a feeling we are growing up to be a weak generation as far as spiritual things are concerned. Oh, yes, there is nothing that seems to put more sparkle in a girl's eyes than to know that she is the most popular in school. There is nothing that puts more confidence in a boy's life than to know he is the star basketball player. But, are these eternal things? Are these the goals, we as young people, should be striving for more than anything else? Are not these the things the world is striving for to satisfy that unknown longing in their hearts? If we are Christians, we are not of this world, are we? Do we sacrifice a few little worldly whims for a beautiful crown in glory? In my experience, too many professed Christians let worldly foolishness dim their vision of heaven's glory. Wouldn't it be much more beautiful if the stars in that girl's eyes would come from a dedicated life in Jesus Christ? And that that boy's confidence would come from his trust in the Lord?

Our prayer should be that every day would be a sacred challenge for every Christian young person to be dedicated that day to the work of Jesus Christ, in school, at work, and at home. It is my belief that if every young person would do this, we would grow in the spiritual life, ready and willing to be victorious over worldly pleasures.

Now, let us throw out a challenge to our parents, and the church. It is their duty to make us young people feel the responsibility of a Christian life. It is especially the parents' duty to see to it that their children are taught from a baby until the time they leave home, what it means to live a life dedicated in Christ. By the time a son or daughter has reached the teen years it is too late to try and begin telling them what to do and what not to do. When a girl or boy reaches the teens it will probably become a testing time for the parents. Are the parents strong enough in their faith to stand up for the Lord Jesus and resist the temptations their own children may lead them into? Maybe there are some parents of teenagers who have already yielded to the worldly lusts of their son or daughter. You, parents, want your son or daughter to be liked by their fellow students and workers. Your teenager says, "Everyone else is doing it, and I'll lose my friends if I can't go along with it." You, parent, probably think that just this once it won't hurt. "Next time," you say, "I'll put my foot down and say no." But, one thing leads to another. Before you know it, it's too late to say no. Yes, it is hard for you to see your son or daughter struggle against the current perhaps, all alone. Don't forget that it isn't any easier for the young person to stand alone, but the reward is priceless. This is where so many young Christians fail. And this is where the church can be of great help.

The church should take more interest in what their young people are doing inside and outside the church. The church should give their young people much more spiritual support. Yes, the church writes down some laws and rules for the young people to follow, and expects them to be sure and follow them on Sunday. Does the church check to see if their young people follow the straight and spiritual way of life during the week? I'm throwing this question out as a challenge.

I believe it is very essential that the church work together with the young people so that the young person's life in school and work will be in harmony with the church.

It is up to us, the young people, to build our lives in the way of the Lord Jesus Christ. We are the next generation. It is up to us whether we will make the future nation a Christian nation, or a sinful nation. Let us not reject the Christ who humbly gave himself on the cross that our sinful souls might be saved.

The question is not, What does society think of me? but, What does the Lord Jesus want of me?

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-11). *Janice Unruh, Tampa, Kan.*

IS THIS LOVE

Jay Jackson

THERE WAS A SMALL murmur and rustle from the darkened church. The organ softly began the opening bars of the hymn. Lisa opened her mouth to sing but no sound came out. The organ continued a moment, then stopped.

"Lisa," said Mrs. Martin, "are you all right?"

Lisa found her voice. "Yes, yes," she said hastily. "It's—it's just my throat. It's a little sore. I'm sure it will be all right by tomorrow."

"I certainly hope so," said Mrs. Martin. "You sing so beautifully, I'd have a hard time finding someone to take your place at this late date! Well, don't try to force it."

The organ began again, and Lisa sat rigid, wondering if everyone would see the lie on her face. Panic pounded in her heart. Why couldn't she sing? There wasn't anything wrong with her throat. And if she couldn't sing at dress rehearsal, how could she at the performance tomorrow night, when the whole church would be filled?

It wasn't stage fright. Last year, when she had been a junior, she had handled the simple hymns easily. No, it was something else, something that had happened between last year and this.

The organ swelled, and the high school choir in the balcony burst forth with a hymn for the annual youth program.

Lisa's thoughts raced on in the darkness. She knew in her heart what was the matter. She'd been dreading the program for weeks, and hadn't admitted why, even to herself. Now, at the final rehearsal, dressed in a white robe of purity and blue scarf of truth, she could deceive herself no longer. She couldn't sing this year. She couldn't! And yet, it was too late to back out. What excuse could she give? What could she tell her parents? Mrs. Martin? Mr. Frobish? Ken?

She could be sick. She felt sick. And she couldn't be expected to sing—but was sickness any way out? Would she have to live with this self-loathing the rest of her life?

Somehow, Lisa got through the rehearsal. In the basement she almost ripped off her robe. Mrs. Martin hurried up.

"Are you sure you're all right, dear? You certainly look feverish! And flu is going around. I can get Nancy Atkins, and omit the solo—have the choir sing it instead, if you're not well..." Her worried voiced trailed off.

"I think I just need a good night's sleep," muttered Lisa. "I'm going right home. When—when Ken, comes, tell him I've gone on." She pulled on her coat and ducked up the winding back stairs to the rear of the organ, the shortcut to outside. She felt a terrible urgency to get away.

Behind her a door slammed and she heard Ken's voice call, "Hey—where's my girl gone?"

She hurried faster. To think of running away from Ken! But she didn't want to see anybody right now—him, especially. If she went outside he'd surely overtake her. Best to stay right here by the organ a few minutes. Take time to think. To see what to do.

She slid onto the organ bench. The church was black except where a streetlight shone through a stained-glass window, showing deep amber and faint rose. She heard the voices of the gang as they departed in groups of three and four, and someone called, "She's already left, Ken." And the door slammed, and all was silent.

She sat breathing hard, as if she'd been running. Her heart pounded slower. The dread feeling flooded back into her again, and she gave a low moan. What to do? What to do?

Don't do anything! urged one part of her. What's the matter with you? Go ahead and sing! What have you done wrong? Anything that everybody's not doing? And if everybody does it, what's so wrong?

"I know, I know," said Lisa. She leaned her forehead on the music rack.

And you're in love, went on the inner voice. It's not as if you didn't *love* him—

"I don't know if I really do," Lisa declared out loud. "I thought I did. Now I don't know. It—it seems to have changed things."

She sat silent a long time. Now

YOUTH

that her eyes were accustomed to the darkness, the church was filled with a dim light. The cross on the altar glowed in the light from the street, and she stared till her eyes blurred, and her heart wept. She would try praying. Prayer was supposed to help.

She slid off the bench, tiptoed to the end of the altar rail, and sank to her knees. "Forgive me," she whispered. "Tell me what to do."

Between her and the altar were the props of the program, reminding her of her guilt. She waited, but no relief came. How did one pray? Had she ever *really* prayed before? Now that she was in trouble, could she expect God to come when she had been unfaithful to Him?

The door of the church swung open and shut, and someone walked briskly down the aisle without bothering to turn on the light. Lisa shrank down, and then realized it was the minister, Reverend Frobish. He went to the pulpit, switched on the small light, and standing there began to leaf through the large Bible. He hummed under his breath.

Lisa watched him, fearful of being discovered, embarrassed to be on her knees. Should she speak? Maybe in the dark she could creep behind the organ again and out without his seeing her. She stood up, and a hymnal that had been left on the altar rail clattered to the floor.

Mr. Frobish turned. "Who is it?"

"Lisa Dykeman," said Lisa quickly. "I'm sorry. I'm just going."

"No need to be sorry. The church is open for everybody's use. I'll be leaving in a few minutes, too. May I give you a lift home?"

"That's all right. I can walk."

"Mrs. Martin said you weren't feeling well and might not be able to sing. Better let me get you through the snow. We can't have anything happen to our soloist."

Lisa stood indecisive. Mr. Frobish turned back to the Bible, put in a marker, and shut it. "Now I'm ready, if you are."

"When you pray," blurted Lisa, "how do you know when you get an answer?"

Mr. Frobish paused, "Well, sometimes you don't. Sometimes you have to wait. Sometimes an answer comes in a way you don't expect and maybe don't recognize. And sometimes you're not really praying at all, you're just telling God what you want Him to do."

Lisa nodded miserably. "Sometimes a person isn't fit to pray."

"Nobody's unfit to pray," Mr. Frobish said, sitting down on the step to the pulpit. "If we had to be sinless to talk to God, then nobody could pray. We're all sinners."

"Some are worse sinners than others."

"But it's not for us to decide who. Eating double desserts might be as bad a sin for one person as stealing for another. It depends on how much it separates us from God, and what we consider a little sin can often do that as easily as a so-called big sin."

He was silent. Outside a car passed; the stained-glass window blazed up in the turning headlights, and died down.

Lisa's head felt light. She gripped the altar rail. "I can't be in the program tomorrow," she said. "But not because of a sore throat."

Mr. Frobish remained silent. At last he said, "Because you are a sinner?"

Lisa nodded. Then the tears started down her cheeks, and came faster and faster, till she was sobbing uncontrollably. Mr. Frobish sat on the step and waited.

After a bit Lisa stopped. She wiped her eyes and blew her nose.

"Are you pregnant?" asked Mr. Frobish gently.

She shook her head. "We—we haven't gone that far. . .quite. But he wants to—and—so do I, when I'm with him. Something seems to take over, and it all seems right and wonderful. I thought I didn't care—I mean about stopping. But tonight I saw that it's all wrong, and horrible—and I couldn't sing—" She buried her face in her hands, and her shoulders shook.

"No," said Mr. Frobish slowly. "No. It's not all wrong and horrible. It's as you say. Right and wonderful. Do you think God would make the whole world pivot on the tremendous force of sex, and then tell us it is wrong?"

"But — but — it's wrong unless you're married," Lisa said and added in a small voice, "isn't it?"

"Suppose we just turned our sexual feelings on like a faucet the night we married. Suppose we didn't smile at a girl, or hold her hand, touch her—for all these things are sexual, you know; to avoid sex we'd have to be like a sexless doll. And provided we ever did get married, we'd probably find then that the faucet wouldn't turn on."

"Then why do I feel so—tainted. Why can't I sing?"

"If you're ashamed because you have desire, that's false guilt, and understanding and accepting the sort of creature you are will help you get rid of it. But if your shame comes from not controlling that desire, your guilt is very true."

Mr. Frobish chuckled. "Teddy gorged a pound of M&Ms yesterday, and was miserable in the night. He'll probably give in to temptation many times more before he learns that self-control is a desirable thing. The main part of growing up is learning to control ourselves. And to learn to manage the urge of sex is very hard."

Lisa nodded vigorously. "I wish I were grown up and married, and didn't have to bother about it any more!"

"In marriage," said Mr. Frobish, "that is, in a growing marriage, you keep on learning about love and sex and your partner—and yourself—all your life. It's limitless. I'm sometimes overwhelmed when I think about all that there is yet to know and love. It's such a tremendous gift, and the possibility has been given to us all, not just a favored few. Yet the growth for marriage doesn't start on the wedding day. It starts when we're babies, just learning to love."

"I'd like my marriage to be like that," said Lisa, low. "And I'm spoiling things for later on, by what I'm doing now. I'm not ready for marriage yet—and I don't think he is, either. He wants to go to college, and I've already been accepted at the music conservatory. We—we might have to get married, instead. And end up resenting each other for it, the rest of our lives."

"You take that risk," agreed Mr. Frobish.

"And I realize now," Lisa hurried on, "that I'm not even sure I love him—except in that way, and maybe that's not love. I don't even think I *know* him, really, even though we've gone steady since last May. I don't know what he thinks about all this—love and sex, and all; we've only talked about it on the surface. But I'm afraid to talk bout it, any other way. What if is feelings are awfully hurt, or he ets mad, or breaks up with me, or —or we discover we really *do* love ach other? And if we are in love, oes that mean we will be when e're twenty? Or thirty? I—or he —might change a lot more. Just like ow I wouldn't want to marry the oy I loved in the ninth grade—on't laugh—"

"I'm not laughing," said Mr. Fro-ish. "I loved a girl in eighth grade. ou *will* change. That's one of the ure things in life. But are you fraid to talk to Ken because you hink he doesn't have the same orries you do?"

"He seems so confident. And he eeps urging me—"

"He may not be admitting the onflict even to himself, just as ou weren't—but I'll bet it's there. n one side is the urgency of phys-cal love. On the other, the pros-ect of responsibility before he's eady—fatherhood, married or un-arried—oh, the unwed fathers ave their problems, too, even hough it's the girls you mainly ear about—the putting off or end-ng of his education—supporting a ife—the rushing of his adult life—ven the feeling that there must be ore to loving a girl than what oes on in a parked car. He's prob-bly afraid he'll lose *you*, too; he eeds your acceptance and has to rove you accept him by demanding ore and more from you."

"We both seem to bolster each ther," said Lisa ruefully.

"And it's an easy way out, in the hort run—yet you're both afraid ou'll lose out in the long run, and ot have what you really want from ach other, and life. No, the phys-cal expressions of love aren't rong. It's what these expressions ean, and whether a couple, by us-g them, is fulfilling God's pur-oses for their lives, or going gainst them."

"It's such a delicate line."

"And one a couple ought to work ut together, if they're really think-g of the other person and not just emselves. If one person won't hink things out and take a stand, en it's up to the other one. He—r she—just might help the other grow a little."

"It might mean breaking up."

"It might also mean relief of con-ience, and a chance to get to know each other in ways as important and deep as the physical. To agree to wait for the full promise of sex, so that the joy will be greater, and more apt to last."

"I don't want to be cheated," Lisa pondered, "or to cheat him—for wouldn't I be keeping him from these things we're talking about—if I let him—" She paused as the rear door swung open and a tall figure strode down the aisle.

"Lisa! Are you still here? They said you'd gone, but you weren't at home and—oh, excuse me, Reverend Frobish—I was worried when I couldn't find Lisa, and so were her folks, and I started going over the ground again—"

"She's here, Ken," said Mr. Frobish. "We got to talking. I was planning to see her home, but now that you're here, I think she'd prefer you."

Lisa started to speak, but stopped.

Ken stood awkwardly beside Mr. Frobish for a moment, then crossed to Lisa. He looked back at the minister. "But I guess I interrupted something. I can go along."

"No, don't go." Lisa slipped her hand into his. "I'm glad you came. We aren't really finished talking, but certain kinds of conversation I guess you never really finish. They're just to be continued."

"We've barely scratched the surface," said Mr. Frobish. "We'll talk again. Ken, too, if he'd like."

"That might not be a bad idea," Ken said. "I've got some things I'd like to hash over, and haven't wanted to bother you. Lisa—are you okay? They said you were sick."

Lisa nodded. "I felt punk at rehearsal, but I'm a lot better now."

"Well, that's good. It'd sure louse up the program if she couldn't sing, wouldn't it, Reverend Frobish?"

"I love Lisa's singing," Mr. Frobish smiled. "I hope we'll hear her tomorrow night."

Lisa smiled back. "I think—I'm pretty sure—you will. And you know, that subject we were talking about at first, about not getting answers, or getting them in ways you don't recognize—you know, I think I see a little what you were driving at."

"I guess I know when I'm not supposed to understand," said Ken.

"Maybe I'll tell you," said Lisa, "when we get a chance to talk."

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EDITORIAL

Divorce is the last gasp of a sick marriage. It is the death of a home—Christian or not. I'm not ready to say that divorce is never justified. This imperfect world is filled with imperfect people—and too many want to be more imperfect than others. So mistakes are made aplenty. Marriage choices are always made by amateurs. And if you repeat the experience, it only increases your amateur standing. Adjustment in marriage brings its share of psychic pain. This is usually all too good. The pain of learning to live with and love another person brings maturity. But the pain that builds one person, may crush another. So the time may come when divorce seems the only escape. Even so it is always a tragedy. Divorce is much like the amputation of a leg or arm under the threat of injury or infection. Amputation is the last medical recourse. So divorce is the last resort. It leaves its mingled members crippled, some more than others.

Christian concern for persons—others as well as ourselves—makes divorce remote and, I would hope, such an unacceptable solution, that it is considered contrary to the ideal of permanence for the marriage of Christians.

Can we make the permanent marriage a stronger ideal? I think we must. Marriage is a relationship built on love. It cannot be built on fear and force. If divorce hangs over a marriage as an easy way out it puts pressure on the family. This very pressure itself makes divorce more likely.

It works like this. When divorce is a constant threat the husband (or wife) strains to act nice. Let's admit that this makes him behave like someone other than himself. For most of us this can only be an improvement, but that's not the point. If loving we are going to be, we must *be* loving and not *act* loving. We should be drawn by love, not pushed by threats. If the wife (or husband) must say, "I must please him, or he will divorce me," then the family is in trouble. This makes all marriage relationships from bed to board unduly artificial. The complex gets complicated.

Love is a delicate flower. It can stand many storms. But it does need a shelter in which it can bud and bloom in safety. This is the home. It is the place where I can respond in love and be responded to in love. It is the place where I can reveal myself without fear or danger. I know that I will not be rejected even if I make a mistake. Here love can grow and here I can grow.

Divorce? I've forgotten the word.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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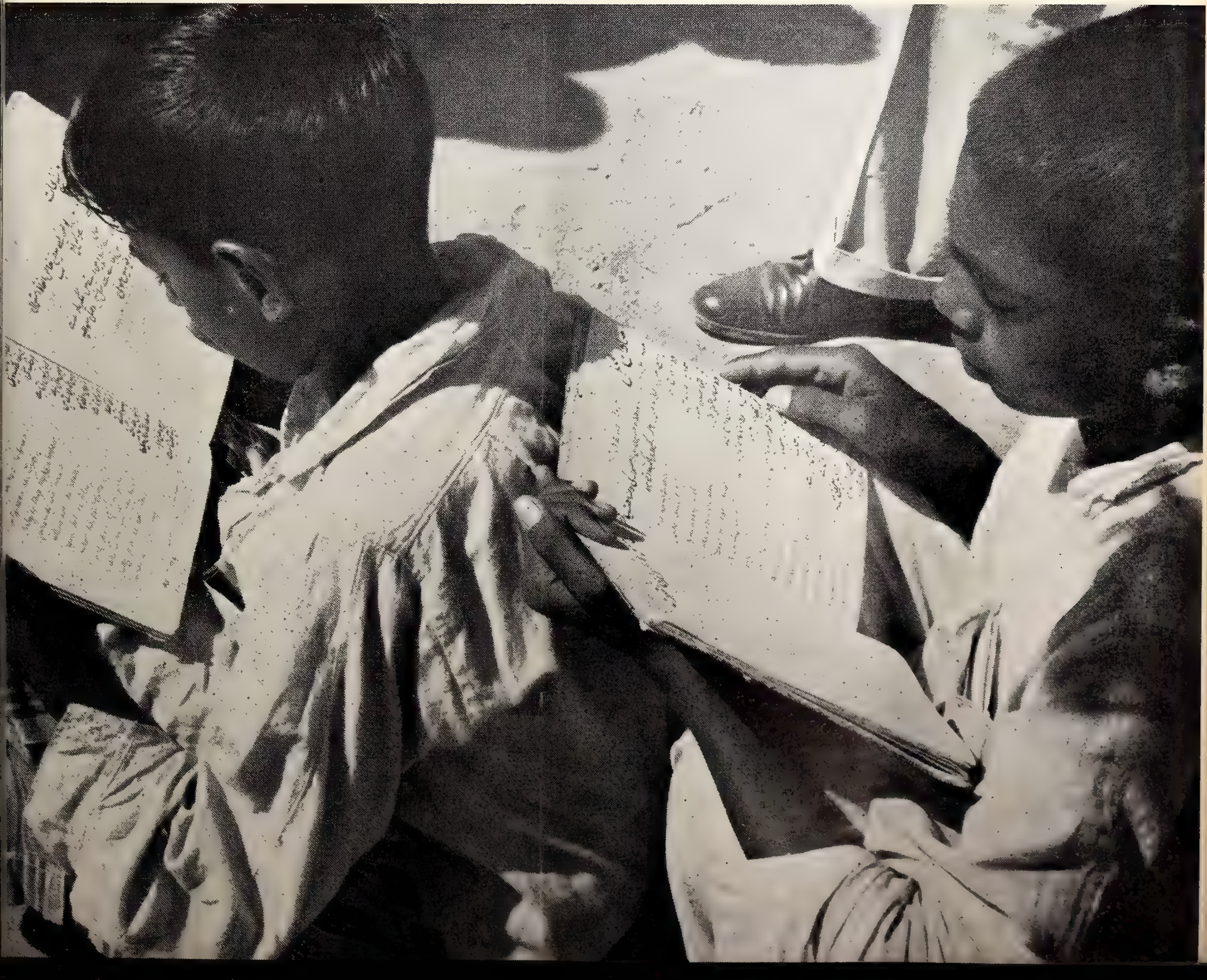

CONSCRIPTION— IS THE END IN SIGHT?

Pressures to end the draft are growing. Whatever happens, the church needs to give more attention its service program.

Edgar Metzler

A YEAR AGO THE United States Congress extended the compulsory military conscription law with barely a ripple in the legislative waters. Those waters were more sluggish than usual during 1963 and it would not have taken much discussion to create a stir. But no one was interested. The Pentagon's attitude was that the less said the better. No amendments were offered to change the draft law. For the first time in almost a quarter century General Hershey, the Selective Service director, was not even called to testify at Senate hearings.

Now questions are breaking out all over. On January 20, a federal court of appeals declared unconstitutional that part of the Selective Service Act requiring that conscientious objectors believe in a Supreme Being. [See News, *The Mennonite*, Feb. 11.] A rash of newspaper and magazine articles have raised basic questions about the need for conscription. Selective Service officers themselves seem to admit the need for changes. They have made some new regulations.

Will the draft be changed? Or even abolished? How are conscientious objectors affected by the new procedures? What are the long range prospects and implications for the 1-W program? For the Christian peace witness? We can find some answers in a review of recent events.

Should the State Define Religion?

The most interesting recent development, from a theological and legal viewpoint, will have no direct bearing on Christian conscientious objectors. Only a few will be affected. Most persons objecting to military service are members of a church and have a specific Christian commitment. But some persons in our society who are equally sincere in their conscientious refusal to bear arms are not Christians. Some may not even believe in a personal God.

Dan Seeger is such a person. Raised in a devout Roman Catholic family, Seeger now prefers to avoid labels. He says he "would consent to being called a religious agnostic." He claimed conscientious objection, believing that war betrays the cause of freedom and humanity, that it "is futile and self-defeating and that from a more important standpoint it is unethical." His local board denied his claim. On appeal the Federal Bureau of Investigation and Justice Department hearing officer agreed that Seeger was sincere in his beliefs. But he was unable to assert that he believed in a Supreme Bei

When Seeger refused induction to the Army he was found guil and sentenced to prison. The cou of appeals reversed the decision a ruled that the section objector the draft law violated the Fif Amendment because it discriminat against religions not based on beli in a Supreme Being. That part the draft act was added in 19 stating that conscientious object status could be granted only if t applicant based his objection on ligious belief and training that cluded a belief in a Supreme Bein

Commenting on this requireme Judge Kaufman of the Second Cou of Appeals (New York) said: "V feel compelled to recognize that requirement of belief in a Supre Being, no matter how broadly fined, cannot embrace all tho faiths which can validly claim to called 'religious.' "

Referring to the language of t law which states that a conscie tious objector's belief in a Supre Being must involve "duties superi to those arising from any hum relation," the judge conclude "When Daniel Andrew Seeger sists that he is obeying the dictat of his conscience or the imperativ of an absolute morality, it wou seem impossible to say with ass ce that he is not bowing to 'ex- nal commands' in virtually the me sense as is the objector who fers to the will of a supernatural wer."

The United States Supreme Court s just agreed to review the de- ion of the appeal court. Depend- g on the decision there, changes in e draft act may be necessary.

What should be the church's atti- le toward recognition of objectors io do not believe in God as defined Congress? General Hershey has id that when Mennonites ask for cognition of conscientious objec- n on the grounds of religious erty they must be willing to see at right granted to others with iom they would not agree on doc- ne. He is right. Our understanding the motivation for objection to litary service as an aspect of ristian conversion and experience nnot be urged upon the govern- nt.

This point was recognized in the timony presented by the Menno- e Central Committee's Peace Sec- n to the House Committee on med Services on March 1, 1963. was at the time of the hearings extension of the induction author- for another four years:

'We express our gratitude for the visions that have been made in past for conscientious objectors. this time we seek no special privi- e for ourselves but urge the adening of the conscientious ob- tor provisions of the present act include all who, for sake of con- ence, must abstain from war and m military training and service. e present law limits conscientious ectors by means of a religious t. In addition the law insists on estrictive definition of religion. In American system it has general- not been considered the function government to provide theologi- definition, but to protect freedom religion and uphold rights of con- ence."

ticism of the Draft

he Congress didn't agree with t point of view. But the judges the Second Court of Appeals did. best guesses are that the Su- me Court will also.

While the courts focused on the stion of defining religion, a wide iety of persons, in and out of ernment, raised larger questions about the draft. A major article in the July 30, 1963, issue of *Look* magazine, criticized the draft on several counts. The writer concluded, "Maybe the draft is necessary, but the government ought to be made to prove it all over again."

A lengthy article in the *New York Times Magazine* in October concludes that Selective Service has many negative effects, including "moral erosion and confusion in one's sense of duty."

Editorials in several newspapers have urged Congress to consider the possibility that armed services could be maintained without the draft. On January 16, 1964, legislation was introduced in the Senate calling for an intensive review of the draft by a special commission.

Behind much of the criticism is the simple fact that more men are available than the armed forces need. About a million and a half young men reach their eighteenth birthday each year. Draft inductions are only about 160,000 per year. The uncertainty and the inequity of deferments add up to tension for the potential draftee.

The pros and cons of the draft are set out in an article in the January 27, 1964, *U. S. News and World Report.* Some authorities think better military pay and other benefits would assure enough volunteers. Others think the draft is needed as a threat to induce "volunteers."

An Army survey showed that forty percent of volunteers sign up primarily because the draft hangs over their heads. Many said they would not have volunteered if there had been no draft. (Almost all conscientious objectors volunteer for 1-W service.)

General Hershey agrees with the Army point of view: "You have to have a draft to put the ultimate responsibility of fighting on your citizens—if you are going to talk tough to other countries."

New Draft Procedures

One complication of surplus manpower is that the average age of inductees had risen to over twenty-three. Last fall the order of call was changed so that married men are not being ordered to report for induction or civilian work. This has reduced the average age to a little over twenty-two.

Another new measure is the recent order to give the physical and mental examination to Selective Service registrants as soon as practicable following their eighteenth birthday. Orders have already gone out that all registrants should be classified immediately so that the examination of eighteen year olds can begin July 1, 1964. This order applies to conscientious objectors also. All eighteen year old men in 1-A, 1-A-O, and 1-O and not married will be

GLOSSARY OF WORDS AND IDEAS

A 1-W is a person doing civilian work in lieu of military service.

Church sponsored Pax and voluntary service programs are recognized as alternative service.

Pax and voluntary service are more conducive to peace witness than earning service and a better expression of our Christian faith.

Responsibility for the peace witness rests on all church members, not only those in alternative service.

The Board of Christian Service, its voluntary service and 1-W committee, and its staff say, "We want young men who do alternative service in our Pax and voluntary service programs." This will happen only if and when the whole Conference affirms this, when every local church believes it, and when every family supports it.

Recapitulations

When nuns were spitted and poets fell
And Spain the medieval hell
Became our modern one as well
And I, a Hamlet, held my tongue,
Tell me, conscience, was I wrong?

When matters on the Ebro failed
And Cornford died and Campbell railed
And I to my Tahiti sailed
To ape Loti and Rupert's throng,
Tell me, conscience, was I wrong?

When Russia smote the sledded Finn
And generals of the French let in
Germans to practice mutual sin,
And I read Horace all night long,
Tell me, conscience, was I wrong?

When London like the phoenix burned
And flew in fire and fire returned
And peace beneath the umbrella spurned,
Did I to either side belong?
Tell me, conscience, was I wrong?

When dolls in armor from their toys
Scuttled our fleet with frightful noise
And I obeyed the White House voice,
My best friend was in a prison flung.
Tell me, conscience, was I wrong?

KARL SHAPIRO

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given the physical and mental exams.

Changes in the Draft

Note that this does not mean they will be ordered to work immediately. The move is simply part of the effort to better utilize the manpower resources of the country. This is a worthy objective. Men who do not pass the exams—in the past a shockingly high average of about one-third—will be offered the opportunity for medical and educational rehabilitation. But to some observers it appears that the machinery of compulsory conscription is being harnessed for socially desirable goals, thereby confounding the critics of a system that is increasingly accepted as a necessary evil in American life.

The draft may stay but changes will continue. What can we expect?

1. The draft is definitely with us till 1967 when induction authority again will come up for renewal.
2. There will be increased pressures to stop the draft or at least modify it in such a way that it will be less objectionable.
3. In order to cut down on the surplus manpower in the draft pool, deferments will continue to be more liberal.
4. Draft calls will gradually be reduced from the higher calls still resulting from the post-Cuba crisis build-up. (Recent testimony by the Defense Department estimated a monthly average of 7,500 for the next three years.)

What the Church Must Do

What does this mean for conscientious objectors and the churches?

Changes in procedures designed to lower the draft age apply to conscientious objectors but will ha little practical effect as most ha volunteered for service. Thus we a ready have many 19-21 year olds 1-W service.

It may be a good idea for church to discourage young men from vo unteering for 1-W earning servi since they have the time, if the have the will, for further trainin Later on they may decide to ent a church-related service program.

Above all the church should urging young men to make the educational and vocational choic on the basis of Christian commi ment, not the pressure of the draf The pressure is not as great many of the fellows think.

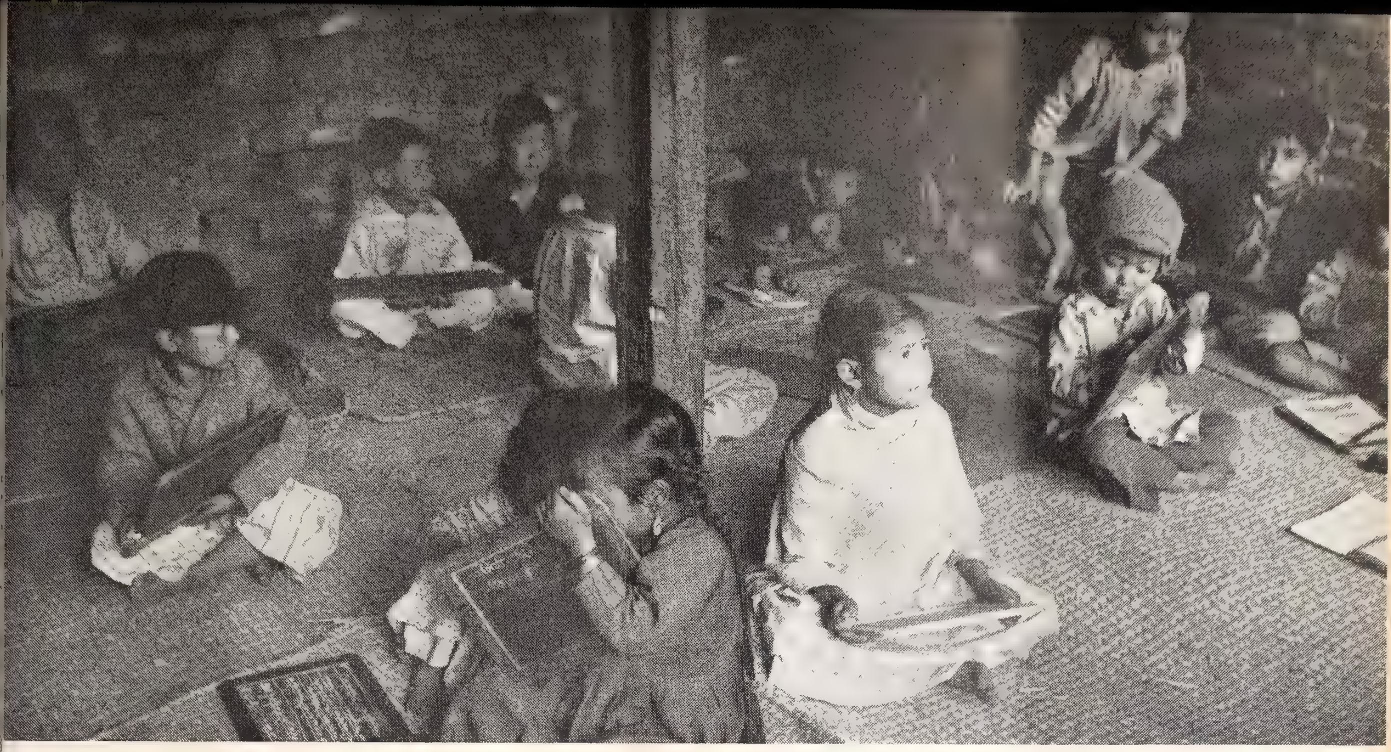
But if fewer need to serve becaus of the draft, or if the draft shoul be dropped altogether, needs fo service of many kinds in man places in the world still continu Our young men should choose Chri tian service on the basis of suc motivation so that the numbe would increase even as the pressu of the draft might decrease.

What can we do to make this ha pen? The entire brotherhood wi need to support an increased servi program to make available oppo tunities of youth service of all kind

I was shocked when I discovere how much of our voluntary servi porgram is supported by the instit tions and agencies served. The hasn't been much voluntary servi on the part of the church to suppo those who serve at fifteen dolla a month. The most needy places home and abroad are just thos places where the church will need fully support the workers on th spot. Finding such spots and ente ing into them with creative pr grams of service should be a matte of high priority for the churches.

It took World War II and contin ing compulsory conscription to g us to accept the idea that youn people could leave home for couple of years and perform signi cant service. It is time that volu tary service comes of age. O youth should go without being to by Uncle Sam. We, their elde should have enough service spirit sacrifice for the support needed enter the most needy arenas.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly exce biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secon class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newto Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kans**



READING REPORT

review of our use of literature on three continents

ndrew R. Shelly

ITERACY ASSISTS THE spread of ristianity. Literacy equally assists e spread of non-Christian ideolo-es. Money makes possible printed terials. Anti-Christian forces are rling huge sums into this battle. ristians must do more. Pittances n't produce performance. Only by ssive participation of Christians, w, can the words of the Master ach the India and Asia of tomor-w," says John H. McCombe, Jr., the American Bible Society.

Henry R. Luce, famous publisher *Time* and *Life* magazines, in ojecting the future says "Printing ll be far more important to the read of knowledge than all other vices."

Eugene Nida, American Bible So-ty, reports a restlessness among nominations now to get the job making the gospel available to people of the world done.

How fast are people learning to ad? The best estimate seems to be 000,000 new readers every year. e country has made illiteracy gal for all people between the es of fifteen and fifty. In 1921 India was 4.5 percent literate with about 10,000,000 who could read. In 1961, 24.7 percent were literate with 103,000,000 who could read.

But we are all familiar with the amazing population and literacy explosion in our world. We talk about it. An article dealing with another challenge was captioned: "We have enough facts: Let's act." A statement, whose source we cannot trace, says: "After all is said and done, much more is said than done."

What is the Christian church doing about the greatest fact of our times—a civilization becoming literate? More specifically, what is the General Conference Church doing? The executive committee of the Board of Missions has asked me to make a study of our participation in the great task of making Christian literature available.

The study is not nearly completed. However, because so many requests come for information, we have prepared this preliminary report. This is fragmentary and treats literature work in overseas areas only.

The mission outreach of the General Conference Church (overseas) is conducted in fifteen languages. (All Mennonite groups together work in thirty-six languages of the world.)

Congo—$17,000

A. W. Marthinson, in *Congo Mission News* (April, 1963), has written: "If ever it was important that Congo should have the Word of God, it is *now!* For if this new young nation builds on the foundation of the Word of God, its future is secure according to all God's promises."

Literature needs are urgent in the Congo. Because of unsettled conditions it is difficult to list precise budgets. However, two special areas of concentration might be mentioned.

Last summer the Henry Dirks family from Ontario went to Leopoldville, Congo, to work with LECO press, a cooperative printing venture. With glowing enthusiasm Henry writes: "There is presently a long backlog of orders waiting to be processed at LECO—hymnals, portions of the Gospels, tracts, books, etc. Printing is done in many languages. There are about twenty Congolese working in the printing department . . . The workmen at LECO start at 7:30 a.m. and work straight through till 2:45 with a fifteen minute noon break.

The Levi Keidel family lives at Luluabourg. Levi is co-editor of the new Christian magazine *Tuyaya Kunyi* (Where Are We Headed?). One aim is "to tie Tshiluba-speaking Congolese together in Christ."

Keidel writes: "Congo never offered greater opportunities for literature evangelism."

He covers a large area, leaving literature in the care of church committees who in turn cover their areas. He reports: "We have been invited to set up five such literature circuits, which give promise of literally blanketing central Congo with the gospel of Christ. As one missionary put it, the printed gospel has no pigment. Its lingering witness carries no racial identification."

India—$11,050

It is difficult to identify all the literature work in India because of its strong involvement in other parts of the total work. For example, through the schools and hospitals much literature work is carried on. Among our literature programs in India are the following:

Reading rooms in Basna, Saraipali, and Korba. Reading rooms become centers for literature outreach. We are sponsoring three of the approximately fifty Christian reading rooms in India. They are strategically located. The Basna and Saraipali reading rooms are located on the main highway between Calcutta and Bombay. The Korba reading room is in the area where thousands of people moved with the industrialization process. People of various nationalities live here. At Korba a new reading room is to be built this year at a cost of about $2,800.

Sunday school, vacation Bible school, and other materials. This work is carried on in cooperation with other groups, some with the (Old) Mennonite church and with the Evangelical Fellowship of India.

Adult literacy and evangelism. Three month Bible courses are held in Saraipali for those who are illiterate or nearly so. They are given the opportunity to learn to read.

In Korba over 3,000 tracts were distributed on one day by 180 men, women, and children.

From the seminary at Yeotmal, India, eleven teams visited 306 villages. Eight hundred fifty-five decisions for Christ were reported, 582 Bibles were sold, 1,648 New Testaments were sold, 42,885 Gospels were sold and 130,200 tracts were distributed.

Thus the work in India goes on: but it is not nearly enough. It has been said that seventy percent of the literature used in India is communist-produced.

Japan—$8,500

We can only hint at the enormous challenge of literature in this nation which is ninty-nine percent literate. Japan missionaries sometimes have "Every Home Crusades." Two hundred fifty dollars is earmarked for assistance in this effort. The congregations and missionaries are seeking to visit all homes in their region.

Think of it—there are still places in Miyazaki Prefecture where we work, where people say they never have seen the Bible or Christian literature. But our Lord said "every creature."

One missionary wrote: "Eighteen boarded a bus and went to the mountains to continue our tract distribution among the villages. These are lonely and far-outlying places, and at many places we can be sure that no Christian has ever set foot before."

Another missionary wrote that tracts were distributed in some eighteen hospitals. In one area 10,000 Christmas tracts were distributed.

Through the Christian Student Center and the radio work, literature is used. Also, the bookstores are doing good business.

Taiwan—$6,650

Those used to living in a one-language community may find it difficult to think of literature in five major languages being sold in a bookstore. And those used to North American dimensions will find it impossible to imagine a bookstore measuring seven by fifteen feet. Yet such a bookstore exists in Hwalien, Taiwan. Located at the edge of the city, in one year's time 2,010 copies of the New Testament were sold.

In Taiwan, literature is used in the following languages: Chinese, Taiwanese, Japanese, Ami, Toroko, and English. In 1963 Toroko-speaking people had the New Testament in their language for the first time.

Literature is used extensively in the hospital chaplaincy program. It is a vital part of the work of the missionary and congregations.

Latin America—$21,500

The importance of the Bible an Christian literature in Latin Ame ica was illustrated recently when Canadian Bible Society representative was detained in Cuba. He r ported that Castro considers th Bible his worst enemy; this account for the fact that tons of Bibles wer seized and reduced to pulp.

A considerable portion of ou Latin American literature progra involves making Sunday school li erature available to our Germa speaking congregations. The nu ture and strengthening of our co gregations are very important.

One of the exciting things in Lati America is our cooperation with th (Old) Mennonites in producing Spanish language magazine, *El Di cipulo Cristiano*. The circulation o this magazine has reached 3,000, an it is read in Argentina, Uruguay Paraguay, Colombia, Costa Rica Honduras, Mexico, and Puerto Ric

As in other places, our missiona ies and congregations have coope ated with Bible societies in distrib tion programs.

A Chance to Share

Writing is important. Examples o workers in this phase are Lev Keidel and Helen Kornelsen.

Production is urgent. That whic is written must be produced. An example of a worker in this phase o work is Henry Dirks. He is in supervisory position at LECO pres in Congo.

Distribution is a must. We wor in fifteen languages. Dozens of missionaries might be mentioned— Esther Patkau in Japan is one.

When we think of our literatur ministry we must remember that w seek to follow through as fully a possible. Literature is a tool an must be used as such. Literature i used in connection with many othe phases of the work at all places.

A sign on a billboard in a wester city asked: "If *you* don't care, wh will?" So we might ask: "If Christians won't share gospel literatur with the people in our world wh will?"

Whatever may be said about cure for the ills of our times, one thing i certain — everyone needs Jesu Christ! Making Him known to al the creatures of our generation the supreme task of His church.

Baptist Friends in Russia

arry Kehler

PTISTS AND MENNONITES in Russia ve had close relations ever since e earliest days of the Baptist ovement in the Soviet Union.

Mennonite evangelists, along with vivalists from other groups, introced new life into the German urches of Russia during the nineenth century. This movement read into the Russian villages. us the Baptist Church emerged.

The Baptists, once started, made a arked impression on the Mennotes. In 1860 the Mennonite Brethn accepted baptism by immersion, characteristic Baptist practice. ptist leaders cooperated in the unding of the Mennonite Brethren urch.

"Although the Baptists did not cceed in achieving an organic ion with this Mennonite group," ports the *Mennonite Encyclopedia,* e spiritual ties and spheres of operation continued throughout e decades. Some Mennonite Brethn ministers received their training the Baptist seminary in Hamburg d many of their missionaries went t to the Baptist mission field in dia a part of which later became Mennonite Brethren mission field."

After the revolution of 1917, Jacob oeker established a mission ornization in Germany called *Licht* *Osten* (Light in the East). This ganization distributed thousands Bibles and devotional booklets in viet Russia. *Licht im Osten* also ined young people for evangelis- work among the Slavic people. any Baptist leaders in Russia were close touch with *Licht im Osten* d visited it repeatedly.

The cooperation between the Bapts and Mennonites continued after revolution. Many dispersed Mennites found a church home in Bapt communities and worshipped th these evangelical Christians in darkest hours of their lives.

"The Mennonites of Russia and America," wrote Cornelius in 56 "should be thankful for the oprtunity they have to fellowship with the Baptists and evangelical Christians of Russia, with whom they have had contact for nearly 100 years. This is particularly important today since the Baptists have a well established organization in Moscow, are in close contact with the Soviet Department of Cults, are familiar with the laws pertaining to religion in Russia, and have obtained permission to publish some literature. Mennonites can only benefit through a close contact with a strong, experienced brother."

North American Mennonites have had four major contacts with the Baptists in recent years. The first took place in Chicago, Ill., on May 28 and 29, 1956, when 225 representatives of North American Mennonite groups met with a delegation of five Russian Baptists. This was the first church group from Russia to visit the United States since 1917.

The two groups concentrated on learning about each other. One North American participant, in summing up his impressions of this confrontation, said, "This whole experience has been a great strengthener of faith to me. To think that through this whole regime that has lasted so unbelievably long, the Lord could have so dynamic and faithful a flock. It showed how far above politics God works."

Five months later, D. B. Wiens and H. S. Bender visited Russia for three weeks. Their chief purpose was to establish contact with Mennonites and to seek to discover how they might be helped. But they also met with Baptist leaders. Wiens and Bender recommended that North American Mennonites maintain the closest relationship with the Baptists for Christian fellowship.

In 1958 Orie O. Miller went for two weeks to renew relationships with the Baptists and to contact as many Mennonites as possible. About the former, he reported, "They are vitally, vibrantly, and spiritually alive."

Four men visited the Soviet Union for three weeks in May and June, 1960. This group consisted of D. B. Wiens, who had also been a member of the 1956 group; Gerhard Lohrenz, H. A. Fast, and Peter J. Dyck. In their comprehensive report, they said:

"It is estimated that there are some 40,000 to 50,000 Mennonites in Russia today. They are divided into two main groups: Mennonites and Mennonite Brethren. None of these has any registered local assembly . . . . Most of them have associated with the registered Baptist groups scattered throughout the Soviet Union. . . . It is quite easy for the Mennonite Brethren to fit into the framework of Baptist church policy. They hold the same views on baptism and general church practice, such as public prayer and testimonies.

"Since the Mennonites have a different mode of baptism, they have not fared so well in their relation to the Baptists. They cannot become members of the Baptist church unless they submit to baptism by immersion. Some have taken the step, but there are those who on the grounds of personal convictions refuse to take it and, consequently, are not permitted to partake of the Lord's Supper, not even on the basis of relating their conversion experiience. This has created a problem."

The attendance of Mennonites, in spite of problems, is welcomed by most Baptist churches. At some places Mennonites are joining Baptist churches outright, although the Russian language is difficult for many older persons. In a few congregations, since German services are allowed, Mennonites worshiping with Baptist congregations have asked for and have granted the privilege of German services with their own preachers.

There are some Mennonite groups, however, which prefer to meet in their homes rather than in Baptist churches. On the whole the relationship between Baptists and Mennonites has been mutually appreciated.

NEWS

Brazil Mennonites Serve Poor

MARTIN DUERKSEN, ASUNCION, Paraguay, on recent trips to Brazil has seen the Mennonite colonists develop a service outreach program. The work is in Gurupi for settlers coming from northeastern Brazil. The Confederation of Evangelical Churches of Brazil will sponsor the development at Gurupi.

Robert Miller, relief director, and Martin Duerksen, peace work secretary in South America, visited Brazil in December, 1963. They talked with a representative Mennonite group about voluntary service. Duerksen was invited to return as soon as possible to promote the cause of peace and service. Abram Dueck and Waldemar Enns, representatives of the Mennonite Brethren and General Conference churches of Brazil, were appointed to accompany Duerksen on a second trip to Gurupi in early 1964.

On a later visit to Brazil, Duerksen had discussions with church leaders, teachers, and lay people. He found that the concept of service is not new among the Mennonites in Brazil. They are greatly concerned about the questions of military service and the future of the young people.

A historic meeting took place on March 20. At a joint session of Mennonite Brethren and General Conference church leaders from Curitiba, Witmarsum, and Bage, the discussion focused on resettling of poor *nordistinos*, that is, Brazilians from the Northeast. This was seen as an opportunity to pay a debt of honor for the help Mennonites received when they were poor settlers thirty years ago. So a voluntary service committee was organized.

One of the great problems confronting Brazil is its Northeast, the poorest, oldest, and, until recently, the most populous of the country's major regions. It has a population of twenty-five million. In total land area the Northeast is larger than any country in South America except Argentina. To the rest of the nation it signifies drought, hunger, and misery. About half of the area is semiarid but it is not desert. Some years the rainfall is fairly good. But it has economic and social problems, such as low productivity and overpopulation, which are more basic than drought.

The new 1,200 mile road from Brasilia, the capital, to Belem on the north coast, has opened up immense territories for settlement. This road is important for economic development and will link major population centers.

The people of the Northeast have suffered from drought and oppression by their landlords. Now in increasing numbers they are travelling by truck, horse, and foot to the West to settle along the Belem-Brasilia road where they can obtain land of their own and where there is ample rainfall. Usually they come without equipment or money. Their chances of succeeding are slim unless help is proffered. They need seeds, chicks, medical care, teachers for their children, and encouragement.

The Presbyterians felt that this represented a good mission opportunity. Consequently, they started the Gurupi settlement project near Imperatritz, a city of 20,000 people.

The work that was begun by the Presbyterians has been turned over to the Confederation of Evangelic Churches of Brazil. Eight thousan acres of jungle at the edge of th highway have been made availab to the Confederation for the r settlement of needy people. The l cation is forty-eight miles north Imperatritz and two miles from th small city of Aceilandia. Lying b tween the Aceilandia and Guru Rivers, the land is rolling and fe tile.

The first settlers were evangelic Christians. Each family will g about 100 acres of farmland. Ric cocoa, black pepper, and corn wi likely be the cash crops.

The Confederation of Evangelic Churches is planning to supply th senior leadership and long-term pe sonnel but they need skilled a sistance immediately to keep th project from floundering at th point. The Brazilian Mennonite and the Mennonite Central Commi tee will join together in providin workers and a team in Gurup MCC is planning to send a coupl Melvin and Judith Friesen, Newto Kan., and several Paxmen this sun mer. Jacob Epps, a senior middl aged couple from Bage, are th first Brazilian volunteers. The moved to Gurupi in early April.

At present about 100 Brazilian are at the Gurupi site. The familie are of different racial backgroun some Negro and some white. Penn less and lacking proper tools, the cut down trees, burned them, an planted rice, corn, and other cro without plowing. They have enoug to eat but they lack milk for th children as well as being short o meat, fruit, and vegetables.

Possibly 20,000 people may com

o the area. Already there are thouands of settlers all along the highvay who have come on their own nd are facing countless difficulties n their effort to make a new start. 'he services of the Gurupi organizaion can be extended to the settlers.

The Confederation has purchased . house and land in Aceilandia to erve as living quarters for the :pps and the first voluntary servre workers. Epp is in charge of eveloping the rice mill and sawnill industries in the settlement rea and will stay until the new inustries are operating satisfactorily.

Although the Brazil Mennonite olonies began in 1930, the original roups have been resettled; the arliest moved to Curitiba in 1937, he second to Bage, in 1950, and the nird to Witmarsum in 1953. The Iennonite population in Brazil tands at about 2,500, of which 1,300 re church members.

TUDY TOURS OF UNITED NATIONS

'isitors to New York this summer an get an "inside view" of the 'nited Nations. Besides the regular our, persons will receive briefings n world affairs. They will attend essions and hear lectures by deleates and secretariat officials.

This program is part of a sumier-long series of one-day seminars ffered by the Church Center of the 'nited Nations. The program is pen to all individuals or groups.

The one-day seminars begin on Iay 11 and continue daily, Saturays and Sundays excepted, through eptember 11. Two and three-day eminars are available for those dering a broader orientation.

Send applications to the Church enter Program Office, 777 United 'ations Plaza, New York 10017.

UILDER TEAM FOLLOWS QUAKE

Iennonite Disaster Service sent its rst team into action May 5, on)peration Midnight Sun, the Alasan project to rebuild an Indian illage on Afognak Island.

Nine volunteer craftsmen, priiarily from Canada, met in Seate, Wash., with R. Wayne Clemens, xecutive coordinator of MDS; John arman, chairman, Canadian MDS; nd John Lederach, pastor, Menonite Church, Hubbard, Ore.; for a ay of orientation before proceedig to the disaster site in Alaska.

The men flew to Anchorage where they were received by the Bureau of Indian Affairs. The Bureau together with the Lions International Service Organization are supplying housing and food for the men. The Lions organization is furnishing $600,000 worth of material.

Afognak Island lies about 200 miles below Anchorage. There is mail and passenger service by air three times a week to the mainland. They also have radio contact.

The men in the groups are: Glen Guengerich, Wellman, Iowa, electrician; Eli Nissley, Route 2, Plain City, Ohio; Jake Klassen, 373 Cumberland, Winnipeg; Rudy Niessen, 1025 Downing St., Winnipeg; James Penner, 125 Arden Ave., Winnipeg; John H. Dyck, Coaldale, Alta.; J. F. Penner, Didsbury, Alta.; and Arthur Shantz, Blue Sky, Alta., all carpenters; and Eldon Steckley, 821 Ave. C North, Saskatoon, plumber.

SPRING RITUALS FOR STUDENTS

Students are marking milestones at a number of conference schools. It is commencement time for seniors at Bluffton College and Bethel College. For Bethel Deaconess Hospital School of Nursing it is capping time for freshman nurses.

Sixteen nurses from five states were capped in a special ceremony in Sister Frieda Chapel, Newton, Kan., on May 9. The rite marks the entrance of the student into the clinical phase of her education in which she will participate in the care of patients.

On Sunday, May 24, Bethel College, North Newton, Kan., graduated a class of eighty-nine. T. A. Distler, president of the Association of American Colleges, gave the address. Other speakers in the year-end activities included Ellis Graber, St. Louis Park, Minn., who addressed alumni groups, and President Vernon Neufeld, who gave the baccalaureate sermon on May 17.

Landrum R. Bolling, president of Earlham College, Richmond, Ind., will address the sixty-fourth annual commencement at Bluffton College, Bluffton, Ohio, on June 1. A feature of the weekend activities will be groundbreaking for an addition to Musselman Library on May 30.

Eleven seniors will be graduated from Mennonite Biblical Seminary, Elkhart, on May 29. Russell L. Mast, North Newton, Kan., will deliver the commencement sermon.

RIGHTS BILL PUSHED AT KIDRON

In annual sessions held at Kidron, Ohio, April 23-26, the Central District of the General Conference Church passed a resolution urging local churches to work for equality of job, housing, and church affiliation opportunities. A resolution from the floor, which also passed, gave conference support to the civil rights bill now in the Senate of the United States.

Another resolution concerned the promotion of peace seminars and the encouragement of Pax, TAP, VS, and other church-related service programs. Also passed was a resolution that churches previously referred to as "mission churches" be called churches aided by the district conference, as *all* churches should be mission churches.

Just before the close of the sessions a recommendation was introduced providing for the sale of the Gospel Mission Church, Peoria, Ill., which is located in a section in transition. This resolution also passed.

The following are new district officers or committee members: president: Jacob T. Friesen, Bluffton, Ohio; vice-president: Loris Habegger, Elkhart, Ind.; secretary: Virginia Schutz, Pandora, Ohio; conference minister: Gordon Dyck, Nappanee, Ind.; trustee: George Brenneman, Kidron, Ohio. Ministerial Committee: Walter Gering, Elkhart, Ind. Missions Committee: Heinz Janzen, Dalton, Ohio; Gordon M. Liechty, Berne, Ind.; Harold Oyer, Elkhart, Ind.; Earl Suter, Bloomington, Ill.; L. L. Ramseyer, Bluffton, Ohio.

Education Committee: Mrs. Leland Harder, Elkhart; Leonard Weibe, Fort Wayne, Ind.; Historical Committee: Ray Hacker, Elkhart. Peace and Service Committee: William E. Dunn, Bloomington, Ill.; Omer Nisley, Wayland, Iowa. Camp Friedenswald Committee: J. Herbert Fretz, Goshen, Ind.; Rose Marie Gerber, Kidron, Ohio; Russell Suter, Pandora, Ohio; Melvin Funk, Elkhart; Gordon Neuenschwander, Berne, Ind. Program Committee: Eldon Graber, Bluffton, Ohio. Publication Committee: Wendell Metzler, Nappanee, Ind.; Lowell Troyer, Mio, Mich. Bluffton College Board: Don Bowen, Topeka, Ind.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

June 18-21—Northern District Conference, Mt. Lake, Minn.

June 4-7—Pacific District, Aberdeen, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference, Rosthern, Sask.

Canadian

June 6—Rosthern (Sask.) Junior College Corporation Meeting.

June 7—Rosthern (Sask.) Junior College Graduation Day.

Northern

June 3-July 7—Freeman (S.D.) Junior College summer school session.

Western

May 30—Western District Youth Fellowship Spring Holiday, Camp Mennoscah.

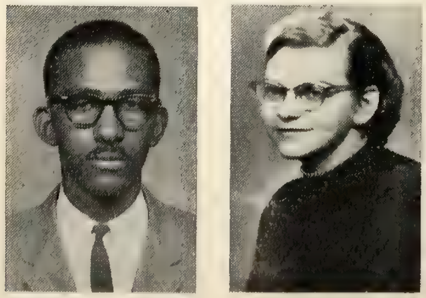
June 12 — Freeman Junior College male chorus at Bethel College Church.

HELP WANTED

An editorial assistant and youth editor is needed for *The Mennonite* beginning in August. Duties include editing youth department, styling, proofreading, newswriting, layout, and supervision of schedule. Apply in writing to Editor, *The Mennonite*, 722 Main St., Newton, Kan.

Registered nurse required immediately. Contact: Administrator, Bethesda Hospital, Goessel, Kan.

Warren Moore, Marian Schmell (Workers).



NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Hulda Banman, 304 E. 5 St., Newton, Kan. 67114 [49]
Wm. A. Mehojah, Fort Yates, N. D. 58538 [243]
Daniel C. Souder, Cachipay, Cund., Colombia [39]
Peter Suderman, Killarney, Man. [156]
Paul R. Winkelmann, 1245 Francis St., Longmont, Colo. 80501 [293]

WORKERS

Eldon and Helen Bargen arrived in New Orleans Apr. 24 from Cachipay, Colombia, where they served the past year and a half as voluntary service workers. They plan to work at Camp Friedenswald, Cassopolis, Mich., this summer.

Martin Duerksen, an Evangelical Mennonite Brethren pastor from South America, will be touring churches in the U.S. and Canada from May 14 to June 2. He is in North America to study Voluntary Service, become acquainted with his Peace Section assignment for MCC, visit the various conference offices, and speak in a number of churches on the Christian witness in South America. He will visit churches in Manitoba, South Dakota, Minnesota, Nebraska, Kansas, Indiana, and Ohio.

Adolf Ens will join the Bethel College, North Newton, Kan., faculty as instructor in Bible. At present he is an associate executive secretary of the Board of Christian Service and field secretary of the Student Services Committee.

Omer Galle has resigned from the Bethel College, North Newton, Kan., faculty. He will teach at Vanderbilt University and do further research in sociology.

Peter and Lydia Kehler, of Vancouver, B. C., arrived in Vancouver on May 21 from Hwalien, via Tokyo, Japan, on their first furlough. They plan to live in Clearbrook, B. C., while on furlough.

Warren Moore, former Mennonite Biblical Seminary student from Memphis, Tenn., will be available as a resource leader for race workshops, men's retreats, talks, and discussion on race. The Board of Christian Service is scheduling him.

Marian Schmell, Deep Run Church, Bedminster, Pa., will become a filing clerk at the MCC offices in Akron, Pa.

Donald Steer, Associate Professor of Education at Bluffton (Ohio) College, has accepted a two-year appointment with the University of Utah faculty team which is working at Haile Selassie I University, Addis Ababa, Ethiopia. The team is operating under a contract with the United States Agency for International Development.

MINISTERS

Correction. An item in this space in our issue of May 12 indicated that David Ewert, Elkhart, Ind. had accepted the pastorate of the First Church, Nappanee, Ind. This information was in error. We apologize to the congregation and to David Ewert for any embarrassment caused by this publication.

BAPTISMS

St. John Church, Pandora, Ohio on Apr. 19: Loyd Wehrley.

AUDIO VISUAL AIDS

The American Bible Society has placed the following 16 millimeter sound films in the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan. Each of the color films rents for four dollars. Give a choice of dates when writing the Audio Visual Library.

The Tenth Blessing and The Potter's Wheel, 26 minutes, contains two stories. "The Tenth Blessing" tells about Sama, an Indian girl who became a Bible teacher in spite of her family's prejudices.

The Crowded Ways, 26 minutes, depicts Bible Society work among the refugees and residents of Hong Kong and Taiwan, many of whom have fled from nearby China.

Bearer of the Book, 27 minutes, shows Scripture translation, publication, and distribution in countries around the world: Guatemala and Brazil, Japan, India, Congo, etc.

The Living Word in Japan, 19 minutes, portrays the distribution of the Bible in a highly literate nation.

So Great the Light, 28 minutes, covers the work of the American Bible Society in bringing the Bible to the blind, with scenes of its use by the blind in the United States, Korea, Japan, India, the Philippines, and the Sudan.

Central District Activities

ocal Mennonite Men groups of ie Central District have been quite ctive in recent months. The men's roups of four Iowa churches hold n annual fellowship banquet each pring. This spring the banquet was eld at Donnellson and was consid- red the highlight event of the year.

The Iowa-Missouri MDS unit had ieir annual meeting on March 8, t the Bethel Church in Wayland. elegates were challenged by a re- ort from Jerrold Hershberger, of 'ellman, who spent six weeks in DS service in Haiti. All those pres- it examined the recently acquired is which is well-equipped with ols and equipment such as two- ay radio, boats, ladders, spotlights, id mud pumps.

The Mennonite Men of the Central istrict have a district wide project lled "Kingdom Builders." It is the irpose of this project to enroll dicated men to pledge $10.00 each ward the building fund for every w church building recommended y the district mission committee. o far, 160 Kingdom Builders have een enrolled with a goal of 500 anticipated. These men aim to encourage new churches to organize and help to gain a greater spiritual outreach. This program will serve to make laymen an outreaching part of the district church program.

The men of the Central District are planning a recommendation on pastors' salaries at this spring conference sessions. The annual men's retreat at Camp Friedenswald will be held in June. The main theme of discussion this year will focus on the area of race relations.

Officers of the Central District Mennonite Men are president, Erwen Graber, Crawfordsville, Iowa; vice-president, Don Miller of Dalton, Ohio; secretary, Ed Riddick, Chicago, Ill.

TELEPHONES TO SOUTH AMERICA

Recently the Moundridge Telephone company installed new dial telephone equipment to serve the needs of the Moundridge community. This dial equipment replaced many usable ring type phones, a central switchboard, and other equipment.

Officials of the company volunteered to contribute this old equipment to the Mennonite Central Committee to be sent to Mennonite Colonies in Paraguay and possibly other countries in South America. This equipment is in good working condition and can serve the needs of the Mennonites in South America for many years.

A group of Moundridge men have been busy crating for shipment the switchboard and phone boxes for the past several weeks. About 375 phone boxes, both wall and desk types, have been contributed by patrons of the company. Insulators and extra repair parts also were put into boxes for shipment.

lephones being crated for South America by men in Moundridge, Kan.

MENNONITE MEN'S BUDGET

The following is the official budget adopted for the 1963-65 triennium by the General Conference Mennonite Men:

	Proposed	Paid
Bibles & Christian Lit.	$1,000	$500
Menn. Disaster Service	4,500	1,500
Paraguay Indian Resettlement	3,000	900
Mexico Public Health	2,000	600
East Harlem N.Y.Youth Rehabilitation	500	
Boys League	1,500	1,000
Vocational Trainee from Paraguay	1,000	1,000
Administrative Expense	1,500	
	$15,000	$5,500

The following quotas have been assigned by the executive committee for each district for the triennium:

Canadian Conference	$ 2,500
Central District	3,000
Eastern District	1,500
Northern District	3,000
Pacific District	1,500
Western District	3,500
	$15,000

An examination will reveal that little more than one-third of the budget has been met. Many district conferences are being held in spring. and early summer. This would be the opportune time for each district to plan to meet its quotas before the Estes Park Conference.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

LETTERS

BARBECUES HAVE A PLACE

Dear Editor: The editorial of *The Mennonite* of May 12 by Harry Lefever commenting on the barbecue of the Woodlawn Mennonite Church, was very thought provoking. The suggestion to discuss the value of such church activities at a congregational meeting is very timely. Our churches today engage in so many activities to acquire the material means to carry on the church's program.

The duty of the church is to evangelize, bring souls to the knowledge of the saving grace in Jesus Christ, and lead them to the cross to receive the crucified but living Savior as their own. Then to teach and nurture the believers to grow in grace and faith in Him. The support of the church's program should be voluntary giving, by the members as good stewards of what God has entrusted to them.

We do not want to condemn all such activities such as barbecue and others. They have their proper place and may well be the means of awaking such members to the realization of the God given duty to His cause. But certainly our sins are not forgiven because we are sacrificing our material goods for a good cause. The only thing that brings forgiveness of our sins is the atoning blood of Jesus Christ who became the sacrifice for them. Repentance and belief in Him alone bring forgiveness of sins and assure eternal life. *J. F. Sawatzky, 1617 Poplar, Newton, Kan.*

PLACE OF THE LOCAL CHURCH

Dear Editor: We thank you very much for printing *The Mennonite*. We like to read it, especially the editorials, conference reports. We are interested to know how things are going. We believe in local churches. The New Testament sets forth the local church as God's chosen instrument for making His love in Christ known to all men everywhere. God accomplishes His purposes today through the fellowship of believers. Every Christian should help to support and stay with our local church as long as we live in this world. The most important thing in all the world that we can do is to be in right relationship with God, to know that we are saved and on the right way to heaven. Jesus says it is written in the holy Bible. How do we read it?

It is now nearly 2000 years ago when Jesus Christ suffered and died for our sins. He paid the price with His precious holy blood. He rose up from the dark domain a victor over death. He lives for ever with saints to reign. And because our Dear Lord and Savior Jesus Christ rose up from the grave, we too shall rise, His resurrection is the guarantee of ours.

Soon the last trumpet will start to sound and things will happen in seconds, in a moment in the twinkle of an eye. We shall meet our Savior. Are we ready to meet our Lord Jesus Christ with a smile on our face? This is a question for us to think about and do. Today is the right time. Tomorrow it can be too late. *A. M. Albrecht, 311 Fifth St., Lynden, Wash.*

PLAIN WORD ON EPHESUS

Dear Editor: In plain words I would like to tell the readers how I see the Church of Ephesus.

First, they had forgiveness of sins. Second, they had the Holy Spirit. Third, they did good works. Fourth, they left the first Love. But they still kept on working. And Christ said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

In these three verses the good things are mentioned that are in the Church of Ephesus. But the love of God was lacking. The greatest sin this church had done was they had left the love of God. Remember therefore from whence thou art fallen and repent.

And the most wonderful thing Christ wanted to do with this church was to forgive them again and restore her again. Because Christ is able to restore people that are fallen, lost their testimony, their courage, and serving of the Lord in a loving way. Such people are invited. As the lost son came back confessing his sins, and wanted to be the father's servant. The story of the lost son gives us a clear picture how a sinner must come back to the father. *Dietrich A. Olfert, Rt. 2, Box 29, Mt. Lake, Minn.*

THE INSPIRED SCRIPTURES

The Holy Scriptures we believe to be inspired by God, who moved men in olden times to write until very, very tired. Others through the ages compassed sea and land yet the multitudes at home cared not to be inspired. Such gifts come only by intimate communion with the Scriptures and its contents, for then alone can our will become "His" not our interests.

We sing from Scripture "Take Time to Be Holy," but seldom consecrate our lives wholly, yes, it takes time to be holy and willing to pay the price for it involves being involved with those who are honest, good and nice for these He paid the most precious price.

Once a man moved into a new community and in order to keep peace and unity he never sought for any time or way to show by word and deed that he too had found the "Christian way." He told his former pastor that he liked the new one much better because he preached nothing close to the "Letter." If this is true of us then let's get calm and read the 19th Psalm. In it we find that "His Law" is perfect teaching, faith, mercy, and justice and that to "worship" is to meditate and to serve with our lips and hearts cleansed from sins "secret and presumptuous."

Many keep poisonous Scripture upon their tables, teaching that Satan and hell belong to myth and fables, or that God put a "sword" into man's hand to avenge as Cain did Abel. Yes, this sword given us must not inspire us to kill but to come alive and do His blessed will.

In old Oklahoma state where I was reborn a republican governor found it by liquor torn; to pass and enforce more laws wouldn't pay so he substituted milk on inauguration day. There is only one way and that's God's way, as found in 2 Chron. 7:14. If we will heed this call, He surely will answer and wash our hearts white and clean. *Joe Eck, Route 2, Box 13, Sedgwick, Kan.*

IS IT ALIVE?

arvin Dirks, Jr.

BOUT A YEAR AGO we visited a group f young people who told us that ey didn't want a youth fellowship. fter talking a little while, the rea- on came out. They apparently felt at there was so much fighting mong their parents and the other dults in their church that they did ot see any sense in inviting any her youth into their church.

If your feelings as a young person e anything at all like those of the roup I just mentioned, then you ave lots of company. I thought bout it a good deal after hearing em talk. Since then—you guessed —I've heard something quite simi- r many times whenever a group of oung people begin to talk about eir experience with their home urch. It's adults do this and adults that. "They criticize us when we something and they criticize us hen we don't." "They fight and rap and gossip so much in our urch it just makes me sick of the hole mess." "It's so bad I'm begin- ng to think that I don't know any- dy in our church who is really ving the Christian life."

How do you as a young person swer yourself or someone else hen you or they begin to feel like e whole church is such a mess it's most more trouble than good? o begin with perhaps the best ing to do is to chalk off about enty-five percent of the feelings being the normal exaggeration of uth, which is characteristic of uth-adult relations. Then you alk off another twenty-five percent being due to our limited historical erspective as young people, or for me other reason. And then, I ess you just have to accept the st fifty percent as true.

You're a young person; what do u think? What is the high school age person who drops out of church (the severest form of criticism) really saying? Or what is the young person who says, "I don't know anybody in our church who is living the Christian life so I can follow him as an example," really saying? Is he saying that my experience with my local congregation indicates that the church is dead? What's your answer?

My answer is that there are a lot of other things you have to look at besides the fighting in a church before you can tell if it is dead or alive. One of the analogies which the New Testament uses for the church is that of a body. Let's use that analogy to help us evaluate our present experiences with the church.

Is it breathing? Are new people who don't know Christ, and who aren't church members, constantly being brought into the fellowship of your congregation? Are there people from your congregation who are leaving your home community to go out into the world to serve Christ? People going out and coming in are the life breath of the church. If everybody in your church has a "Mennonite name" and you can't remember when the last missionary was sent out by your church, that may be a bad sign.

Can you clearly see repair work going on? You know that the human body must continually rebuild or repair itself. Even if only one part of the human body gets sick and is not taken care of, sometimes things can get pretty serious. Ask yourself the following specific questions about your church. Are its members visibly changing for the better? Can I see one or two people who very clearly have been helped by our church? Are the conflict wounds being healed quickly, or do they continue to fester for a long time? If everybody is the same as they always were and if the fighting in the church is still about the same things, watch out. Be especially observant to see if people are still mad about things which happened ten or twenty or thirty years ago.

Does your church get out and rub sleeves with the world so that it can get the chance to share the gospel? A person who spends all of his time by himself, and taking care of himself, isn't a very healthy and well-rounded person. Besides, if he's got something to say to the world, he never gets a chance to say it. In the New Testament we see Philip, Paul, Barnabas, Peter, Stephen, and the rest going out of their way to reach others with the gospel. As far as we can tell, their reward was knowing that they were doing God's will. Also part of their reward was being thrown in jail, being ridiculed, and beaten. How has your congregation gone out of its way, or changed its program, so as to reach those in your community who don't know Christ?

Are its eyes open? Can your church see the needs which exist all around it in its own home community and in the world at large? Who are the people in your community who need the church's help? Are there some people of another race who can't get good housing or decent pay? Are there people in your community who are in bad shape financially because of sickness or something else they couldn't control? Can it hear? People the world around are crying for something worthwhile to live for and believe. Does your church answer their cries with relevant action or does it put its hands over its ears and refuse to listen? You know, of course, that

YOUTH

it's not very likely that anyone will walk up to you and say the words, "May I come to your church? I need something to believe in and live for." They will be more likely to get drunk, or go out and buy a new car, or get married at sixteen than to tell you they need something to believe in.

Is its mind open? Open-mindedness is not the same thing as hollow headedness. Can your church change if it sees that its present way of doing things isn't bringing in new people with the gospel message? Name one or two changes in your church which have come about in the last five years just so that you could reach more people for Christ.

Does it feel? If you answer "yes" to questions four and five above and "no" to number six, then there is a fair chance that you will have to answer "no" to this question as well. It is possible to see and hear, but if you don't really *feel* concern and compassion, then for all practical purposes you might just as well as not see and hear. Ask yourself, What do the people in our congregation feel when they hear that the population of the world is growing about thirteen times as fast as membership in the church of Jesus Christ? What do they feel when they hear that ten million children will die of starvation in the next ten years in India alone? Or, what about the family next door who never goes to church and very probably doesn't know Christ?

Does it work? If your church is mostly (or all) Sunday school meetings on Sunday morning, and church meetings Sunday morning and evening, look out.

Warning. As long as people make up the church, it just won't ever be perfect. Not even the churches in the New Testament were perfect. Take a look at a church Paul is talking to in I Corinthians 3:2, 3 and 1:10 and you can just about hear them fight. "I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men?" "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment."

What's Paul's answer to the situation? He says, a number of times in I Corinthians, "Come on you guys! Quit your fighting. You're acting like ordinary people. The most important thing is not how good or right we are but rather that God has chosen to use us even as bad as we are." (Paraphrase of I Cor. 1:27-31)

WDYF Spring Holiday

Why not start your summer vacation by coming to the Spring Holiday on May 30 at Camp Mennoscah. The WDYF has planned a day of work, play, and inspiration. Plan to arrive at Camp by 9 o'clock ready for work on some sixty projects that we hope to complete by noon. After dinner there will be recreation and free time. The day will end with an evening campfire service.

Plan now to be at the Spring Holiday, and bring along your entire youth fellowship. It will be a day of good fun and fellowship with young people of the Western District.

Counting Diapers for PAX

All kinds of exciting work are to be found in PAX life," writes William Siemens, Missions PAX worker at the Mennonite Christian Hospital, Taiwan. "Before I came here, I stretched my imagination to all limits, but there are still a few things that I had never thought my PAX term would include.

"This afternoon I had the exciting task of counting baby diapers! I counted large diapers and small ones, cotton diapers and flannel diapers, blue diapers for boys, pink diapers for girls, and diapers of many colors. This was part of the job of taking inventory of all hospital supplies, which included not only medicines and foods but linens and baby diapers.

"One thing that makes work difficult here is the language. I have spent three months studying Mandarin [Chinese], which has given me enough of the language so that I can get along with the hospital staff and get around town. But when we go into the aboriginal villages for Mobile Clinic or Milk Bar duties, I find I cannot communicate with the people at all, as they use Japanese. Then I go to church Sunday mornings, where the service is in Taiwanese. Because of these language difficulties I especially look forward to the missionary prayer meetings every week. They are in English, and I find them very helpful and satisfying.

"I have been doing quite a bit of ambulance driving at the hospital. For financial reasons as well as others, if patients cannot be helped by the doctor, they wish to go home to die. [Patients sometimes do not come in until their cases are too advanced for much help.] Taking one of these patients home, I had to cross a swift but shallow river. In the middle, the motor gave out. After about half an hour of work I got the wires dry enough to start the motor again, and with a few more brief stops made it through the river and to the village.

After delivering the patient I had to return the same way, so I stopped at the water's edge, removed the fan belt, drove through without incident, replaced it, and was on my way home.

"Though usually patients receive love and care before they leave this earth, one patient I took home found himself quite unwanted. His wife was unable to care for him, his son was too young and his two brothers by marriage claimed he was not their brother and therefore they were not responsible.

"One time I had to take a dead body home to the relatives. When the body arrived at the home, the deceased's wife and children knelt beside the body weeping and wailing. I had never seen anything like this before—it was pathetic. How different they were from the Chrisians here, who mourn the loss of heir loved one with silent tears, laiming for themselves Christ's romise to Martha: 'I am the resrrection, and the life; he that beeveth in me, though he were dead, et shall he live.'

"I am finding my PAX term extremely interesting, educational, and worthwhile. My prayer is that the Lord will perform a great work in me through this experience, and that I may be a vessel available for His service."

Twin-city Youth Easter Activities

arly in the morning, on March 29, e young people of the Kitchener-Vaterloo Mennonite churches gathred at First Church to seek the isen Christ. They came by car and n foot to slip quietly into the sancuary of the church and contemlate the meaning of this, another aster day. The morning light came n the windows. The organ played uiet but triumphant music. And in e quietness, we knew that Christ as there. Among the living!

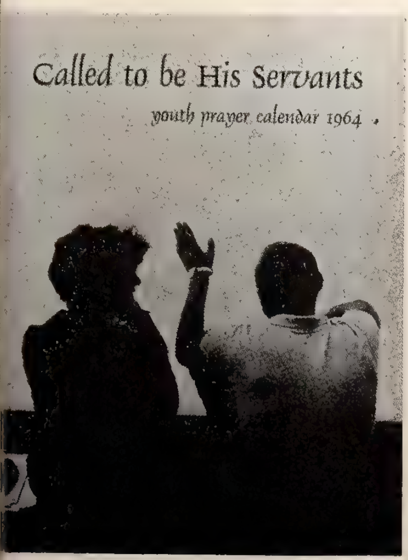
From this peaceful and inspiring etting our thoughts were directed by word and song to God. Henry Jantzi of the Western Ontario Mennonite Conference spoke to us of "Life Out of Chaos" and how it can be achieved. The Ottawa Street Church Male Choir sang to us proclaiming the glorious king and challenging us to give our all for Him.

Following the service we gathered in the basement of the church where we could fellowship together over coffee and donuts served by the First Church MYF girls. *Ed Weber, President, Twin-City Mennonite Youth Fellowship*

God Works Through the Church

n introduction to the June readgs in the Youth Prayer Calendar.

is a known sociological fact that church that exists solely for its wn sake soon disintegrates.



Paul as a part of the early church spread the gospel to the then known world till it shook the Roman Empire to its very roots. The Holy Spirit was given rein.

In view of the increasing world population, the depth of the world of ideas, and the technological progress of our age, the church sometimes appears sadly "in the dust" as regards the impact of its message on our society. Is this actually so? If so does it speak of normality or does it proclaim our unfaithfulness? If the early church is to be an example, what are the principles which can be applied today.

As you come to grips with the book of Acts, I challenge you to not only admire these men, but also to think against their policies, their methods, and their results. If your conclusions are still positive, what made them "click"? If not, then let us benefit from their mistakes! *Hugo Peters*

STUDENTS and others who are moving, please send us your new address:

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Address..

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Mail with old address (on reverse side of this page) to: Marilyn Kaufman, 720 Main St., Newton, Kansas.

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COVER

Boys in a Persian school. Seventy million people learn to read each year. The General Conference is at work giving people something to read in fifteen different languages.

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EDITORIAL

THIS ISN'T A farm journal. We're really more interested in theology. But sometimes the paths of religion and farming do cross. An article in a big city newspaper caught one case. It was the story of Monroe C. Babcock, an American poultry expert. He's developed a strain of hens that carries his name—the Babcock B-300. Recently he sold his hens to some British egg farmers. It also happens that Mr. Babcock has written a technical pamphlet on the science of egg extraction. I guess this is in keeping with a modern trend. Every new product must have an operator's manual. In this booklet Babcock even gave some non-technical suggestions on how to squeeze more eggs out of his hens. I suppose they would apply to anyone else's hens too, for that matter. He notes that hens love people. They especially love people who love them. And when the hens are full of love for their owners they express their affection by laying more eggs. Remember that this advice comes from a hard-boiled feather merchant. So if your hens have been holding back on you, it may be more important for you to read the Bible and go to church than read the farm bulletins and go to the feed store. Your personal life may need more attention than your farming techniques.

But if hens need love, so do people. The same newspaper that carried the above story had a similar report on another page. This one told about a lighthouse in New England. For one hundred years Minot's Light at Scituate, Massachusetts, has been flashing a little message. The light was set to blink: one—four—three. This is the sailor's code for "I love you." Many sea travelers must have a warm spot in their hearts for this bit of sentiment in a cheerless night. But then came progress. Eighteen months ago the Coast Guard decided to step up the power of the light to 1.4 million candlepower. The new light was to be so powerful that flashing was no longer practical. No more one—four—three decreed the unromantic technicians. But you know the plot for this kind of story. The public outcry was loud and long. The hearts of the bureaucrats softened. They adjusted the candlepower of Minot's Light so that it could flash the love note. So the lonely sailor on watch through the long night brightens to a soft smile when he comes to one—four—three.

These are little signs of the world's great need. You can read other signs all around you almost every day. People have so many indirect ways of saying, "I need love." It is the unspoken cry under most every complaint. It is the sob in almost every fit of temper. The wordless sigh of despair is perhaps the most eloquent plea. No, love is not the easy answer to every problem. It is the hard answer. It is hard to be sensitive to the absence of love. Sometimes the hens do better than we. But being love and showing love is much harder. It drains the few resources we have. It is hard to give because we have so little to give. We are all so poor in the coinage of human kindness.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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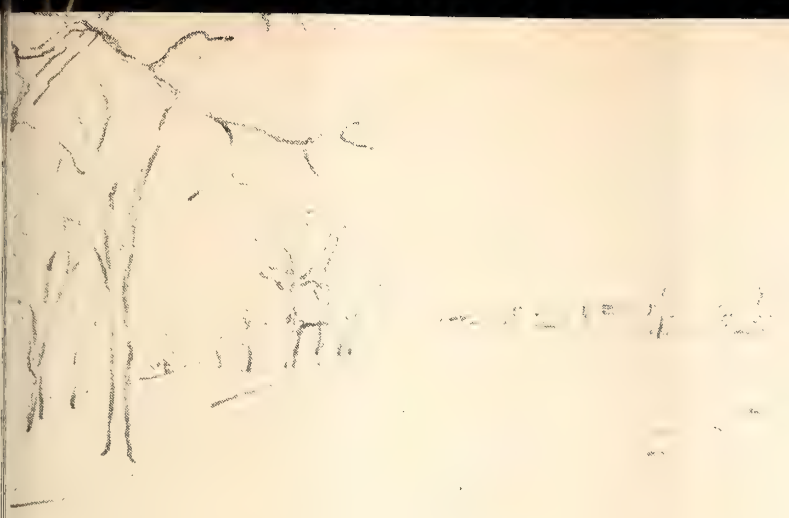


John Eli Miller saw a population explosion with his own eyes. He lived long enough to find out what simple multiplication can do.

One Man's Family

lenn D. Everett

rawings by Sybil Gould from *Our Amish eighbors*, University of Chicago Press.

N THE EVE OF his ninety-fifth birth-ay, John Eli Miller died in a farm-ouse near Middfield, Ohio, forty iles southeast of Cleveland. To ourn his passing he left perhaps e largest number of living de-endants any American has ever ad.

He was survived by five of his ven children, sixty-one grandchil-en, 383 great-grandchildren and x great-great-grandchildren — a and total of 410 descendants.

Shortly before his death, which me unexpectedly from a stroke, had two long visits with John iller. I learned the feeling of a an who had personally watched e population explosion of the entieth century. A national mag-ine had determined that the Ohio rmer was head of the largest mily in the United States.

A Swedish newspaper in 1958 ran competition for the largest family in that country. When a family named Hellander turned up with 265 members, headed by a ninety-two-year-old great-grandmother, it asserted a claim to the Swedish and to the world championship.

Reports of even larger families came streaming in to editors. An elderly Mormon couple in Utah claiming 334 living descendants took the lead. I was certain that among the Old Order Amish Mennonites, a sect in which families of more than one hundred are commonplace, a larger family could be found.

Through the Sugarcreek, Ohio, *Budget*, a unique weekly newspaper read by the Amish in all their communities throughout the nation, it was soon learned that John Eli Miller, with his clan of more than 400, had the largest family.

When John Miller and his family refused to pose for photographs because of their religious opposition to "graven images," the magazine gave up the idea of a story about this "largest family." But my interviews disclosed a number of facts about the impact of extremely rapid population growth on this family and its cultural group.

John Miller saw with his own eyes a population explosion in his own lifetime. His data were not statistics on a graph or chart, but the scores of children at every family gathering who ran up to kiss Grandpa—so many that it confused the poor old man. His confusion can be forgiven for there were among them no less than fifteen John Millers, all named in his honor. And what young man, much less an old one, could remember the names of sixty-one grandchildren and 338 great-grandchildren and remember just who their parents were?

The remarkable thing about this great clan was that it started with a family of just seven children. This was actually a little smaller than the typical family among the Amish, who average 8.4 children.

Two of his children died in early life: Samuel Miller, who left six children when he died at forty, and Lizzie (Mrs. Jacob Farnwald), who left four when she died at twenty-eight.

During most of his life, therefore, John Miller's family was not unusually large. He just lived long enough to find out what simple multiplication can do.

One of his daughters, Mary (Mrs. Jacob Mast), had only five children. But all four of his sons had quite large families. His son, John, Jr., with whom he lived at the family homestead, had six children by his first wife, who died in an accident, and nine more by his present wife, a total of fifteen. Andrew Miller had twelve, Eli Miller, eleven, of whom ten are living, and Joseph Miller, ten, of whom nine are living.

Of the sixty-three grandchildren born to John Miller's family, sixty-one lived to survive him, all but six are now grown and married. And of 341 great-grandchildren born to the families of his fifty-five married grandchildren, only three had died, two in infancy, and one in an accident. All six of his great-great-grandchildren were born during his last year and were healthy infants.

A major factor in the world-wide population crisis was vividly evident in John Miller's family—nearly all children born in the twentieth century, who enjoy the benefits of modern medicine, are growing up to become adults and to have families of their own.

A century ago, the ravages of smallpox, typhoid fever, tuberculosis, diphtheria, and the many fatalities at childbirth would have left a far different picture in a large rural family. Even though the Amish live in rural areas, they avail themselves of the benefits of medical care. Most Amish children are born in hospitals.

While the sharp reduction in infant mortality and childhood disease is a happy development, it means population grows rapidly.

The Miller family offers a good example. John Miller had seven children; his children averaged nine offspring; and his married grandchildren had averaged six each when he died. Six married great-grandchildren had one each. These were not unusually large families among the Amish nor among the rural families of other Americans in the past century. Yet this clan numbered 410 when Miller died.

A New Miller Every Ten Days

Moreover, at the end of his life, the postman was bringing John Miller word of the birth of a new descendant on the average of once every ten days. This rate would have accelerated to one every other day as his more than three hundred great-grandchildren reached marriageable age. Only eight were married when he died and six had had children by their first wedding anniversaries.

So great is the rate of population growth that had John Miller lived one more decade he would have seen more descendants born to him than in all his ninety-four years of life. He could have counted at least one thousand living descendants!

The rate at which population increases is almost unbelievable—even when a man is watching it happen within his own family. John Miller found it difficult to comprehend what was happening. When I told him that all evidence indicated that he had the largest family in the United States, the old man passed a gnarled hand before his failing eyes and shook his head.

To an old man, the memories of his youth are always more vivid than those of recent years. To John Miller, it seemed only yesterday that he took the pretty Sarah Schlabach as his bride in 1888. (She died in 1947 after fifty-nine years of married life.) They moved to a new community the Amish were then establishing in Geauga County, Ohio. They came from Holmes County, fifty miles to the south, an area to which a number of Amish families had emigrated a generation before, in the 1830's when land became scarce in Pennsylvania.

In 1890, John and Sarah proudly held their first-born baby—a son to carry on the family name. Every man is happy when he has a son. In 1890, John Miller had one descendant to give the world. Seventy years later, he had more than four hundred. When Sarah died in 1947 there had been about two hundred. In the thirteen years after her death, the number more than doubled and was on its way to doubling again when John was called to join her.

When he surveyed his vast clan, John Miller had trouble believing his eyes, just as the world has trouble believing its own population statistics. He would shake his head with wonder when his granddaughter, Mrs. Crist Fisher, who lived down the road, would bring over the bulging notebook in which she carefully kept the family record. She would read him the latest letters, giving him the names of the newest babies and telling of the marriages and other developments in his vast family.

On various occasions when th family would gather, the yard woul be filled with horses and buggie (for the Old Order Amish still r sist the use of automobiles). Th table would groan with food, as tw hundred or more persons woul eat, stepping up to fill their plate and sitting or standing where the could in the house and yard.

A fair-sized family reunion woul take place when just one of h granddaughters, Sadie, would dro in with her family to visit. She ha married Ervin J. Miller (no rel tion), a young Amish farmer dow the road. In eleven years of ma riage they had presented Grandp with ten little Millers, includin three sets of twins, Ella and Elv Mary and Melvin, and Ervin an Mervin, as well as four other Esther, Elizabeth, Martha, and Joh who had arrived singly. (Shortl after Grandpa's death, she gav birth to yet another set of twin giving her twelve children.)

In all of John Miller's large fan ily, however, there were only fou other sets of twins and no triplet at all. The other 396 members c his family had come one at a tim showing what the simplest elemer of human multiplication can do.

Where Will They All Find Farms?

What did John Miller think abou his family? Did it worry him to se it growing so large? Indeed it di Significantly, his concerns were th very ones that the population scie tists, the economists, and the soc ologists have been voicing. He wa not an educated man, for the Amis still believe eight grades of educ tion in a one-room country school i sufficient. But John Miller summa ized it in one simple questio "Where will they all find goo farms?"

Finding farms for the young me is not merely the matter of earnin a livelihood. It is also a means c preserving an ancient faith. Th Amish believe in being "separate from the world." In order to resi the temptations of the world's lus and pleasures, they maintain a wa of isolation about their commun

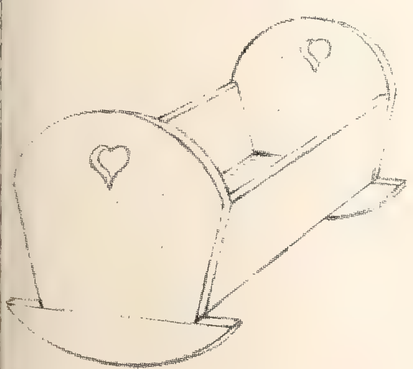
THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly exce biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secor class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newto Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansa**

ties. They dress in the fashion of two centuries ago, speak Pennsylvania Dutch, eschew all modern conveniences, such as automobiles, trucks, tractors, electricity, radio and television, and avoid unnecessary contact with outsiders.

Now in the last half of the twentieth century, the Amish no longer live in a country that has unlimited opportunities for expansion of farming. Meanwhile, their rural environment in both east and west has been invaded by the automobile.

At the same time that this has happened, their population has been growing at the explosive rate typified by John Miller's family. Their need for additional farmland has sharply increased.

The result is nothing less than a cultural crisis for an old way of life.



The ability of the Amish elders to keep the young people in line with the ancient ways depends on their ability to find farms for the young men to settle down and raise a new generation of conservative Amish.

John Miller understood fully the gravity of this crisis. He was proud of one thing about his big family. All but two of his sixty-one grandchildren were in full communion and fellowship with the strictest branch of the Old Order faith, the group that not only bans the automobile but insists on using horsepower for all tasks on the farm. The Amish regard pride as a sin, but in this one respect they are entitled to enjoy satisfaction. He was proud that two of his sons, John, Jr., and Eli, have had the lot cast upon them as bishops, while among his grandsons were several ministers and deacons.

Just one grandson learned carpentry, took a job in town and broke away from the Old Order, while one granddaughter married a neighbor boy who was not Amish. The marriage was not successful.

Many Amish families suffer much more heartache, losing one-third to one-half of the young people who rebel against the rigid old ways. They may join the Beachy Amish (named for the bishop who thought that rural people need to have automobiles), or the more modern branches of Mennonites. Or they may go all the way and "turn Yankee" and become like all other Americans.

The acute problems posed by the very rapid growth of the Miller family are similar in nearly every respect to the problems being faced by society as a whole.

The basic problem was to find the means of sustenance for a rapidly growing population. It is aggravated in the Miller family by the fact that only one occupation, farming, is fully acceptable in their way of life. Plowing and harvesting with a team of horses, a good farmer can take care of about eighty acres of land. This is only about half what his neighbor can cultivate with a tractor and other modern power machinery. Thus, an Amishman needs a farm only half as large, but the problem soon snowballs.

330 New Farms by 1980

In 1890, it took just one farm to support John Miller and his family. By 1920, his grown children acquired farms of their own. When he died, his five surviving children lived on five farms, one with him on the old farm, another on a neighboring farm, two more on farms in other Ohio communities, and a fifth in Delaware. His married grandchildren were living on about fifty farms. His eight married great-grandchildren were living on eight more farms in five different states.

And within the next twenty years, it will require at least 330 farms for his other great-grandchildren, as they marry! Some will take over old farms now in Amish hands. But most will have to buy farms now occupied by non-Amish farmers who will sell out to them—if they can find such farms.

The rate at which the population growth suddenly can start to assume acute proportions took John Miller by surprise, as it seems to take all of mankind by surprise. He had not unduly concerned himself with the problem as a young man, although he was conscious of Amish population pressures.

It was when the great-grandchildren started reaching the age of marriage that this problem suddenly mushroomed into a full-blown crisis. These Miller descendants were coming along so fast, one every ten days during the last year of his life, that John Miller could not be blamed for wondering where, twenty years hence, eighty acres of good farmland was going to be found once every ten days.

As the Amish are looking for more farmland, they are running head-on into the pressure for land generated by the growth of the rest of the world's population. This is being keenly felt at this very moment by the Amish community in which John Miller lived and in which nearly one hundred of his descendants reside. The growing city of Akron, in need of water for its homes and industry, is pressing for the construction of additional reservoirs on the Cuyahoga River, one of which would take at least five hundred acres of Amish land, including part of John Miller's farm.

Meanwhile, suburban housing developments intrude into the once pastoral county. This is raising land values to a point where the Amish are unable to buy further farmland, even when offered for sale. It also threatens continued existence of the Amish community because they fear urbanization.

Sooner or later, there is nothing the young Amish men can do but to look elsewhere for farms on which to raise their families. As a result, the Old Order Amish, whom most Americans think of as being the epitome of stand-pat, stay-at-home provincialism, are "probably one of the most mobile elements of the U.S. population." Thus says Maurice Mook of Pennsylvania State University.

Professor Mook, while teaching at a summer session of the University of Missouri, met some Amish buggies on a road in central Missouri. Knowing that there was no Amish community for more than one hundred miles, he stopped them and learned that they were a group of "Nebraska Amish," who had recently moved down from Iowa. The "Nebraska Amish," so named because they were followers of a Nebraska bishop who had doctrinal differences with the Old Order, had moved to Illinois after the break, then went to Iowa, and now a group is in Missouri. This goes on all the time. Soon one may find settlements of "Nebraska Amish" in half a dozen states.

John Miller's children lived in four different Amish communities, his grandchildren in more than a dozen, and his great-grandchildren may live all over the United States and Canada.

$30,000 Every Ten Days

The Amish need more than land. They also need the capital to buy it and develop it. They have to raise the purchase price of the farms, and money for horses, machinery, fertilizer, and seed.

Here we see how population pressure impoverishes a people. Once the Amish were prosperous. In Lancaster County, a favorite joke about the Amish concerns a couple who came to a small farm auction and bought the property for $10,000. They went to the rear seat of their buggy, got out an old crock and began carefully to count out the money in $5 and $10 bills. They had only $9,900. "Oh mama," said the Amishman in distress, "ve haff brought der wrong crock!"

This joke once had a strong element of truth to it. The Amish were good farmers and lived frugally. They did not spend their money on automobiles, refrigerators, radios, power lawnmowers, or stylish clothes. And they didn't put it in the bank. Every well-to-do Amishman bought each son a farm when he married and paid cash for it. Meanwhile, it was believed, he had another crockful or two at home.

The last fifteen years have seen a drastic change. The Old Order Amish are handicapped by their unwillingness to adopt mechanization. They can farm only half the acreage of a man with a tractor. They get no higher price for their products, which means they have only half the income. Their recent brushes with the Internal Revenue Service because of non-cooperation with the Social Security program (to which they object on religious grounds) has disclosed the net income of some typical Amish farmers. One farmer with nine children whose horses were seized for non-payment of taxes, for instance, had reported a net income of $3,600 one year, $4,200 the next. He was raising nine children on that and trying to pay off a debt on his farm.

The pressure on the Amish standard of living is serious. They are fast running out of capital with which to buy new farms.

In general, it takes an average of at least $30,000 capital to get a young couple established on a good farm and it can require as much as $40,000 to $50,000. Thus, John Miller's family now needs to find eighty acres of good farmland every ten days to keep the great-grandchildren in the traditional pattern of life and about $30,000 every ten days with which to finance expansion.

While once the Amish shunned banks, on the basis of biblical teachings about usury, they are now among their best customers. Many an Amish farm has a commercial mortgage on it. The Amish are considered good credit risks because of the diligence with which they pay their debts.

The bishops look upon this with misgivings. They know that debt begets debt. A young man who starts life with a $20,000 mortgage hanging over him will be fortunate, indeed, if he is able to pay off that mortgage, plus interest, over a twenty-year period while providing for his growing family.

By the time he has been married twenty years, his oldest boy will be almost nineteen, and will "want for marrying." His father will have nothing he can give him, except perhaps a good credit rating at the bank that will get the young man a twenty-year mortgage in turn. And there will be four or five younger sons coming after. Sooner or later the bank runs out of capital and even an Amish credit rating can't secure any more loans.

Merely to state the problem is to demonstrate the difficulty of meeting it. This is not unlike the problem of the world as a whole. First, there is the need for land itself and, if this can be met through more intensive cultivation and use of marginal lands, there is the parallel problem of finding the capital with which to finance it.

In John Miller's family, we see an Amish group, until recently relatively prosperous, living on good farms, in an environment in which expansion to accommodate population growth was possible. Suddenly these people find themselves up against a crisis that is reducing their standard of living and threatening their whole way of life.

Early Courtship Preserves Faith

John Miller's family is up against a difficult problem. Like other Amish, they encourage their young people to marry early. It is the young single men who tend to break away from the Old Order and "turn Yankee." If a boy falls in love with a nice Amish girl of good family, however, and gets married, the chances are good they will settle down in the traditional pattern and start raising a family.

The Amish elders, strict in other regards, are quite liberal in encouraging teen-age romance. The wife of an editor of a national news magazine once accompanied her husband on an assignment to investigate the Social Security revolt among the Amish. She observed: "They literally throw the young people at each other!" This is true.

Stories about bundling among the Amish are numerous. Although bundling itself is no longer practiced (and didn't really deserve its bad name), the underlying social attitude which it typified is still present. For valid reasons of preserving the faith, courtship and early marriage are warmly encouraged. Parents breathe a sigh of relief when their son or daughter is married to a good Amish girl or boy.

Amish weddings are festive occasions, but underlying them all these days is the question where the young couple is going to live. Often the answer is at the home of the parents or a relative, even as it is with youthful marriages in the outside world. A major topic of conversation at the weddings is the relative merits of moving to Canada or to Georgia.

The Amish encourage the young people to marry but find it increasingly difficult to help them establish the homes that follow marriage. It is not difficult at this point to draw comparisons between the Amish community in the United States and overcrowded countries abroad.

The nations of the Orient were once rich. Marco Polo spoke in awe of the wealth of the Asian people. Only in the last century has Asia

ecome a teeming slum of famines,
overty, and misery.

Right now in America we can see
e Amish struggling as hard as
ey can with honest toil and good
rming methods to keep abreast of
eir population growth. They are in
anger of losing the race. A recent
sit with one of John Miller's
randdaughters who lived near him
sclosed a hard-working young
mish couple with four children, all
nder the age of five, living in what
n only be described as poverty.
ey had broken-down, secondhand
rniture, secondhand farm machin-
ry, and rented three upstairs rooms
a rundown farmhouse. Once pov-
ty was unknown among the Am-
h, or was a sign of laziness. Today
is commonplace.

irth Control Dilemma

John Miller's family presents an
ample of a society impoverishing
self because it is unable to raise
e capital or find the resources
hich could enable its expanding
pulation to maintain its standard
living.

What of birth control as an
swer to the problem of the
mish? This would at least slow
wn growth to a point where it
uld more easily be handled. The
mish oppose it on religious grounds, pointing with simple resignation to the command in Genesis: "Be fruitful and multiply."

If this is God's command, the Amish feel they must follow it. They drive horses and buggies in the age of the automobile because they feel God requires a simple life.

The Amish have no specific teachings against birth control, as do other religious groups. If a doctor recommends it for the health of a mother, she accepts it. She receives the sympathy of her family and friends who regret that she cannot know the pleasure of having more children, but it is accepted as God's will. They would not needlessly risk any mother's life because of a doctrinaire position on contraception.

In keeping with Amish culture, a new bride is anxious to prove she is fertile. Birth of the first child in the first year of marriage or shortly thereafter is common. Even so, it could well be that social pressure is causing a certain amount of family limitation among the Amish. Otherwise, the average children per family would not be as low as 8.4.

All of the Amish in the United States are descended from a relatively small group of ancestors, since they have made few converts to their conservative sect. These ancestors appear to have been very fertile. Sterility is rare among the Amish and childless marriages almost unknown.

Can the Old Order Amish maintain their traditional way of life as they increase in numbers?

In their sermons, Amish bishops often predict ruin for the sinful, worldly civilization beyond the borders of their communities. They frequently refer to the dreadful possibility of atomic warfare with its decimation of the human race. Living in their simple way in rural environments, away from the cities and military bases that would be targets for such an attack, the Amish (conscientious objectors who firmly resist any participation in war) may have a larger chance of surviving such a debacle than any other group.

If mankind averts the calamity of suicidal war, and they join us in prayer that we do, the Amish face severe pressures for land and resources with which to cope with their growing numbers, as well as the hazards that growth in size itself poses to such a community. Small, isolated, and persecuted, they form strong bonds of faith, but large and scattered the bonds of fellowship may become loose and the sense of uniqueness lost.

One hopeful aspect of the future may be that if the Amish continue multiplying and can keep on buying farmland, sooner or later they will own most of the farms in the nation. They resist all forms of government aid or subsidy, so we can simply abolish the Department of Agriculture and forget about the farm problem.

Still, when their numbers do reach 2,000,000 or 20,000,000, the Amish will eventually run out of land. Ultimately, the Old Order way of life will collapse, even as it is now crumbling in places, as young men go to work in factories in town and some bearded farmers turn to tractors and mechanization despite a lifelong love of horses.

Some day, at some point, John Miller's plaintive question, "Where will they all find farms?" will have to be answered in the bleak negative. They can continue now only by buying farms others will sell them. Some day no more farms anywhere will be for sale. A finite world is of limited size. So, ultimately, at some point, is the population it can hold.

NEWS

Missions and Service Have One Task

WHAT KIND OF Mennonite should a Mennonite convert be? Especially if he lives in India or Africa?

It seems simple. He should belong to the Mennonite Church that sent the preacher to him. But, the convert would like to be related to all Mennonites in North America—if he has heard the gospel from a Mennonite evangelist from America.

It is a bit embarrassing to have to say, "Sorry, but that just isn't possible. You must take your pick."

This was one of several problems raised at a recent meeting of mission executives and relief workers. The study held in Chicago brought together representatives from most Mennonite groups.

Relief workers face another problem. If in the giving of food and clothing, some grateful person is won to Christ, what then? The Mennonite Central Committee, the major relief agency for Mennonites, is restricted by its member groups from starting churches. That is the work of the mission boards.

Sometimes such people can be referred to the nearest Mennonite church. But if none is nearby, should they be sent to another church?

These questions were referred back to the two groups sponsoring the study—the Mennonite Central Committee and the Council of Mission Board Secretaries.

Missions and service programs have much in common. The "expressed word" and the "deed" are both parts of the Christian ministry of reconciliation.

North American Mennonites have been active in mission and service work since 1890. From a small beginning the many varied programs include more than 1,000 workers in nearly fifty countries.

Other questions asked at the consultation included: What can we best do together as Mennonites? What can we best do separately? Should the Mennonite Central Committee channel relief goods through mission boards? How should the Mennonite Central Committee and the Council of Mission Board Secretaries relate to other Christian bodies overseas?

The program was coordinated by H. Ernest Bennett, Elkhart, Ind., and Paul Kraybill, Salunga, Pa. Krehbiel is secretary of the Eastern Mennonite Board of Missions and Charities and of the Council of Mission Board Secretaries.

NEW TRAINEES ARRIVE IN JULY

The fifteenth trainee group to America, primarily members of Mennonite churches and consisting of more than forty young men and women, is arriving on July 28. Over the past fourteen years American families have been providing work, room, and board for trainees. Sponsors are again being sought.

Thirty-nine are from Europe: Germany (14), the Netherlands (12), Switzerland (8), France (3) Austria (1—first one from Austria) and Greece (1). Two are from the Middle East: Jordan (1), and Algeria (1). There likely will be additional trainees from India, Africa and South America.

The group, with an average age of twenty-two, is bringing a wide range of training and experience in teaching, industry, technology, institutions, commerce, business, and agriculture. Among them are students of law and theology, pharmaceutical and chemical analysts, a social worker, a registered nurse, a stonecutter, and a home economist. Their vocational aptitudes are important factors in finding places for them.

The second group of American young people is leaving for Europe in August.

Families, church groups, or other organizations who wish to sponsor a trainee to give him a meaningful exchange experience during his year in America should contact Emma Schlichting, Mennonite Central Committee, Akron, Pa.

MORE USE FOR SOCIAL WORKERS

Social workers feel that the church does not make the best use of their skills. Church agencies might make better use of their training.

Social workers seek to solve problems that people face. So does the church. It may seem that social work deals only with temporal needs. The church is more concerned about the "ultimate" question of spiritual welfare.

But can these two concerns really be separated? This was the question raised by the Association of Mennonite Social Workers. They met recently in Chicago. The members saw these needs intertwined.

The group felt distrust in the church toward the social worker Perhaps it stems from lack of understanding of his skills. But social workers can offer an understanding of people and their behavior that the church needs.

One worker has stimulated interest and concern in his church for the problems of unmarried mothers

Officers of the association are Curtis Janzen, Chicago, president; Roy Harmish, Hagerstown, Md. vice president; Charles Burkholder Elkhart, Ind., secretary.

CONGO ARMY UNDER NEW FIRE

Things had been relatively calm in Congo's Kwilu province for three months. This was the region in which terrorist bands took possession and drove out European and American missionaries. Mennonite workers were among those who left central Congo last January.

The Congolese army moved in and some measure of order returned. Schools that were hurriedly dismissed began to operate again.

Then on May 8 the Congolese army command in Kwilu collapsed. The commanding officer, Major Joseph Tshatshi, left his post because he was "tired," he said. No one has been found to replace him.

At about this time groups of rebels began to move in on army outpost in Gungu and Idiofa. These ities are key centers in the eastern part of Kwilu.

The 180 man outpost at Gungu eported on May 18 that it was urrounded by rebels and had run ut of ammunition.

Troops at Idiofa radioed for food nd ammunition. They also reported ncreasing attacks from rebel bands.

Other terrorist activities were reorted in eastern Congo near the Burundi border. This is 700 miles ast of Kwilu.

For background on the Congo reellion see April 28, page 285; April 4, page 252; March 24, page 189; March 10, pages 148, 153; Feb. 11, age 87; Feb. 4, page 70.

A portion of the March 24 report tated incorrectly that missionaries were returning to evacuated posts t Mukedi, Kamayala, and Nyanga n Kwilu province. This report was n error. One worker writing from eopoldville on May 19 says that o work has been resumed at Mukei and Nyanga. He adds, "In fact o white man would dare go to Mukedi, even to observe the situaon there."

The omission of a line in the report of April 14 produced an inccurate report of the location of he missionary family. It should ave read: "The Peter Falks are Leopoldville, waiting return to ajiji. The Charles Sprungers are so in Leopoldville, assigned to a x weeks vacation and then to a adio assignment." Since then Falk as returned to Kajiji and is teachg in the theology school there.

ABOUT EXPENSES AT ESTES PARK HOW MUCH MORE WILL IT COST?

In answer to a number of questions and expressed concerns, the Planning Committee for the 1965 Conference has issued the following statement.

The 1965 General Conference at Estes Park will be different in many respects. The beauty, character, and climate of its mountainous setting will make the conference more of a retreat experience. Many questions have therefore been asked. One of the primary ones is, how much will it cost? Will it be considerably higher than previous conferences?

For those staying on the grounds a special conference rate has been given at $7.50 per day for adults, $6.50 per day for young people staying in dormitories, and $5.50 per day for children staying with their parents. All those staying on the grounds will be required to register for the full conference of seven days. Comparing this with the 1962 conference at Bethlehem we note it is $1.50 higher per day for adults. However, one day has been added to the total conference time.

The price for the 1965 conference will include room with bedding and linens furnished, all meals, numerous auditoriums and meeting rooms for conference sessions and auxiliary groups, infirmary, assistance from the YMCA Conference grounds staff and organization, and some of their equipment.

In 1962 at Bethlehem only twenty percent of the total attenders made arrangements to stay in Mennonite homes. This shows that most people in the past have not preferred to stay in private homes. It has also become increasingly difficult to find open homes for those who desire them.

For those people who will prefer to find their own lodging, there are accommodations in the town of Estes Park and surrounding area of every type and varying price range. Government camp grounds in the National Park are available on a first-come first-serve basis at no cost. There are also several private camp grounds in the area for use at a nominal fee. Since twenty-eight percent of those who came to Bethlehem camped in tents and trailers, all possible opportunities for this will be checked into and information will be given well in advance. For those staying off the grounds, a small fee will be charged for use of the Conference grounds facilities.

Since the cost of accommodations on the Conference grounds is only a little higher than at the previous conference, this will not be a major factor in determining the total attendance. It is anticipated that the location will greatly increase the interest. Young people's attendance will be limited to a maximum of 800 and all others to approximately 2,000. Although it is still early and registrations are not being solicited, a few reservations have already been received.

[For further information on the Conference, see *The Mennonite*, Mar. 3, page 134.]

JAPANESE YOUTH STUDY PEACE

A peace seminar for Japanese young people was held in May at a youth hostel in Aoshima. Dr. Ogawa from nearby Tokyo brought the main addresses during one day of the seminar; other speakers were Ferd Ediger, General Conference missionary at Tokyo; Pastor Amano and Pastor Shimamoto of Miyazaki, and Professor Harata, also of Miyazaki. The seminar was planned by Christian students, and it was, reports Mrs. Robert Ramseyer, missionary in Miyazaki, "well organized and attended . . . they felt it was a very worthwhile experience."

Immediately preceding the Peace Seminar was an Anabaptist Seminar in Osaka, which was attended by a number of missionaries.

ANOTHER CONGO CHURCH BORN

Archie Graber, serving under the Congo Inland Mission, has been working in the Bakwanga area of the Congo in relief work and resettlement of Baluba refugees. This work was carried on under the Congo Protestant Council and the Mennonite Central Committee.

The Bakwanga area is Presbyterian territory according to interdenominational mission agreements; however, a Mennonite church developed while the Grabers were serving there. The Presbyterian Church gives "recognition to the Mennonite church in this area, with full privileges to develop as an organization."

Homes built for Yugoslavian earthquake victims.

QUAKE VICTIMS GET NEW HOMES

Three Mennonite Disaster Service volunteers helped erect prefabricated houses for 125 Yugoslavian families. These people in Skopje lost their homes in the last July's shattering earthquake. The families have now moved into the sturdy, attractive new houses.

In an impressive dedication held at the site of the homes, a hillside area on the rim of Skopje, each occupant family received keys and a letter of welcome.

The total gift of American churches, channeled through Church World Service, was $101,753. Volunteer specialists, three from the Church of the Brethren, and three from Mennonite churches in the United States and Canada assisted. They contributed sixty days of labor on the construction site.

Occupants of the houses were chosen by an independent local committee with church, city, Red Cross, and welfare agency participation. Criteria were urgency of need, suffering experienced at the time of the quake, and family size. A total of 581 men, women, and children will be sheltered in the newly built houses. Each house consists of living room, kitchen, two bedrooms, bath, and hall.

The Mennonite volunteers were: Curt Regehr, Inman, Kan.; Chester Steffy, Millersville, Pa.; and John Smucker, Unionville, Ont.

CHURCH FORMED IN ILLINOIS

Since February 9, the First Mennonite Church of Champaign-Urbana, Ill., has been meeting each Sunday morning in the Seventh Day Adventist church building in western Champaign. The group is composed of residents of the community and students from the University of Illinois.

Lay members have borne most of the responsibility for the organization and program of the church. Speakers for the worship service have been drawn from local lay members, members of other community churches, and visiting Mennonite ministers from eastern Illinois churches.

On April 19, the congregation's first communion service was held. R. L. Hartzler, until recently the executive secretary of the Central District of the General Conference Church, delivered the communion message. Harold Zehr, pastor of the Bloomington (Old) Mennonite Church, was in charge of the communion service. With a membership of only about fifty, it was possible for the members to congregate in a small semicircle around the communion table—thus heightening the sense of unity and communion.

Uniting to form the First Mennonite Church have been members of three Mennonite branches—the (Old) Mennonites, the General Conference Mennonites, and the Mennonite Brethren.

Included in the lay leadership body, the church council, are Robert Massanari, chairman of the church council; and Roy Smucker, chairman of the pastoral committee.

CHICKEN FARM STARTED

Edward Senner, General Conference missionary from Monroe, Wash. serves as director of the Yu Shan Agricultural Training Center in Hwalien. He has recently established a commercial chicken farm at the school. Chicken raising is part of the course of instruction for mountain youths at the center, so the chicken farm both demonstrates scientific chicken-raising and is a source of some income. The Senners teach under Taiwan Christian service, to which they are seconded by the General Conference Board of Missions.

Mrs. Senner writes that each of the twenty-eight students returned for the second semester, though many had to cross the island by foot because they didn't have money for bus fare. The school continues to grow and improve, and it is now investigating the possibility of using a southern Taiwan fiber to teach rugmaking.

The Senners report that the Hwalien Church had its first musical program in April, given by young people in the church and missionaries. Mrs. Senner was giving Bible and English lessons to a young garage mechanic until his family emigrated. She comments, "The little we do must be done well, because we never know at what point we must stop. . . . The Lord we talked about together is great enough to trust for the result."

THREE-YEAR STEWARDSHIP PUSH

A three-year stewardship program for the General Conference Church was suggested by the Stewardship Council. Its May meeting in Chicago was attended by representatives from area conferences, Conference boards, educational institutions, and by Finance Committee members and Conference staff.

Lester Janzen, Conference stewardship secretary, told the group that stewardship education was based on the assumptions that: "We are stewards of the gospel. Potential resources are available. The key is commitment. Stewardship is concerned with both giving and spending. The focus is on individual responsibility."

Among the suggestions for Conference stewardship education were: organizations in area conferences and local churches for stewardship education; materials for a year-round stewardship program in the local church; stewardship workshops; regional institutes for pastors and lay leaders; stewardship study guides and use of such materials as "The Christian Family and Money Management" series and "Planning Our Personal Stewardship"; stewardship films and filmstrips; stewardship guidance for young people; a manual for church treasurers; a stewardship sermon booklet for pastors; materials on offering systems, budget expansion and promotion, wills and gifts.

Janzen outlined a three-year plan for stewardship education. Such a plan would help in scheduling workshops and institutes, provide for production of an adult study guide and other materials for the local church, and introduce helpful literature now available.

CHURCH RECORD

:ALENDAR

'onferences

1965, July 10-16—General Confer-
nce, Estes Park, Colo.

1967 — Mennonite World Confer-
'nce, The Netherlands.

June 18-21—Northern District Con-
erence, Mt. Lake, Minn.

June 4-7—Pacific District, Aber-
een, Idaho.

Oct. 16-20—Western District

July 3-7 — Canadian Conference,
:osthern, Sask.

'anadian

June 5, 6—City Church Workshop,
'oronto Church.

June 6—Rosthern (Sask.) Junior
:ollege Corporation Meeting.

June 7—Rosthern (Sask.) Junior
:ollege Graduation Day.

'orthern

June 3-July 7—Freeman (S.D.)
unior College summer school.

'estern

June 12 — Freeman Junior Col-
:ge male chorus at Bethel College
hurch.

ELP WANTED

*An editorial assistant and youth
litor* is needed for *The Mennonite*
eginning in August. Duties include
liting youth department, styling,
roofreading, newswriting, layout,
nd supervision of schedule. Apply
ı writing to Editor, *The Mennonite*,
:2 Main St., Newton, Kan.

Registered nurse required im-
ıediately. Contact: Administrator,
ethesda Hospital, Goessel, Kan.

'ORKERS

Orlando Penner, of Whitewater,
an., will begin June 1 as a 1-W
›lunteer worker at Mennonite
›uth Farm, Rosthern, Sask. He
ill help in the farming program
' the institution.

Mary Peters, Chilliwack, B. C.,
ill leave for Mennonite Christian
ospital, Hwalien, Taiwan, in June,
serve for three years as secre-
ry to Roland Brown, missionary
›ctor and administrator.

Virgil Peters, Henderson, Neb.,
›w finishing medical training in Wichita, Kan., will go to Mennonite Christian Hospital, Hwalien, Taiwan, in the fall of 1964.

Ivan and Ann Regier, Missions Pax and short-term workers from Madrid, Neb., and Marion, S. D., will leave Japan July 4. They served for three years at Miyakonojo, Japan, as house parents of children attending the mission school and as teachers.

P. E. Schellenberg resigned from the Bethel College, North Newton, Kan., faculty and will join the faculty of Bluffton (Ohio) College. He will teach courses in psychology.

Gladys Siebert, Henderson, Neb., arrived in Hwalien, Taiwan, and is working in the hospital. In September she will move to Taipei to begin her two years of language study.

Walter "Fritz" and Ellen Sprunger, of Kidron and Smithville, Ohio, will arrive in Japan on June 12 and serve as Missions Pax and short-term workers.

John Unruh, Jr., teacher of history at Bluffton (Ohio) College has been appointed by MCC to assist in the Peace Section office at Akron during July and August. He will do research for a study conference on church-state relations.

Virgil Vogt, Reba Place, Evanston, Ill., has been assigned by MCC to work with the service unit at Atlanta Ga., this summer. He will give leadership and guidance to the unit in the absence of the Vincent Hardings who will be in Europe in June and July.

Tina Warkentin, of Superb, Sask., is going to the medical training school at Kimpese as administrative assistant. She leaves the middle of June for Brussels, Belgium, where she will study French for several months prior to service at Kimpese.

Delbert Wiens, a Tabor College faculty member, will also teach part-time at Bethel College, North Newton, Kan., next year. He will teach classes in philosophy while Harold Gross is on leave of absence from Bethel.

GIFTS

The General Conference Church has received a gift of $5,050.18 from the estate of P. W. Penner, who died February 2, 1953, and his wife Mathilda Penner, who died November 3, 1961. The Penners served as Conference missionaries to India for 41 years, from 1908 to 1949. After retirement they made their home in Hillsboro, Kan.

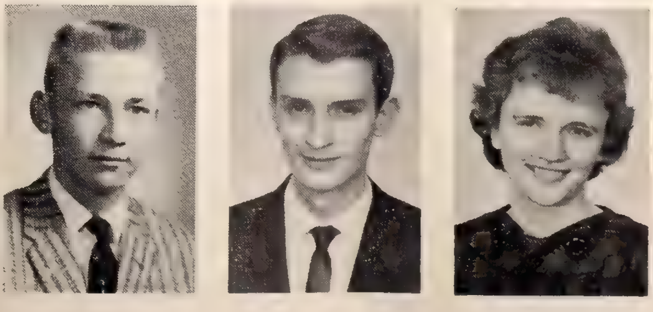
BAPTISMS

Alexanderwohl Church, Goessel, Kan., on May 24: Alvin Banman, Darla Banman, Janet Banman, Harlan Bartel, Erna Bestvater, Larry Buller, Barbara Duerksen, Warren Ediger, Alan Flaming, Dorene Flaming, Jerold Franz, Evelyn Funk, Gary Jantz, Delora Hiebert, Max Krause, Floyd Nickel, Howard Reimer, Bruce Schmidt, Ivan Schmidt, Susan Schmidt, Ray Schroeder, Donna Unruh, Gwen Voth, LaVera Voth.

Bergthal Church, Pawnee Rock, Kan., on May 17: Daniel Buller, Howard Deckert, Eddie McGinnes, Becky Schmidt, Ronda Schultz, Michael Smith.

Bethel Church, Inman, Kan., on May 17: Joan Enns, James Doerksen, Doris Gaeddert, Dotty Neufeld, Judy Pauls, Marilyn Pauls, Frances Toews, Sandra Thiessen.

Bethel College Church, North Newton, Kan., on May 17: Darcy Brandt, John Douglas Buhr, Jacqueline Jean Deckert, Janet Laraine Epp Rebecca Jo Frey, Randall Gene Friesen, Peggy Joleen Koehn, Wendy Lou Koehn, Barbara Jo Krehbiel, Theodore Wayne Loewen, Mary Elizabeth Regier, James Gail Reimer, Mary Alice Reusser, Betty Lorrayne Schmidt, Ruth Louise Sommer, Franklin Jay Stucky, Michael



Orlando Penner
Walter Sprunger,
Ellen Sprunger
(Workers).

Wayne Topham, Susan Carol Unrau, Rodney Irl Unruh. Louise Eileen Unruh, Yvonne Dale Unruh.

Burrton (Kan.) Church, on May 17: Ronald and Robert Ratzlaff.

Ebenezer Church, Bluffton, Ohio, on May 17: Pam Burkholder, Jayne Herr, Carlene Nusbaum, Barbara Wingate, Ed Amstutz, Marvin Basinger, Wesley Beery, Carl Sommer, Rex Reichenbach.

Eden Church, Moundridge, Kan., on May 17: Marcia Pat Bartel, JoLene Flickinger, Max A. Flickinger, Emery Flickner, Beverly A. Goering, Jan Craig Goering, Joan Harriet Goering, Karen Faye Goering, Suzette Lee Goering, Melvin L. Graber, Thomas Dean Harms, Sharon Kay Juhnke, Cheryl June Kaufman, Gregory Allen Krehbiel, Dale E. Schrag, Gloria Jeanne Schrag, James Strausz, Darrell G. Stucky, Herb Stucky, Jr., Wayne L. Stucky, Allen Wedel, Cynthia Ruth Wedel, Franklyn Wedel.

Emmaus Church, Whitewater, Kan., on May 17: Arlen Wiens, Marlin Penner, Herbert Busenitz, Eugene Thiessen, Robert Busenitz, Lauren Thiessen, Leroy Penner, Quentin Ensz, Tony Guhr, Leverle Busenitz, Helen Penner, Elvina Busenitz, Barbara Claassen, Elwood Entz.

First Church, Beatrice, Neb., on May 17: Margaret Claassen, Kent Esau, Harvey Goossen, Mary Jantzen, Ruth Jantzen, Warren Jantzen, Donna Penner, Judy Penner, Milbert Penner, Vera Penner.

First Church, Hutchinson, Kan., on May 17: Karen Dickinson, Sherry Esau, Arlene Friesen, Beth Goering, Rebecca Janzen, Rhonda Neufeld, Patricia Wiens, Terry Boese, Danny Dalke, Don Dalke, Roger Dickinson, Duane Goering, Stephen Kroeker, David Nachtigal, Kenny Regier, Tim Regier, Greg Tipton, Gordon Willems.

First Church, Pretty Prairie, Kan., on May 17: Jolene Kay Huxman, Jolene Faye Stucky, Deloris Ann Schwartz, Marlow Ray Graber, Terrill Lee Graber, Phillip James Stucky, Jr., Stanley Gene Stucky.

First Church, Ransom, Kan., on May 17: Linda Albers, Kent Blocksome, Nancy Klitzke, Sandy Klitzke, Vicki Klitzke, Shirly Schweitzer, Bill Ummel, Lester Ummel, Richard Ummel.

LETTERS

DIALOGUE ON BAPTISM

To The Mennonite: Rather significantly two fine articles in the May 12 issue of *The Mennonite* spoke pointedly to one of our basic tenets of faith. The article "How Adult Is Adult Baptism" deserves commendations. More than that, the dialogue needs to continue until we are ready to act upon it.

The article "In the Doorway Light" revealed our judgmental attitude. According to Acts 8:36-37 if an adult asks, believing, how can we deny it? *Reuben Krehbiel, Rt. 1, McPherson, Kan.*

CONCERN FOR JACK RUBY

The following letter has grown out of spontaneous student discussion at the Mennonite Biblical Seminary. The letter was drawn up by the undersigned and discussed and endorsed at an open student forum.

Dear Christian Friends: The trial and sentence of Jack Ruby have pricked our consciences and moved us to speak. Our concern is both for the person of Mr. Ruby and the issue of capital punishment. Our Christian witness must therefore be to Ruby as a person and to the state as an institution.

First, we Christians must proclaim the message of grace to Jack Ruby himself. There can be no doubt that Ruby murdered Oswald. The films are conclusive proof. But perhaps God is calling us, through Ruby's desperate situation, to witness to Jesus' reversal of human values. According to society's standards Jack Ruby is the scum of the earth, a murderer with premeditated intent, a man deserving of death. According to Jesus' teaching Jack Ruby is the man most in need —not of electrocution, but of the message and assistance of the followers of Christ. We members of the Christian community have the opportunity of proclaiming to Ruby the message of God's grace to the worst of sinners—like us and him.

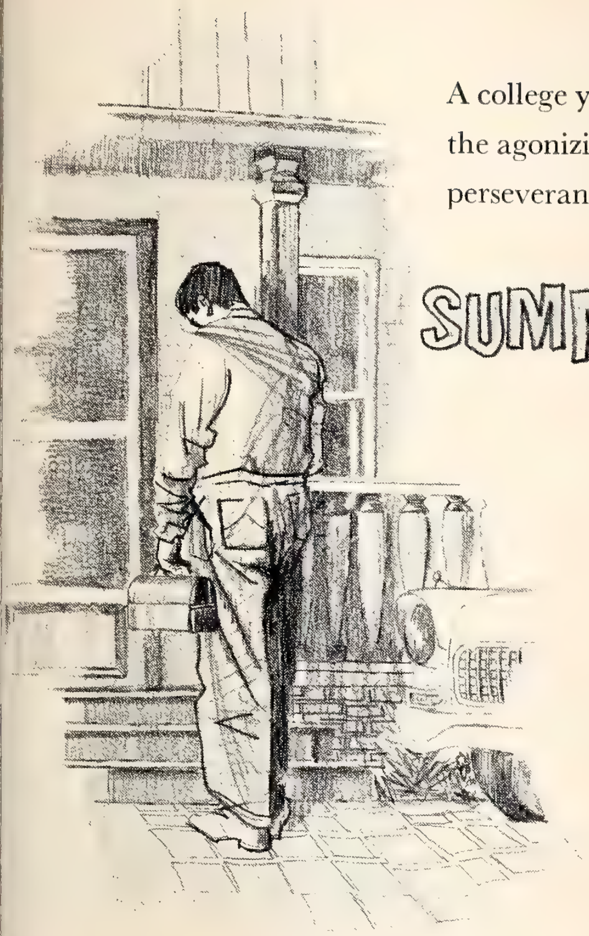
Secondly, Ruby's case provides us as Christians an opportunity to witness to the Lordship of Christ over the state. We acknowledge with gratitude the efforts of our governing authorities to provide a just social order. But we believe that the jurisdiction of these authorities does not include the power to cut off a man's life. The lifeblood of every man belongs to God the Creator, Redeemer, and only just Judge.

But what can we as Christian *do* to help Jack Ruby and to witness to the authorities of government? Perhaps two avenues of approach are open to us.

1. Those of us who live in Texas can take the most direct action. Some of us should try to visit Mr. Ruby and offer any possible assistance to him and his family. Some of us can write appeals to the governor of Texas. We can make clear the theological grounds of our request, but we can also point out, pragmatically, that the death penalty neither deters crime nor helps to achieve justice.

2. Those of us who live outside of Texas can take three steps. First, we can pray that our brethren in Texas may have wisdom and courage in their actions. Second, on both theological and pragmatic grounds we can intercede before the governing authorities of our own states for any criminals condemned to death. Third, we can strive to have capital punishment laws abolished in our states if they still exist. Candidates for state office should be challenged to declare their positions on capital punishment in their campaigns.

We are concerned for Ruby as a man and about the arrogation of the power of life and death by the state. This brief letter, we trust gives clear witness to our twofold concern. *Tony Enns, David Ewert, LeRoy Walters, 3003 Benham Ave., Elkhart, Ind.*



Jim swayed, then wearily dragged his heavy feet to the house.

A college youth learned the agonizing quality of perseverance on a

SUMMER JOB

Margaret Montgomery

FIRST SAW JIM Crosthwaite the vening he came to our house to sk my husband, a pipeline construction foreman, for a job. Jim as a tall, slender youth who looked erfectly at home in his immaculate hite shorts. I couldn't believe he eally wanted the job. But he eemed desperate. He had to earn oney to complete his last year of ollege.

We had been in the Kentucky ill country just six weeks—long nough to know that summer pipe-ne work there would be miserable. Irs. Crosthwaite, our next-door eighbor, had been in to see us arlier about work for Jim. She ad told us he was "athletic" and ould "really drive a tennis ball." ut when my husband saw him, ob wondered if Jim could lift anyning heavier than a tennis racket . . . let alone swing an axe all day.

Yet when Rob briefed him on the available brushing job—at work by 5:30, chopping and burning underbrush ten hours a day, six days a week, fighting off ticks and copperheads in blistering heat—Jim still wanted to try it.

"If you don't think you can stick it out all three months," Rob warned, "say so now. I don't want my name connected with a quitter.

"Mr. Montgomery," Jim answered, "when the last piece of brush is cut, I'll be around to set it afire."

Very early the next morning I saw Jim going to work. He was the picture of what the well-dressed construction worker should wear: crisply ironed khaki clothes, brightly polished work boots, neatly combed hair. That evening at dusk a car pulled up in front of the Crosthwaite home. Slowly and painfully a limp, dirty figure emerged and sagged against the side of the car. It was Jim Crosthwaite—or what was left of him. He swayed, then wearily dragged his heavy feet to the house.

"Hi, Jim," I called. "How did it go?"

At first there was no answer. Then I heard a gutteral "awp," and the zombie swayed into the house.

"There'll be room for a new man on the brush gang tomorrow," I told Rob.

"If he doesn't show up for work tomorrow," Rob said, "he's through. And so am I with trying to help boys get summer jobs. Too many of them drag up after a day or so."

I was washing my breakfast dishes the next morning when Mrs. Crosthwaite came to the door. She came into the kitchen and sat down, obviously distressed. "I've made a terrible mistake," she said. "I didnot realize it would be such hard work. I prayed nearly all night for Jim."

I tried to console her. "I'm sorry he didn't make it, Mrs. Crosthwaite. But I'm sure he can find some other work. Is he still sleeping?"

"Sleeping!" Mrs. Crosthwaite exclaimed. "He's back out working on the brush gang. I'm nearly crazy. Do you know that he was so tired —and burned and scratched and cut —all he could do last night was fall into bed? He didn't eat one bite of supper. I begged him to quit, but all he said was, 'Please set the alarm.' I had to help him pull on his boots this morning, his feet were so swollen."

A week later Rob ran into the brush gang foreman and asked him about Jim. "That boy's working on pure nerve," the man told Rob. "I figured he'd ask for his time days ago—but he's there every morning when we take off, and he's there when we shut down at night."

Jim Crosthwaite doggedly dragged himself to work at dawn every morning and dragged himself back home at night. His crisp, clean khakis gave place to torn, muddy, sweat-streaked, smoke-blackened scarecrow garbs. He took them off on the back porch every evening before entering his mother's sparkling house. He lost weight. His hands blistered, reddened, then calloused and tanned. But he didn't "drag up."

Mrs. Crosthwaite suffered along with her son. As the days grew hotter, she begged Jim to quit. Men with families were quitting every day. But he continued to drag himself to work.

Mrs. Crosthwaite was smiling when I saw her a month later. "You know," she said, "Jim's getting so he can eat a real good supper . . . and last night he even sat up and watched TV until nine o'clock!"

Jim became our interest, too. We noticed that he no longer sagged when he returned from work. His shoulders had a lift to them and his body hardened until he looked as tough and wiry as a young oak.

For more than three months—through drenching rain and burning heat—Jim Crosthwaite swung his axe ten hours a day, six days a week as the brush gang hacked a torturous route through the rugged Kentucky hills. He had gone to work an immature schoolboy; he finished the job a man.

Then he went back to college with the money he had earned that summer. Mrs. Crosthwaite kept us informed of his progress. The next spring Jim was graduated from Anderson College in Indiana—with honors, naturally.

Since graduation, Jim has earned a Master's Degree at DePauw University at Greencastle, Ind., and received a Ph.D. degree in Organic Chemistry from Duke University.

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Canadian Students Visit Mission Field

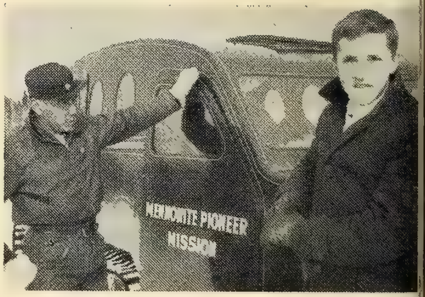
You need but travel a hundred and fifty miles north of the city of Winnipeg with its one-half million population to arrive in a different world. This scant distance separates an affluent, thriving metropolis from the not-so-prosperous shacks of the Indian, Metis, and white man living in northern Manitoba.

Twelve students of Canadian Mennonite Bible College in Winnipeg chose to explore this world of people with ways different from their own during a week of their Easter holiday. They worked at three stations — Matheson Island, Bloodvein, and Loon Straits — helping the missionaries in maintenance work and church activities. All three stations are operated by the Mennonite Pioneer Mission, a mission program of the Conference of Mennonites in Canada. This student work project was organized by the Canadian Mennonite Bible College Missions Committee in conjunction with the Mission Board.

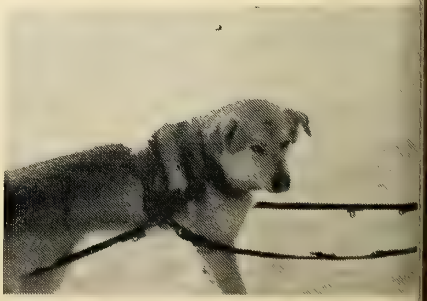
With Caulders Dock as the destination we left Winnipeg in two vehicles at noon on March 19. We had arranged by radio message to meet the missionaries at the designated spot at 3:30. However, other forces were to play a role in our voyage and give us opportunity to learn one of the necessary attributes of anyone living in the north—patience. During the course of our trip the cars were to suffer three breakdowns, one which forced half our group to stay a night at Riverton—the halfway mark on the way. Although the difficulties encountered were not major catastrophes, they did double our traveling time.

It was sometime after dusk when the first group reached Caulders Dock. No sign of life was to be found. We kept on driving to "the end of the road." Two fellows, one who had been at Matheson before, set out across the lake to the island. In the meantime the bombadier had made the trip to the mainland for the rest of the group. The bombadier, the cadillac of the north, is used in the winter when long distance travel must be made. Emil and Evelyn Schmidt, working at Matheson, and Erdman Neufeld, the missionary at Bloodvein, gave us a hearty welcome. We found this to be typical of the north. Since only half of our group had arrived, we had to reorganize so Neufeld could leave for Bloodvein with his helpers. When the second group of students arrived arrangements were made to send four to Loon Straits while four stayed at Matheson.

Nellie Wiebe, Springstein, Man., a senior at CMBC, reflects the following impressions and insights. "During the week spent at Matheson Island we participated in such activities as painting three rooms in the mission home, wiring, decorating the interior of the chapel with paint and whitewash, a Friday night social, Sunday school, a trek across the lake on foot, and another hike to view the island. Through these



Top, an Indian and a teacher beside the bombadier. Middle, Indian transportation. Bottom, students helped to prepare the site for this trailer which will be the home of a teacher.



experiences the concern of the missionaries, Emil and Evelyn Schmidt, for the spiritual and physical welfare of the Metis, Indians, and others who inhabit the island, was revealed. The work is slow and often progress seems at a complete standstill. But then an event will show that there has been inward response.

"I came to appreciate the readiness with which the Schmidts met the people. They always took time to listen to and help those who came to ask for advice or aid. Of great significance too, was the time spent in discussing and sharing the various aspects of the mission work. We talked of the problems of culture and environment, of two diverse denominations opposed to each other instead of uniting their efforts, and of church and school cooperation.

A feeling of mutual respect existed between missionaries and college students. This led to a sharing of thoughts and humor so vital for the upkeep of inter-personal relationships on an outpost.

"The week was much too short and was over before we realized it. It was a memorable time; one that will long be a treasure in my Book of Experience."

Martin Penner, Arnaud, Man., another senior student, says this about his experiences at Loon Straits. "Only after one has spent several days at a place such as Loon Straits does one get a small idea of what it means to be a missionary. The workers there, the Orville Andres, live in a way similar to ours. The children go to school, there is work to do indoors as well as outdoors, and life is more or less routine. During the week the Andres may take an evening to visit the neighbors, and Friday they meet with the young people. Sunday forenoon the younger generation comes to Sunday school, in the afternoon visitors may drop in, and in the evening the regular church service is held. There is no concentrated program of evangelism in the formal sense of the word. The missionary accepts these people, works with them, and only then do they begin to show an interest in the gospel about which his life centers."

In some ways the situations described here are similar and yet they have their own individual characteristics, which makes the work at each station unique. I was a member of the group that went to Bloodvein. The morning after we arrived had not progressed very far before the Neufelds had us busy doing a multitude of tasks which they had not been able to find time for. A major amount of our time was spent working on the second floor of the mission home in attempts to get the finishing work completed. Sunday saw us helping with the church activities which are held in the combination school chapel.

At the request of the people the mission board built another one-room school at Bloodvein this past fall and two teachers are now teaching eight grades. John Sawatzky, a volunteer from Winnipeg, and Missionary Neufeld are the teachers. Education is the main thrust of their work. The Indian responds with a marked interest, perhaps especially because of the newness of the English language, which is entirely foreign to him. Children in particular show such an openness to receive new things and ideas.

At present, however, the odds are against the Indian living on a reservation like the one at Bloodvein. The white man, in his infinite wisdom has reduced the original founders of our continent to welfare charges by placing them on reserves like this and paying them welfare, treaty money, and family allowances. This problem becomes very evident at Bloodvein since the mission station is located right on the reserve.

It becomes difficult for the missionary to escape being looked upon as "God." And yet he has helped the Indian to get on his own feet.

One does not often hear what the Indian really feels and thinks. This is what one of the men, who was splitting wood one afternoon in payment for work the missionary had done for him, said, "I'm not working for the devil." What he meant was that if he did not do the work someone else would. There was no reason to take initiative. Where would it lead him? A future?—nonexistent. A sense of personal and corporate usefulness and obligation have little possibility to enter the Indian's experience.

While sharing the Christian message the missionary seeks to awaken in the people a realization of their value in the sight of God and man. *Lorne Buhr*

STUDENTS and others who are moving, please send us your new address:

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Address..

....

Mail with old address (on reverse side of this page) to: Marilyn Kaufman, 720 Main St., Newton, Kansas.

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COVER
The Amish are experiencing a cultural crisis. It is our crisis also.

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THE MENNONITE

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EDITORIAL

Last summer our family bought a new car—something we do about once each decade. Since we wanted the car to last a long time, we tried to buy carefully. We wanted a good car, but it didn't have to be fancy. We wanted economy, but also a promise that the package would hold together. One of the widely advertised compact cars seemed to fit our sense of stewardship. So we toured the showrooms and made a choice. I have no regrets, except one little eyelash of an irritation. It came when I got around to reading the advertisements—which I never do until I've bought—it's always easier to listen to the salesman talk beforehand—afterward I need the reassurance which the printed page can bring. Then I discovered that the car we had purchased was described as a *luxury* compact. Nothing wrong with that, I guess. But after having exerted my best puritan efforts in getting the most for the least (or so I thought) I was chagrined to discover that I had outclassed myself. Or had I out-austered myself? I had traded up like all other Americans are doing these days. It was so painless.

Economy used to be the big sales appeal. But almost overnight it has lost out to luxury. And it is most evident in the compact car, says Kenneth G. Slocum in the *Wall Street Journal.* A few years ago the public demanded low-cost transportation. The Detroit tycoons replied with the compact cars. It seemed like a return to good sense after the horsepower race on longer and wider wheelbases. But our little Eden was just an interlude. The economy car is being lost in fancy upholstery, bucket seats, and big engines. Corvair is one of Chevrolet's compacts. Today seventy-five percent of Corvair sales are in the expensive Monza model that costs $260 more than a standard two-door.

What is happening in autos is happening also to dishes, furniture, clothes, and television sets. People are trading-up. They are, in fact, pushing the manufacturers for luxury items. A color television set costs three or more times as much as black and white. Next year the picture-tube sellers expect the dollar volume on color TV to pass that spent for black and white. The most expensive dress shirt sold by J. C. Penney Co. used to be $3.98. The store has just added its first five-dollar shirt. The president of Hart Schaffner and Marx says, "Our best selling suits now retail at around $100 while three years ago they were around $80." Looking ahead, this suit maker is beginning to promote a $150 suit. He says orders for this item have already quadrupled.

Why are buying habits changing? Some businessmen think that people are weary of "cheap" or austere merchandise. They may, in fact, be soured on shoddy products.

A more obvious reason is that people just have more money. In 1946 an average factory worker earned $1.07 an hour. Today he takes home $2.46.

Can it be that many of us have more money than we have the imagination to use? I think so. Yes, your thought waves are coming through loud and clear. I can hear you say, "Well, just give more to the church. It's that simple."

But it isn't that simple. Stewardship has never been, and never will be, a matter dependent on the money we have. It depends on our willingness and our concern. It depends on our love for Christ. We've worked hard and long to get our money. Have we worked as hard to nurture our love for Christ? If not, any suggestion to give more to the church is almost pointless. But if so, then the suggestion isn't necessary.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The Good News for Children

Everyone in the church is a teacher of children

Louise Tripplett

WHAT IS THE GOOD news? The good news is the same for the toddler, for the grade schooler, the youth, the adult.

The good news is that God is love. He loves *you*. He loves you when you are "good" and when you are most unlovable. Nothing can separate you from God's love.

When you have sinned, God offers forgiveness. Sin has penalties, but no sin shuts you off from God's love and forgiveness. You can begin again. And again. God has shown, and continues to show His love to you in many ways, but most surely in the life and death and resurrection of His son, Jesus Christ.

If God loves you so much you must be a person of great value. You want to respond to His love by being the most wonderful person possible. And so it is with every person. All people are in need of God's forgiveness, and all people are offered new life in Jesus Christ.

Those who know God's love revealed in Jesus Christ are called to respond in love to Him and to others. God's love is their pattern. Christ's followers need the church to strengthen them in love and service to each other. Through the church they share with others.

This is theology. We have been talking about God's grace. We have been talking about the doctrine of man and the doctrine of the church. As we get older we may use more complicated terms with more involved meanings and varied interpretations. But children experience the good news before even the simplest words have meaning. In fact that is the way the words come to have meaning. Meaning is first experienced, then identified by words.

Children Hear

First the child experiences the good news. The Christian adults around the child must create the climate in which he experiences the truths of the gospel. Parents, teacher, friends, the next door neighbor —everyone in the community of faith is called to witness to the good news as they touch the life of the child.

God uses persons as a means of grace to reveal His love to others. Every adult in the Christian community, not only parent and teacher, must open himself to be used by the Holy Spirit as a means of grace, witnessing to the good news found in Christ. This witness is in our b
ing, our doing, and in our speakin

Of course, we will use words
we try to tell of God's love. At t
same time that a father hugs h
child he says, "I love you." The h
without the words would still car
its meaning. But through words a
companied by action, the chi
learns the meaning of words. T
words add another dimension
understanding.

It is good to know the names
things. A small bird dances arou
the limb of a tree, now right si
up, now circling the limb upsi
down. It crawls down the bran
head first. "Look at the little bir
expresses enjoyment. But your
joyment increases if you can s
"Look at the nuthatch!"

Children See

Without experience you hear o
words. No matter how excite
someone says "I saw a nuthat
it means little to you if you h
never "experienced" a nuthatch.

Through words we can share
deep feelings of our hearts. Of
the words of another say that wh
we have felt but could not expr

This is true in Bible study. So

nes adults are anxious to have
ildren study the entire Bible be-
re adolescence lest they will never
so. What does this mean? Are we
ying that the Bible is not signifi-
nt enough for adults to study?
ie Bible, God's good news to man,
itten out of adult experiences,
iching the very stuff and drama
adult life? The Bible, so valued
at men have died to preserve it,
translate it, to live its message
t in life? The Bible which for
ıeteen centuries has given joy and
pe and life to all who will receive
message? Why are we adults so
aid that children will not want
continue to study the Bible when
y are older and can make their
n decisions?

Iow do we show children our
itude toward the Bible? As
chers we hold a copy of the Bible
erently in our hands. We say to
ing children, "This is the Bible.
is a very important book. It
ans a great deal to your mother
l daddy and to the other grown-
in the church."

Ooes it? Does the child ever see
ılts read the Bible—really read
ıours at a time as they do other
ks? Or would the child register surprise as did passengers on a commuter train who observed my friend reading the Bible as she rode? As passengers got on the train, some seemed to halt as they recognized the Bible. They took a second look and walked down the aisle looking back. Is the Bible such an uncommon reading choice that its use in a public place creates curious glances?

Children Feel

Do our attitudes toward the Bible tell children that it is neither very interesting nor relevant to life as we are living it? Do we say we know we ought to read the Bible, but when it isn't required, we no longer read it? How can we teach anything else to our children when the average adult has difficulty discovering that Bible study can be absorbing? Does it speak to our deepest needs and longings? If children are to hear the good news it must speak to their needs at every age as they progress in its study.

When do children hear the good news? One other thing must be considered if children are to hear the good news. We have not really heard until we respond. It is not enough even for the young child to be loved, to be forgiven, to be made to feel of worth. This is the beginning. He does not know love until he also loves. He does not know what forgiveness really means until he forgives. He does not know fully what it means to be a whole person until he sees the worth of another and has helped him feel valued. The Christian community fails a child if it does not give the child both guidance and opportunities for these outgoing expressions of love as well as the receiving of them. Response is the top of the circle of full "hearing" of the good news.

The church cannot surround the child with the chance of being loved and loving, being forgiven and forgiving, unless the community of faith itself is having the same experiences. It too must increase in its discovery of the meaning of the life of Jesus Christ. It too must sense the guidance and illumination of the Holy Spirit.

How hard it is to lead a child faster than he can go. How hard it is to take him beyond the bounds where we ourselves have gone. If it is our hope that children may hear the good news of God's love, we too must hear and receive.

We Want to be Pushed

Youth looks for signs
that the home and the church
really care

Ward W. Shelly

AT ALMOST EVERY wedding, I point out to the couple and to their families and friends the close tie between the home and the church.

Jesus illustrated the close relationship of the home to the church. In Mark 1:29 we read, "When they were come out of the synagogue they entered into the house." In the synagogue Jesus had brought spiritual and physical healing. When He entered Simon's house, He manifested the same power. The power of God that works in the church also works in the home. We could then say of the church and home, "What God hath joined together let no man put asunder."

The church and home stand together under God. The church cannot exist without the home, nor can the home exist as it should without the church.

These two institutions founded by God are under severe attack. Both have been assaulted from without and shaken from within. But both have survived.

The attacks on the church and home are not by violence but by subtlety. The business of life merely steals our time and energy, some of which could be devoted to Christ and the work of His kingdom.

When Joshua had settled the people of Israel in the Promised Land, he noted the pressures put on God's people by the heathen religions and the business of making a living. Finally he said "Choose ye this day whom ye will serve . . . as for me and my house, we will serve the Lord" (Josh. 24:15).

Here Joshua shines not only as a leader in Israel, not only as a captain of Israel, but as a spiritual leader in his own home.

Today we need men. We need men who will give strong spiritual leadership in the home and in the church. We need men who will take the initiative in spiritual matters, in devotions in the home, and in home-church relations. Let us not put the whole responsibility upon our wives. In Deuteronomy 11:19 we read, "And ye shall teach [the Word of God] to your children, speaking to them when thou sittest in thine house, when thou walkest by the way, when thou liest down and when thou risest up." This requires spiritual leadership.

Why am I speaking on this sub ject? Because I believe that i every Christian home we need t ask, "Are we parents taking enoug spiritual leadership? Are we givin spiritual direction to our children Are we guiding them into the life o the church?"

Or, by our silence, are we saying "Put the kingdom of God in secon place"?

When it comes to church activ ties, you may say, "I don't believ in pushing the children." We con plain that our children are bein pushed in school work and othe activities. Are we afraid to pus them for the Lord?

Ken Anderson, a producer of r ligious films, recently made a fil called "Youth and the Church." H feared to release it. To produce th film, he traveled hundreds of mile securing interviews, and said it wa the *rare* teenager who felt his o her life was being challenged b older Christians in their churche Multitudes of young people i churches of all types told him tha older Christians were in fact hinde ing their spiritual growth.

Recently I read an article in religious magazine entitled, "Wh Wants to be Pampered?" The write agreed that teenagers want freedo and sometimes an easy life. But d they want their own way all th time? No. This is really not the d sire of our boys and girls. Of cours most teenagers pretend they do want advice or guidance. Th throws us parents off. I believe tee agers appreciate rules, even thoug they break them.

In no other area do we give o youth so little encouragement as the work of the Church. We do ask them if they are too tired to to a football game, but we do pa per them when it comes to so church activity. In a discussi meeting in our church our you said, "In the work of the Chur *we want to be pushed.*"

They added, "Otherwise we a sume you really don't care—y have no real concern for us."

Well, in other areas we rea push. We push our children in material, educational, and social

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volvements—and to a degree, this is fine. However, we must limit this if we want to give place to the spiritual. *Time* magazine reports that on the west coast nine- and ten-year-olds already have their own credit cards. They make weekly visits to the hair dresser. They have weekly dances. In Texas pupils in junior high school and even in the grade schools have married. And twelve- and thirteen-year-olds weep because they don't have steady dates.

Young people today have more problems to face than the youth of any previous generation. They do want some guidance. We parents don't have all the answers, but neither do they. Recently a four-year-old boy was rushed to the hospital because he had swallowed some mothballs. When they finished working on him and he was feeling a bit more normal, they tried to find out why he had swallowed the mothballs. He replied that by accident he had swallowed a moth and thought mothballs would be the best remedy.

This boy needed some advice. But this goes not only for four-year-olds but also for fourteen-year-olds and beyond.

May I say to the teenagers that when your parents say to you, "When I was your age . . ." don't get alarmed. Your parents are merely thinking out loud while digging into their own experiences to find a way to help you. And when your parents lay down a rule that seems a bit strict, they are really trying to say, "I love you, I am concerned about you, I want the best for you." But they just don't know how to say it so they lay down this rule and hope you will read between he lines.

I like to recall the story of Timohy and how he was prepared for life of Christian service by the devout teaching of his mother and his grandmother. Timothy was being groomed for some unknown task. When the Apostle Paul came along, he mother and grandmother knew why God had directed them to perform this task so faithfully. This arly spiritual grooming made it possible for him to become one of he great leaders in the early Chrisian church.

For what are you grooming your hild—for the kingdom of God, or or the world?

This isn't addressed to all pastors,
though it is a warning to all.

Come Down to Earth, Pastor!

I AM NOT a philosopher. I am not a theologian. I am just a plain, common, run-of-the-mill, ordinary homemaker, usually termed "housewife." I am a regular churchgoer.

Why, oh, why must you pastors rant and rave above our heads expecting us to enjoy and digest every high-and-mighty word, when in reality we don't even know what you're talking about!

I am blessed with two wigglers which I dutifully take along to church. But how do you expect me to keep hold of all those fancy thoughts up in the air while I wrestle with my little charges? If you'd only say something on my level, maybe I could catch up to you again easier.

My favorite pastor has ministered in the Mennonite Church for a number of years. When he speaks before his congregation, he seems to talk to each one personally in simple terms familiar to them. And he interests them with stories. Maybe I'm just a little prejudiced about this pastor, since he is my father.

And speaking of stories in a sermon, how else do you think Jesus captivated His audience and made His teachings meaningful? Tell me, Pastor, are you interesting enough to hold the attention of 5,000 people long enough for them to be willing to miss a meal just to keep on hearing you? If you pastors will only get your noses out of your theology books and into the Bible where they belong, you'll find that Jesus never talked *down* to people. He got down with them and talked *across* to them about things they were familiar with.

They *understood* the hatred between the Samaritans and the Jews. They *knew* what happens when seed falls on soil and when it lands on rocks.

You young fellows just out of seminary—you expound to great lengths in six-syllable words. Oh, your learning is great! But, tell me, are you sincerely trying to help us in our Christian life? Or are you just rattling on to show us what a "brain" you are? You may not think of it that way as you stand in front of us Sunday after Sunday, but that's the way it hits us from our end of the sanctuary. So, go ahead—write your fancy speech and practice it with appropriate, effective gestures—and then burn the thing and talk to us as one man to another.

We're not a bunch of college professors and seminary teachers. We're just John Q. Churchgoer, the average person who watches Lassie on TV and takes a bath and studies his Sunday school lesson Saturday night. We get ready for church Sunday morning by washing the farm dirt off our hands or taking off our gingham apron or putting the roast in a 300-degree oven or changing from our faded, grimy bib overalls into our mothball-preserved wool suit. Maybe we never got past high school, but we're important! Else why did God make so many of us?

So, please, Pastor, come down to earth. You're losing us up there somewhere. Keep your words simple and tell us stories about situations we *know*. We'll love you for it—and you'll help us grow in the greatest direction man can grow—*in Christ.*

NEWS

Remedial Reading Project in the South

Last summer, the Mennonite Central Committee cooperated with the South Street Community Center, Nashville, Tenn., to conduct a summer school in remedial reading for one hundred youngsters in the South Nashville area to combat one of the most difficult problems facing Nashville's schools — retarded reading skills.

The MCC supplied four teachers last year to work for six weeks with children who had fallen behind in school. The results were so encouraging that Nashville officials requested that MCC expand the project this summer. Costs will be covered by funds donated by local charitable organizations.

The tutorial program will coincide with the dates of the regular public summer school project, June 15-August 7. Training will be offered to children in grades one through four at Carter-Lawrence and Murrell Elementary schools. The teachers, recruited for the MCC Summer Service program, are all licensed instructors who teach during the regular school year in other states.

M. D. Neely, assistant supervisor of instruction for the Nashville city schools, emphasized that the project has the support of the Metropolitan Board of Education.

"We are deeply grateful," Neely said, "for the work being done by these volunteers with students. Many youngsters have been given a boost in their school work they normally would not get."

The operation is an extension of a broad MCC program concerned with such conditions as crowded classrooms, inadequate home support, and poor living quarters that cause children to fall behind in their school work. A successful pilot tutorial plan in Nashville last summer has resulted in establishing a similar program in Atlanta, Ga., this summer. Four Summer Service certified teachers will launch a tutorial project in an Atlanta elementary school located in the neighborhood of Mennonite House, home of the MCC unit in Atlanta.

Last year's venture was the first of its kind carried out in the U. S. by the Mennonite Central Committee. Next year likely will see a similar project in Kansas City and possibly other cities.

COW RABIES TESTS IN MEXICO

The Mennonite Central Committee and Heifer Project, Inc., cooperate on projects in Mexico, Haiti, the Republic of Congo, Paraguay, and are exploring possibilities in Algeria.

In Mexico, Paul L. Stone, Heifer Project representative, has the assistance of two Mennonite volunteers. They are James Troyer, Engadine, Mich., and John Yordy, Ashley, Mich.

Troyer and Yordy assist Hiefer Project with the distribution and care of improved livestock. Many of the animals go to villages wher a Protestant missionary or churc leader helps supervise their car The two men are constantly on th move in order to inspect the projects sponsored by Heifer Project.

Recently Troyer made a trip t Veracruz to obtain information o the disease known as *derriengue*. H assisted a team of two veterinarians and three students who wer carrying out a vaccination progra in that area. In two days they vaccinated about 400 cows and oxen

Derriengue is rabies in cattl Bats carry the disease. It is highl contagious and easily contracted b men. Cows, oxen, and goats ar highly susceptible because they ar most likely to be bitten by the bat which carry the disease germs. Th animal is generally bitten in th back so the hindquarters are affected first. The virus moves up th central nervous system, paralyzin the victim until it reaches the brai at which time death occurs.

The disease can be controlled b two methods: ridding the area o bats or vaccinating all the animal at least once a year. Since it is a most impossible to destroy all th bats, the second method is the mor practical solution.

Once an animal begins to sho symptoms of the disease, nothin can be done to save it. The symptoms are restlessness, loss of appetite, temperature, and loss of control of the legs. Brain tissue samples are sent to Palo Alto to tes for *derriengue*. Extreme care mus be exercised in taking a brain sample because the disease is easil transferred to humans. Rubbe gloves must be used to prevent direct contact with the skin and t prevent scratches from bones. Ca casses must be buried immediatel It has been reported that who families died from eating the mea of diseased animals.

In its first twenty years, Heif Project, Inc., has made over 1,0 shipments to seventy-six countrie In 1963 alone, Heifer Project shipp 271 head of cattle, 328 goats, 4 pigs, 62 sheep, 305 rabbits, ar 104,538 chicks. This includes 20,0 baby chicks from the Canadian Me nonite Relief Committee shipped the Congo by Heifer Project.

The Mennonite Central Comm

tee is well represented in the work of Heifer Project, now celebrating its twentieth anniversary year. Director of the Foreign Relief and Services, Robert Miller, is the secretary of the HPI's Board of Directors. Material Aid director, John Hostetler, is the chairman of the Heifer Project twentieth anniversary committee. Edgar Stoesz, Voluntary Service director, is a member of the committee appointed by he HPI Board to evaluate and implement the recommendations made by a Brakely study in 1963 of the Heifer Project organizational structure.

RURAL EVANGELISM SUPPORTER SEEKS NON-WESTERN PATTERNS

Takashi Yamada, pastor of the Kobayashi Church in Japan, sees "real possibilities in the work of proclaiming the gospel in Miyazaki prefecture."

In spite of a discouraging report y one denomination on the diffiulties of rural evangelism, Yamada hinks rural evangelism in Japan hould be continued by the General Conference Church. "We often meet with only a handful of our brethren in our Sunday morning worship ervices," he said, "and attend the meetings in the outstations where nly a few faithful servants of the ord are gathering in the dim light f the lamps, and yet we find there he great future possibilities, beause right now we have these faithul ones who love and follow the ord even in such a barren field."

Yamada pointed out that "the unevelopedness in various aspects of ocial life locally has often been onsidered as one of the obstacles evangelism" but he thought that his could be used in a positive, creive way if the church in Japan ere willing to offer varied services uncultured and undeveloped reas.

Yamada emphasized the necessity r a "voluntary spirit and joyful illingness" in evangelism, with less liance on overseas mission pernnel and funds, and challenged issionaries to creative evangelism at is not dominated by traditional estern concepts but that grows t of understanding of evangelism Japan.

He presented his views to the pril executive meeting of the Mennite mission in Japan.

JOINT ADULT EDUCATION WORK

C. Norman Kraus, Willard Claassen, Peter Ediger, Helmuth Harder, Dorothy McCammon, Howard Kauffman, Paul Lederach, and Arnold Cressman of the (Old) Mennonite and General Conference Mennonite churches met together May 12 in Chicago to study adult Christian education and a possible joint program.

Willard Claassen, of Newton, Kan. reviewed the purpose of the joint seminar which will be held in 1965 in Goshen, Ind.; the seminar will "examine our present program of Christian education and attempt to plow new ground in program planning." Paul Lederach, of Scottdale, Pa., noted that many Protestant churches are dissatisfied with current adult education programs, which are often stereotyped and ineffectual. "There is great need for adults to grapple directly with the issues of life."

Part of the joint meeting was a discussion of shortcomings of current adult education and a discussion of what an adult education "program" actually meant for the local church.

CREDIT AGENCY OPENS IN HAITI

Recently Hospital Grande Riviere du Nord formed a credit cooperative for its employees. The newly established cooperative encourages employees to save money and provides an agency through which they can borrow money at low interest rates in time of need. Haitian usurers commonly charge between fifty and one hundred percent on loans.

Many people did not save money simply because there was no safe place for storage. The nearest bank, twenty miles from Grande Riviere du Nord, generally did not encourage small savings accounts.

The new cooperative has met with enthusiastic response among the hospital's employees. The first month the plan was in effect, eight persons deposited money. By the third month nearly all of the twenty-three regular employees were putting a portion of their earnings into savings accounts. At the end of the first quarter, total assets approached $200. This is remarkable, considering that salaries average $25 a month.

Paul Derstine, Souderton, Pa., serves as treasurer. He issues the savings account booklets, keeps a ledger of all accounts, and manages withdrawals and loans. Any of the members can borrow up to a full month's salary with repayment terms for six months. They are charged six percent interest and one percent service on the loan.

Glenn Miller, Midland, Mich., says that the Grande Riviere du Nord townspeople are watching this new venture with interest. They have asked the hospital to serve as the banking agency for a larger credit cooperative for the entire community.

OFFER PASTORAL CARE TRAINING

Applications are being received for the one-year residency program in clinical pastoral education for ministers at Brook Lane Farm Hospital, Hagerstown, Md. This program is conducted in three hospitals (general, private psychiatric, and chronic disease) in Washington County, Md., and is sponsored jointly by these hospitals and the Washington County Council of Churches.

The direction of the program and supervision of the resident is carried through by a clinically-trained and accredited chaplain supervisor. An adequate salary is provided. Application forms and information may be secured from: Chester A. Raber, Brook Lane Farm Hospital, Route 5, Hagerstown, Md. 21741.

END MIXED-MARRIAGE PLEDGE

Roman Catholic Bishop John K. Mussio of Steubenville, Ohio, has suggested that non-Catholics marrying Catholics should no longer be required to pledge that they will rear their children as Catholics.

He also proposed that a wedding ceremony between a Catholic and non-Catholic be held in a church before the altar, instead of in the rectory or sacristy.

The Roman Catholic leader advanced his views in an article appearing in the April issue of *Marriage* magazine, a family monthly published by St. Meinrad (Ind.) Archabbey.

Concerning the pre-marital pledges for non-Catholics, he said that "these promises, in many instances, encourage deceit on the part of one or both parties to the mixed marriage."

Further, he said, the pledge tends to "break down the religious in-

MEAT AND RAISINS TO KOREA AND AFRICA Two hundred sixty-five thousand two pound cans of meat, vegetables, fruit, and lard were sent to thirteen overseas countries by MCC in 1963. Great excitement greeted the large shipment of raisins to the Mennonite Vocational School at Kyung San, Korea. The raisins will make a happy change from the rice and soup diet of the two hundred orphan boys at the school. Congolese also are grateful for the meat. Fresh meat spoils rapidly in the Congo so MCC meat is even more appreciated.

tegrity of an upright non-Catholic partner to marriage" who has "his own duty to fulfill before God."

Speaking of the wedding ceremony in mixed marriages he said it should be conducted "with all the religious atmosphere possible. To think we will discourage them by demanding they come in the 'back door' of a drab marriage ceremony is a mistaken idea.

"To make the candidates stand in the rectory of the sacristy for the ceremony only engenders a sense of rejection and resentment in both of the parties. These young people belong in the church, before the altar, with everything given that enhances the spiritual beauty of the step they are taking."

The prelate also suggested that the minister of the non-Catholic partner "could be invited to be present" at the wedding rites and afterwards could give "his personal blessing to the couple.

"I am certain," he added, "that this concession would give to the non-Catholic party a sense of being represented, as one belonging, and not just tolerated."

TWO-WEEK FARM HOMES NEEDED

The Kansas City Mennonite Church is looking for farm families in Kansas, Iowa, or Missouri who will accept a city child or two for a period of two weeks. Especially needed is a home for an eight-year-old boy who just completed the first grade and who has been living in a garage with his unemployed father. His mother died earlier this year. We would prefer the children be invited for after July 12, when Bible school at Loyalty Mission will be completed. Write: Pastor Stanley Bohn, Kansas City Mennonite Church, 3950 Rainbow, Kansas City 3, Kan.

JAPAN MISSIONARIES CONFER

The spring conference sessions of the General Conference Mission in Japan were held at the Miyazaki Christian Student Center March 23-24.

Missionaries present approved the tentative placement of George and Martha Janzen at the Student Center following their furlough, approved continued cooperation in the program of the Honan Church in Tokyo, thanked Virginia Claassen and the Ivan Regiers for their contributions to work in Japan, and changed the Japan mission office address to 504-1 Kirishima cho, Miyazaki city, Miyazaki ken, Japan. Other concerns were also discussed, including the needs of the growing kindergarten at Nichinan.

Present at the meeting were missionaries Leonore Friesen, Esther Patkau, Peter and Lois Voran, Ferd and Viola Ediger, Robert and Ruth Ramseyer, Virginia Claassen, Ivan and Ann Regier, Carl and Sandra Liechty, Peter and Mark Derksen, and Verney and Belva Unruh.

AFRICANS RESENT CHURCH ROLE TOWARD AFRICAN SOCIAL SYSTEM

A student seminar in Nairobi recently heard a Kenya government official warn that the Christian churches must abandon a role "destructive to African personality and society." He accused the church of playing this part in the past.

"If the churches remain conservative and dogmatic people might be forced to make a choice between Africanism and Christianity," said Mwai Kibaki, parliamentary secretary for economic planning.

He complained that the churches had "uprooted the African from his past by branding African customs, beliefs, dances, and songs, and the whole African social system as sinful and irrelevant to the modern Christian world. It is now time for the churches to change their teachings so as to fit the new Africa," he declared.

Mr. Kibaki praised the people of Russia, mainland China, and Cuba for their political revolution and their leaders for "inspiring them with a new political ideology." He said the people of Kenya needed an ideology to inspire them to carry out social and economic revolution, but stressed that "they should develop their own ideology and not just borrow one from the West."

FUNDS SOUGHT FOR CALIFORNIA'S 2ND MENNONITE MENTAL UNIT

Kings View Hospital, Reedley, Calif. is seeking new administrative staf to raise funds for the constructio of Kern View Hospital. The new facility will be located at Bakers field, Calif.

Kern View is to be an inpatien center with twenty-five bed capacity It will serve as the psychiatric ward of the Greater Bakersfield Memorial Hospital. The board of King View has full responsibility for th development of this new psychiatri service, and will hold title to th new building.

About twenty corporations hav been contacted in Bakersfield. Thei interest and attitudes have been positive. Churches, both Mennonite an non-Mennonite, are being contacted

A Hill-Burton government grant will finance one-third of the construction cost.

California is designing a statewide mental health program without new state hospitals. Kern View will be geared for short-term treatment. The aim is to make it as socially acceptable for patients to go to a mental hospital as it is to go to a general hospital.

The architectural plans for the hospital have had preliminary approval from the state health department and the U.S. Public Health. It is hoped that the ground breaking can occur this fall and the building be completed in the summer of 1965.

Kings View and Kern View will continue their relationship to Mennonite Mental Health Services.

BERNE STORE TO OPEN IN FALL

The General Conference Church plans to rebuild the Mennonite Book Concern, Berne, Ind., which was destroyed by fire on Easter Sunday morning. The store will be ebuilt at its former location and nay be enlarged. It is hoped that he new bookstore will be ready for usiness in the late fall of 1964. The tore adjacent to it is already being ebuilt.

Howard Culp, manager of the ookstore, is in the meantime doing business in a temporary office. The store carried coverage for business interruption and a large portion of the loss was covered by insurance.

The Mennonite Book Concern is ne of three conference bookstores. he other two are located in Newton, Kan., 722 Main, and Rosthern, ask.

ACLU LEADS IN HIGH COURT CASES

A comprehensive survey reported in recent issue of the Yale Law Journal shows that over the past thirty ears, the American Civil Liberties nion has been the leader in pressing civil liberties cases in the U.S. upreme Court. According to the urvey, the union has participated n four times as many cases as the ational Association for the Advancement of Colored People. The ases include all three areas of civil berties, freedom of speech, association and religion; due process; nd equal treatment under law.

The Yale Law Journal compiled a list of 318 civil liberties cases that came before the high court since 1933. Its editors contacted twenty-three organizations that have been active in the field, and asked them to check the cases in which they provided financial or legal assistance, filed friend of the court briefs, or gave strategic advice. They then prepared a table showing the responses of thirteen of the most important organizations in the field.

In this period the American Civil Liberties Union participated in 120 Supreme Court cases—almost thirty-eight percent of the total listed. Runners-up were the National Association for the Advancement of Colored People and the American Jewish Congress, which aided in thirty and twenty-nine cases, respectively.

Other organizations active in Supreme Court civil rights litigation include the American Committee for the Protection of the Foreign Born (25 cases), the NAACP Legal Defense and Educational Fund (21 cases), the Emergency Civil Liberties Committee (17 cases) and Jehovah's Witnesses (17 cases).

ANNUAL CANADIAN CONFERENCE

The annual sessions of the Canadian Conference of the General Conference Church will be held July 3-7 at Rosthern, Sask. *Der Bote*, the German-language paper of the Conference, which is located in Rosthern, plans to run a special edition to cover the meetings and is taking advertisements to cover costs of the edition.

Die Geschichte der Menoniten Europas, which is the largest part of a German translation of C. Henry Smith's popular *The Story of the Mennonites*, will be printed in Rosthern in time for distribution at the sessions. The translation was done after the Second World War by a German scholar and former university president, Abraham Esau, who was then a prisoner in The Netherlands. Faith and Life Press is publishing the new book.

SEMITRAILER PURCHASED

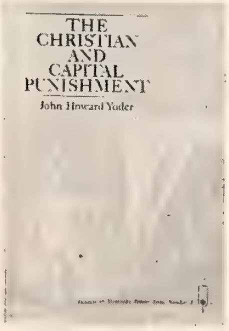
Mennonite churches in the area of Big Valley, central Pennsylvania, donated monies for the purchase of a new thirty-eight-foot tandem semitrailer. The trailer was bought in Cincinnati, Ohio, and arrived in Akron on March 25.

The old, twenty-eight-foot trailer had seen twelve years of service. During 1963, the MCC tractor-trailer outfit transported over 600 tons of supplies valued at more than a million dollars from points in the Midwest to the warehouse in Akron and on to the East Coast docks.

APPLE JUICE CHRISTENS SHIP

Oregon apple juice was used as the christening agent for a ship launched in Oregon. The one christening the ship was Mrs. Mark O. Hatfield, wife of the governor of Oregon. The Hatfields are total abstainers and never serve alcoholic beverage in their home, either at official functions or small intimate groups of friends. Governor Hatfield also made this statement, "Abstinence ought to be considered as a part of our whole discussion of alcoholism. It ought to be looked upon as something that has a rightful role, that is not set aside in sort of a joking or facetious manner. I think there is a real serious consideration that ought to be given to abstinence, and I think it has not received that kind of consideration up to this point in dealing with problems of alcoholism."

The Christian and Capital Punishment



What can Christians do about capital punishment? Why? *By John Howard Yoder*. 50 cents.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

June 18-21—Northern District Conference, Mt. Lake, Minn.

July 3-7 — Canadian Conference, Rosthern, Sask.

Oct. 16-20—Western District

Northern

June 14—First of the 75th anniversary programs at Bethel Church, Mt. Lake, Minn. Erland Waltner, speaker.

June 28—July—Youth Conference, Salem Church, Munich, N. D., Bud Peterson speaker.

Western

June 12 — Freeman Junior College male chorus at Bethel College Church.

HELP WANTED

An editorial assistant and youth editor is needed for *The Mennonite* beginning in August. Duties include editing youth department, styling, proofreading, newswriting, layout, and supervision of schedule. Apply in writing to Editor, *The Mennonite*, 722 Main St., Newton, Kan.

DEATHS

William Althaus, Ebenezer Church, Bluffton, Ohio, born July 14, 1898, and died May 11.

Dale Marvin Bixel, Ebenezer Church, Bluffton, Ohio, born June 30, 1960, and died Apr. 24. His parents, two brothers and two sisters survive.

Mrs. Rosa Mae Darris, West Zion Church, Moundridge, Kan., born Dec. 26, 1890, and died May 16. Her husband and six children survive.

Gustave H. Dyck, Emmaus Church, Whitewater, Kan., born 1890, and died Apr. 11.

Victor Isaac Ensz, born Mar. 17, 1900, in Marion, S. D., and died Apr. 18 in Seattle, Wash. His wife, one daughter, and one son survive.

Mrs. Peter (Julia) Esch, Calvary Church, Washington, Ill., died on May 4.

Anna Franzen, Goessel (Kan.) Church, born Mar. 8, 1883, and died Apr. 1.

Pratap T. Gaikwad, teacher at Union Biblical Seminary, Yeotmal, India, in which the General Conference Church participates, died in May after receiving fatal injuries in a bus accident. He had served as the seminary's director of student personnel. A graduate of the seminary and of Asbury Theological Seminary, Wilmore, Ky., he was a leader of the Free Methodist Church of India.

Gerald H. Griffen, Calvary Church, Washington, Ill., died Apr. 20.

Horace W. Groff, Pine Grove Church, Bowmansville, Pa., born Mar. 25, 1881, and died Apr. 25.

Orville Grove, Calvary Church, Washington, Ill., died May 3.

Albert O. Hubin, Hanston (Kan.) Church, born Mar. 14, 1902, and died Apr. 15.

Mrs. Martin Jost, First Church, Hillsboro, Kan., born Sept. 21, 1875, and died Apr. 18. Fourteen children survive.

Henry Richert, Goessel (Kan.) Church, born June 5, 1882, and died Jan. 10. One daughter and one son survive.

Ralph Schertz, Calvary Church, Washington, Ill., died Apr. 27.

Henry P. Schroeder, Glendale Church, Lynden, Wash., born Feb. 8, 1879, near Goessel, Kan., and died May 3. Seven children survive.

Vernon I. Strubhar, Sr., Calvary Church, Washington, Ill., died on May 7.

Sean Lee Harrah, First Church, Hutchinson, Kan., infant son of Mr. and Mrs. Lee Harrah, died Apr. 8.

Janet Lea Hirschler, West Zion Church, Moundridge, Kan., born Apr. 11, 1938, and died May 6. Her parents and one sister survive.

Mrs. Wilhelmine Penner, First Church, Beatrice, Neb., born July 17, 1879, and died Apr. 19. Five children survive.

Wesley D. Voth, Alexanderwohl Church, Goessel, Kan., born Oct. 28, 1922, and died May 15. His wife and four children survive.

Mrs. Henry Wiens, First Church, Hutchinson, Kan., born May 15, 1885, in York, Neb., and died Apr. 30.

MINISTERS

Omer Nisley of the Wayland (Iowa) Church has submitted his resignation, effective in August of this year.

MARRIAGES

LaVerna Epp, Lehigh (Kan.) Church to *Alden Quiring*, Mennonite Brethren Church, Henderson, Neb., on May 10.

Evelyn Friesen, Bethesda Church, Henderson, Neb., to *Ronald Pauls*, Bethel Church, Inman, Kan., on May 31.

Jerry Friesen, Bethesda Church, Henderson, Neb., to *Janice Faye Kroeker*, First Church, McPherson, Kan., on June 5.

Gary L. Krehbiel, Bethany Church, Kingman, Kan., and *Phyllis Elaine Pfaffinger*, First Methodist Church, Hampshire, Ill., on May 16.

Joan Reimer, Alexanderwohl, Goessel, Kan., to *Dan White*, Highland Evangelical Church, Newton, Kan.

Gerald Vogt, First Church of Garden Township, Hesston, Kan., to *Arlene Boese*, North Newton, Kan., on Mar. 28.

Eugene Voth, Bethel College Church, North Newton, Kan., to *Mary Neufeld*, First Church, Reedley, Calif., on May 8.

BAPTISMS

Bethel Church, Mt. Lake, Minn., on May 17: Dennis Friesen, Stanley Friesen, Gorlyn Janzen, Margaret Loewen, Janet Penner, Marilyn Schroeder, Gordon Krause, Robert Peters, Barbara Quiring.

Bethesda Church, Henderson, Neb., on May 17: Erland Bergen, Jerry Block, Carol Boehr, Paul Buller, Ronald Buller, Dale Epp, Victoria Epp, Clayton Friesen, Delmar Friesen, DeWayne Friesen, Dexter Friesen, Dwight Friesen, Jerry Friesen, Lester Friesen, Quinton Friesen, Royce Friesen, Sherryl Friesen, Stuart Friesen, Twila Friesen, Vernelle Friesen, Vernette Friesen, Vernon Friesen, Vicky Friesen, Donna Goertzen, Ardell Kliewer, Ferdie Kliewer, Cora Mierau, Donald Mierau, Carolyn Peters, Joe Peters, Linda Peters, Maurine Peters, Paul Peters, Carol Ratzlaff, Cheryl Ratzlaff, Jeanne Ratzlaff, Ralph Ratzlaff, Dwight Siebert, Elaine Siebert, Sandra Siebert, Sharlene Siebert, Leroy Thieszen.

Brudertal Church, Hillsboro, Kan.: Jan Funk, Stanley Penner, Mrs. Betsy Funk, Arlene Peters, Donna Bartel, Elaine Funk, William Nickel, Dyle Funk, Marilyn Riesen.

Community Church, Fresno, Calif.,

on May 17: Donna Crouch, Darryle Hinz, Nancy Weinbrenner, Thomas Schmidt.

Faith Church, Newton, Kan., on May 17: Kelley James Schroeder, Warren Del Reimer, Carolyn Kay Balzer, Rosetta Graber.

First Church, Berne, Ind., on May 17: Kathleen Bauman, Jeanelle Gerber, Nancy Gerber, Judy Gilliom, Jane Kingsley, Connie Lehman, Deborah Nussbaum, Susan Nussbaum, Ann Sprunger, Mary Sprunger, Rebecca Sprunger, Jo Ellen Wulliman, John Beitler, Don Burke, Maurice Hirschy, Lee Lehman, Malcom Lehman, Donald Liechty, Floyd Liechty, Ted Liechty, David Miller, Robert Neuenschwander, Robert Reusser, Frederick Sprunger, Ronald Sprunger, Max Stucky.

First Church, Bluffton, Ohio, on May 17: Phyllis Winkler, David Smucker, Garth Gerber, Gregg Luginbuhl, Priscilla Friesen, Susan Hilty, David Steiner, Bruce Sommers, Debbie Oberly, Diana Amstutz, Jane Luginbuhl, Daryl Richards, Mary Reichenbach, Wesley Schmutz, Julie Brauen and Mrs. Gerald Brooks.

Herold Church, Cordell, Oklahoma., on May 24: Melinda Dalke, Cheryl Horn, Betty Sawatzky.

Rosemary (Alta.) Church, on May 17: Mr. and Mrs. Waldemar Unruh, Judy Dyck, Eddy Dyck, William Janzen, Bernie Thiessen.

Vancouver (B. C.) Mission Church, on May 17: David Bergen, Julius Grunau, Richard Klassen, Mrs. Nettie Neudorf, Eleanor Poettker and Gordon Wiens.

West Abbotsford (B. C.) Church, May 17: Menno Froese, Loretta Unrau.

West Swamp Church, Quakertown, Pa., on May 17: Marlene Haas, Kathleen Mindler, Ruth Moon, Marilyn Young, Roger Moose, Kenneth Roth.

First Church, Reedley, Calif., on May 17: Bill B. Blanchard, Steve Eymann, Darryl Franz, Sharon Kehler, David Kope, Kenneth Mohn, Clarence Unruh.

Goessel (Kan.) Church, on May 17: Mr. and Mr. Charles Brown, Arlene Fast, Ronald Frey, Carol Pankratz, David Richert.

Hanston (Kan.) Church on May 17: Judy Bauer, Alice Miller, Johnny Ewy, Ronald Sebes.

Menno Church, Ritzville, Wash., on May 17: Harold Lawrence Kirkendall, Elinor Jaunita Klettke.

LETTERS

RECOMMENDED AMENDMENT

DEAR EDITOR OF THE MENNONITE: On reading your article (news) in the May 5 issue of *The Mennonite* (p. 298) I was struck by the paragraph "The National Association of Evangelicals meeting in Chicago took no stand on Prayer Amendment." (See also editorial.)

Do you mean to interpret this amendment as opposed to all that the NAE has done to introduce just such an amendment to counteract the Supreme Court's interpretation that it is "violating freedom of religion"? As a member of the NAE, I can quote from the NAE's *Action*, February to May issues, that this amendment is highly recommended. (See also *Good News Broadcaster* —May, p. 24.) Just where do you tand?

May I commend the author of Vatican Mesh, also in same issue. May we always recognize our unity with other churches in Christ's words, "in us."

Please explain how Mennonite octrine (nonresistance) justifies he civil rights sit-in demonstrations s portrayed in the Lawrence Burkholder Florida jail incident (April 28, p. 283).

Do we *truly* know the "whole matter," or are we, of the North, showing ourselves "fools" by talking about this matter of which we, really, know so little? *Dorothy Loewen, 11400 Normandale Rd., Minneapolis, Minn.*

INSPIRED AND INFALLIBLE

DEAR EDITOR: It grieves me to find some articles and letters in *The Mennonite*, our official church paper, which are contrary to our doctrinal statement and the plain teaching of the Word of God.

The letter to *The Mennonite* of May 12 entitled "Bible for the Educated" by H. A. Friesen says the Bible is inspired but not all true and infallible. Mr. Friesen writes "After all it is not for nothing that I am studying philosophy." I would like to quote from another man who also didn't study philosophy for nothing, Gordon H. Clark, Ph.D., professor of philosophy at Butler University. He says "The Neo-Orthodox writers can hold to an inspired but mistaken Bible only because they have changed the meaning of inspiration. When the biblical definition of inspiration is used there can be no inspiration without truth." Holy men of God speak as they were moved by the Holy Ghost, 2 Peter 1:21. All scripture is given by inspiration of God and is profitable. . . 2 Tim. 3:16. If the Bible is not all true and infallible then these two references and many others are not true. Then how do we account for fulfilled prophecy to the last detail written hundreds of years before it happened? Then Jesus was mistaken too, for He said, the Scripture cannot be broken." "O fools, and slow of heart to believe all that the prophets have spoken." "One jot or tittle shall not pass from the law till all be fulfilled." He believed in the infallibility of the Scripture.

The statement that we should worship Christ instead of the Bible is true but why should we worship Someone whose Word we can't respect? If we don't respect God's written Word, we will also not respect His living Word. John 1:1. Jesus said to the Jews, if ye believe not Moses' writings, how shall ye believe my Words? Whom shall we believe, Christ or the "educated"? God says the wisdom of this world is foolishness with Him. 1 Cor. 3:19.

If we can't receive the Bible with a childlike faith, because we have become too "enlightened" then let us realize that Eve already had the same trouble. Satan had "enlightened" her also by questioning God's Word and then telling her God's Word was mistaken.

As to the thief on the cross, couldn't he have changed his mind and repented after observing Christ under these circumstances? *H. A. Thiessen, Rt. 3, Newton, Kan.*

Summer Milestone

Mariam Fay Carnes

WALT FENNER HAD slept till noon, and now the rest of this summer day stretched before him, empty and purposeless. Sprawled in the glider, fortifying himself with a glass of milk and a fried egg sandwich, he was observing the activities at the house next door where a new family was moving in. The woman who appeared occasionally looked "nice," Walt thought idly, but the two boys, about ten and twelve, who were giving the movers enthusiastic if somewhat doubtful help, might prove to be pests.

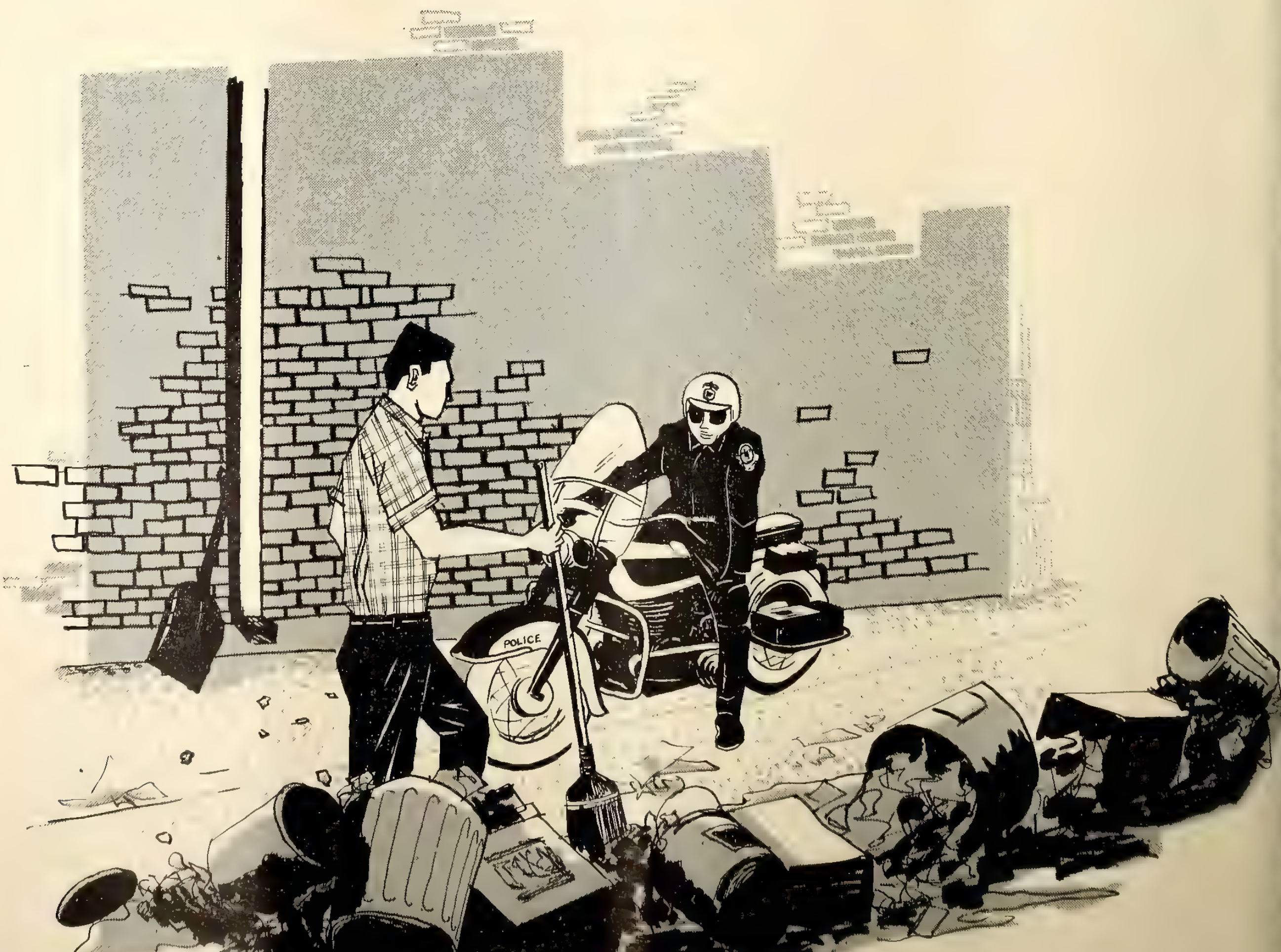
Suddenly Walt sat up, his interest quickening. A car had pulled up, and a girl was getting out and calling to the boys to help unload some clothing. She was perhaps sixteen—Walt's own age—and tall and trim looking in pink skirt and blouse. Her wheat-colored hair, caught back from her face with a plastic ring, rippled and gleamed to her shoulders. Watching her disappear into the house, Walt thought he had never seen more beautiful hair.

The moving van pulled away, and the two boys began to carry tools into the carport. Walt was just deciding to stroll over and offer his services in the hope of seeing the girl again, when Gil Storey drove up in his "heap." Good Samaritan intentions forgotten, Walt sprinted down the sidewalk and vaulted over the car door, and Gil drove away with a screech of tires.

"I'm supposed to be job-hunting," Gil said as they roared down the street. "My old man's on me again. Says I'm a lazy bum. Can't figure out why I don't get a supermarket job."

"Mine hasn't said much since he fired me," Walt said bitterly. "I guess he figures he wouldn't wish me on anyone else."

"Let's go down to Forelli's car graveyard," Gil suggested as they



drove through the center of the town. "Fellow told me he saw a keen radiator cap on an old car there—some sort of a winged deal." He turned suddenly and entered the alley between the two main streets. "People aren't very careful about their trash around here, are they?" he guffawed.

Walt felt a slight wave of nausea. In the darkness, last night, upsetting garbage and trash cans had satisfied temporarily the restlessness that had been plaguing him all summer. But now the episode seemed only cheap and shoddy. Most of the debris was still scattered about the alley. Papers blew into corners, and flies buzzed about the decaying heaps of garbage.

"Bet we make the papers," Gil chuckled. " 'Unknown vandals.' Hi, you bad, bad vandal."

Walt managed a sickly grin. He hoped his parents never found out about this.

They browsed about among the wrecked cars till Gil found a cap he liked. They drove to Gil's, and Walt helped while Gil searched anxiously for the source of a fancied roughness in the motor of his car. Walt liked cars, but they weren't his whole life as was the case with Gil. All Walt had ever wanted was to work in his father's cabinet shop. Everything about the shop fascinated him—the whine of the saws, the sharp odor of new wood, the satiny feel of a well-sanded board and the beauty of its grain. His father had taught him to use hand tools, but not until this summer had he been trusted with the power units. And that hadn't lasted long. Walt put down the wrench he was holding.

"I've got to go, Gil," he said. "I just remembered—Dad told me to ut the grass." He was suddenly im- atient to get home. He might see he new girl again. And his mother, registered nurse, had worked the ay shift at the hospital and would e home soon—and he had left his late and glass on the porch. He adn't locked the house, either.

He was just cutting the first wath of grass when his mother rove in. She motioned him to shut ff the mower.

"Why did you let that go till now hen you've had all day," she colded. "I have to go back on the ightshift. I must get a nap, and I can't sleep with all that noise."

"Okay. I'll do the trimming first," Walt said. "Never do anything right around here, anyway," he grumbled to himself.

He was snipping around the grapefruit tree in the backyard when the girl came out of the house next door to hang up some wet clothes.

"Hi," Walt called. "If we're going to be neighbors we ought to get acquainted. I'm Walt Fenner."

"Hello. I'm Sally Webster. We moved here three weeks ago from Pennsylvania. We've been living in a motel till our furniture came. I think we're going to love it here in Florida, especially living so close to the water."

Walt looked across the gentle slope of yard to where the water of the Indian River sparkled in the late afternoon sun. Her enthusiasm was contagious, and he felt a sudden surge of excitement. "Like to sail?" he asked. "Or water ski?"

"I'd love both," she glowed. "Well—I'd better go in. We want to get things straightened up some, before Daddy gets home."

"Could I come over this evening and meet your parents?" Walt was reluctant to see her go in. "Got to be neighborly, you know."

"Of course. We'd love to have you," she said.

That evening Walt decided that Sally's parents, and even her brothers, Bob and Randy, were okay. He and Sally strolled down to the river to sit on the dock. The night was dark, the air heavy with the scent of night-blooming jasmine, but the plankton content in the river was high, and they could see the fish cutting golden streaks through the water. Walt tossed in shells, and Sally was delighted with the small bursts of fireworks as each one hit the surface.

"I'm sure glad you moved here, Sally," Walt said dreamily. "It's sort of a crummy town, but—"

"What do you mean? It seems like a nice town to me."

"Well, I mean there isn't much to do."

"I'd think there would be plenty to do—with the river so close and the ocean only a few blocks away."

"Yeah—sure. But I guess I mean that some of the people want the town to build a recreation center for the teenagers, but the council is too stingy to do it."

Sally stared off over the water. "Have the teenagers done something special for the town?"

"Why—no," Walt faltered. "I guess not. But you know how it is," he added flippantly. "Got to keep us busy so we won't become delinquents."

"Do you think if kids want to do something wrong, a recreation program will stop them?" Sally asked thoughtfully.

"Why—I don't know. That's what all the grown-ups say."

"Don't get me wrong," Sally said earnestly. "I'm all for a recreation center. But I just don't think kids—or their parents either—should use the lack of one to hide behind, to keep from facing up to the fact that kids are responsible for what they do."

"I never thought of it like that," Walt said uncomfortably. He was remembering last night. Would having a recreation center have made a difference in what he and Gid had done last night? Maybe. But there were always seven nights in the week. Plenty of time to find mischief if that was what you were looking for.

He saw a lot of Sally during the next week. They waded in the surf, fished from the Causeway bridge and practiced water-skiing with the boat Walt's father had built. Sally brought to everything she did, such a zest that Walt began to discover new thrills in things he had been taking for granted. Sally had let him know in the beginning that she was a born-again Christian. Maybe that was why she seemed different from the other girls he knew. She had a way of cutting through any sham or pretense, to expose the truth. When he told her about being fired from the cabinet shop because his father caught him using a bench saw without the guard, she said, "I suppose he was only thinking of safety rules. Are you sure that was the only reason he fired you?"

Walt felt his face redden. It was a question he had avoided facing. "No-o," he admitted. "I guess there were some other things." Like the job he had ruined by going ahead without waiting for instructions. Or the table he had finished without sanding between the coats of varnish. Or the time his father had sent him on an errand and he had kept the panel truck out three hours because he had gone with Gil to look at some new cars. "I can't put up with carelessness or shoddy workmanship from any employee," his father had said. "I'm afraid you're still too young to work here." The sting of the words still rankled.

But in spite of the fact that Walt liked being with Sally so much, he never felt quite at ease in her presence. It was almost as if he was gaining her friendship under false pretenses—as if he feared she might find out he wasn't quite the person he was pretending to be. He liked her better than any girl he had ever known, and he wanted her approval. She made him feel different about a lot of things, and even his resentment at his father had eased—until the evening his mother came home from the hospital with a bad headache.

Walt hadn't known about the headache. He had slept late again that morning, and after a hasty breakfast he had dashed off to the beach with Sally, leaving the kitchen in a mess. Later he had left his wet trunks and sandy towel on the bathroom floor. But worst of all, he had forgotten to set out the trash and garbage to be collected that day.

"It seems to me, the least you could do is give your mother a little help around here, instead of making more work for her," his father stormed. "And what about the garage? When are you going to grow up and take on a little responsibility?"

Walt ate his dinner in sullen silence. Later he was lying on his bed feeling bruised and morose when the phone rang. It was Gil.

"Guess what!" Gil was excited. "I finally talked Red Graham into giving me a job at his garage. I start Monday. How about going out with me tonight to celebrate?"

"Sure," Walt agreed. Whatever Gil meant by celebrating, it would be exciting. And who cared what he did anyway? His folks were so sure he was no good.

He idled about his room, waiting for Gil. Presently he heard his father depart with Mr. Webster for a club meeting. His mother had gone to bed. It was growing dark, and through the windows of the house next door he could see Sally and her mother washing dishes. In the living room, Randy sprawled on the floor with a book and Bob worked on a missile model. Illogically, Walt felt lonely and left out. But watching Sally as she chatted with her mother, some of his resentment began to drain away. Presently he saw Bob go into the kitchen with his model, evidently seeking help. But both Sally and her mother consulted the directions and shook their heads. Walt remembered making that same model—he knew just where the instructions were puzzling. Maybe he ought to go over and give Bob a lift. Of course, Gil was due any moment. A sense of uneasiness began to overshadow the recklessness that had been prodding him. What would Sally think if he and Gil should get into trouble?—Did he really want to go out with Gil, after all? Helping Bob would give him an excuse to spend the evening with Sally. All at once Walt knew that was what he wanted to do more than anything in the world.

"I can't make it, after all," he told Gil. "Something came up."

"Okay," Gil shrugged. Walt could tell he didn't like it. "I guess Tommy Barker'll go with me."

"Yes, Tommy would go," Walt thought. "Tommy was only fourteen—he'd jump at a chance to bum around with Gil." But later, sitting on the porch with Sally, Walt began to worry. Tommy was a nice boy. His father was dead, and his mother worked hard to keep the family together. Walt was remembering the time Gil had wanted to break into the school "just for kicks." He'd had a hard time talking Gil out of that one. He hoped Gil wouldn't get Tommy into any trouble.

Walt was cleaning the garage the next morning when Sally came out. She sat down on a box to watch him.

"What's wrong with you?" he asked after one look at her.

"Oh, I'm so mad I could bite nails," she cried. "Some — some *goons* knocked over all the trash and garbage in Central Alley last night."

Walt's first reaction was relief that Gil and Tommy hadn't done anything worse—he hoped. Then he asked, puzzled, "Why should that bother you?"

"It's because of Mr. Winters, the man who collects the trash. His wife worked at the motel where we stayed. They have a son who's a cripple—polio. Then last week, Mrs. Winters had a bad heart attack—she'll be in the hospital simply weeks. And now this! It'll take Mr. Winters so long to clean up that alley this afternoon that he'll probably get behind on his route again. The trouble is, this has happened before, and this time he may lose his contract with the city."

"That is rough," Walt muttered, his back carefully turned.

After she had gone in, he worked on, feeling lower than a hole in the ground. He tried to tell himself that it was no concern of his. But it was no use—he was just as much involved as Gil and Tommy. He was sorry for Mr. Winters too, but of course there wasn't anything he could do about it now. But wasn't there? He pushed the thought from him, but it persisted. It wasn't really so much what Sally might think of him, he told himself in a flash of unaccustomed self-revelation. It was what he was going to think of himself. By the time the garage was finished, he knew what he had to do.

He got a broom and shovel and walked downtown to the head of the alley. The sight turned his stomach, but he went quickly to work, sweeping up the trash, shoveling the garbage back into the cans, and hoping fervently that no one would notice him. One or two people, picking their way through the alley, eyed him curiously, but he had covered about half the block before the thing he dreaded most happened. He didn't know whether to be frightened or relieved that Patrolman Harding, who lived across the street from him, was driving the motorcycle that slowed beside him.

"You have anything to do with this, Walt?" the patrolman asked.

Walt shook his head, his heart pounding.

"Know who did?"

"No, sir." After all, he couldn't prove it had been Gil.

"Someone paying you to clean it up?" Patrolman Harding persisted.

"No, sir."

"Then what—? I don't get it."

Embarrassment thickened Walt's tongue — dried his mouth. "Well — you see—" he stammered, "Once I did do something like this—and—I just thought maybe I could kind of make up for it this way."

The patrolman stared at him. "I wish more teen-agers had that attitude," he said quietly. "The council might feel differently about the recreation center."

Watching the motorcycle weave around broken glass, Walt felt a warm glow spread through him. Then his heart plunged to his feet as another car turned into the alley. It was Gil, and Tommy was with him.

"Somebody's been a ba-ad boy again," Gil chuckled, drawing up beside him. "But what's with you? Cops?"

"Nope," Walt said. "But I guess you didn't know the man who collects this stuff might lose his job because of this."

Tommy squirmed uncomfortably, but Gil only laughed. "No kidding?" he drawled. "But that's the way the broom sweeps, isn't it? Well— have fun." And his tires crunched over tin cans as he drove off.

Walt stared after him, hot anger filling him. Gil must be pretty mixed up after all. He'd be better off if he never saw Gil again, and he guessed maybe that was the way he wanted it.

A few moments later, hearing a small sound, he turned to find Tommy, red-faced, standing behind him.

"Thought maybe you could use a little help," Tommy mumbled.

"Yeah—I guess I could," Walt grinned and handed him the broom. They worked along steadily, not talking much. The sun beat down mercilessly, and the stench of the garbage was almost overpowering.

"I guess I don't really like Gil too much," Tommy observed once, pausing to wipe the perspiration from his face.

Some of Walt's anger had abated. He felt a sudden surge of pity for Gil. "Gil's old man is a real square," he told Tommy. "They don't get along at all. But maybe things will be better now that Gil has a job. Some of it's been Gil's fault of course."

"And maybe it's been my fault that Dad and I haven't gotten along this summer, he thought humbly. I've sure been a square, too. Dad is right—I ought to be helping Mom more. There's that flower bed she wants weeded—"

The sprinkler had been going, and the damp earth of the flower bed felt cool and soothing to his fingers. He saw Sally coming toward him.

"Guess what, Walt?" she said. "Randy was just downtown, and he says the alley is all cleaned up. I wonder who could have done it?"

"How would I know?" Walt grinned. He hoped she never found out. He stared up at her, admiring the way her hair shone in the sun. He realized abruptly that for the first time he was completely at ease with her. He felt clean and utterly happy. He had the odd impression that he had been rushed toward a precipice and then had stopped and backed away in time. "Maybe," he thought soberly, "it's just that I've grown up a little. Maybe, in time I'll even find the Lord, like Sally has."

At dinner that evening he was aware that his father was regarding his curiously. And when his mother went into the kitchen for dessert, Mr. Fenner said quietly, "I had quite a talk with Patrolman Harding, today."

"Yeah?" Prickling with embarrassment, Walt stared down at his napkin. But he could feel his father's approval enveloping him like warm sunshine, and he realized suddenly how much he had missed it this summer.

"By the way," Mr. Fenner said, as his wife sat down again, "one of my men is quitting Saturday. Would you like to take his place, Walt—try it again?"

"Oh, man, Dad, would I!" Walt could scarcely keep from shouting.

"You can go with me in the morning then," Mr. Fenner said.

Walt glanced at his mother. Her face was glowing. He gulped down his dessert and then hastily shoved back his chair. He couldn't wait another minute to go and tell Sally.

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Louise Tripplett is director of Christian education for the Central Union Church, Honolulu, Hawaii. Her article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches of Christ in the United States of America. It is being used by several cooperating denominations.

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EDITORIAL

by Willard Claassen

WHEN ALL THE ARTICLES about evangelism appearing in *The Mennonite* during the last ten years were clipped and reprinted recently in pamphlet form, we became aware of what we *said* about evangelism. Many good things were said. Last week the General Conference statistics for church membership came into my hands. They tell us what we *did* about evangelism. That report was sobering. We lost 659 members. At this rate we aren't even keeping our children on the church rolls.

What does this say about our efforts in evangelism? It is a sobering question all of us must face. There is no use pointing fingers at others. We have all failed somewhere along the line.

How can one be a convinced Christian and not bear witness to his faith? It can hardly be said that this morally bankrupt, pleasure loving, jittery generation doesn't present challenges and opportunities for witnessing. For whatever reasons there may be—bad experiences, misunderstandings about how evangelism takes place, a moralistic approach to religion—our record is not encouraging. To come to grips with this problem, perhaps our ideas about evangelism need to be re-examined.

Unfortunately, the word evangelism has come to be associated for many people with a verbal "invitation" which has led some people to believe that simply asking the right question and getting the right answer is an adequate response to the gospel. This is an inadequate view of what is involved in witnessing.

The world is living in quiet despair for an authentic human life in which the message of the gospel is demonstrated. One is reminded of the Hindu who said, "I would consider being a Christian if I could see one." The living Christ desires to dwell in the Christian, but if we are full of self, that is all we can give persons. We can give to others only what we have. If we have only money, that is all we can give. If it is only Bible knowledge, that is all we can give. If it is only the art of teaching, that is all we can give.

Simon Peter saw a beggar at the temple gate. He couldn't give him money, for he had none; so he gave him his hand—himself and Christ. Evangelism is an act of love—an identifying kind of love in which the witness bearer exposes to another person who he is. This is difficult as another writer says, ". . . if the gospel has gripped us even in a partial manner, we must expose our most sensitive nerve endings to the raw nerve ends of the other persons, in order to minister to them in Christ's spirit and name." It is a heavy burden to know other persons in such a way, when we hardly know ourselves. Witness bearing is more than a hit and run verbal encounter!

Another barrier to effective evangelism is our customary way of thinking of a company of believers as a collection of individual souls—a kind of "every man for himself" theology. Our Negro brethren are trying to make this generation aware of a painful deterioration in human relationships in which they are being placed into an "it" category instead of being treated with the dignity of personhood. There are many utterly lonely people in the world, especially in our big cities. They want to belong somewhere. True community ought to be found in the church; but unless we can help these persons belong, to feel accepted, to feel no barriers, they will not come. To do this we must make the church a Christian community that takes people in.

The concept of the local church must be transformed from "the active pastor, passive sheep structure," where people are led to believe they are "saved to be served" to the place where each member accepts responsibility for witness bearing. Have we been saying to people, "Come, come to this meeting and that," when we should have been saying, "Come for spiritual renewal but go, go out into the world and witness where you live and work"? This is at the heart of a new emphasis on adult education.

We should remember that "God so loved the *world*. . . ." The church is not an end in itself. It exists to reach the *world* with the gospel in the factory, the shop, the market place, the seats of government. When laymen begin to help a non-Christian neighbor in need, they may have to re-examine their sense of values. When laymen begin to witness in this way, when they come to church it will no longer be a study *about* the Bible but a real struggle to find the *true meaning* of life.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Our personal witness means little until we learn to listen and understand.

As Jesus Came to Us-So We Go to Others

Richard F. Perkins

CLOSE PERSONAL CONTACT between individuals is the basis of every form of evangelism. The quality of human relationships is a decisive factor in the church's attempt to proclaim the gospel. All too often we forget that we must reach persons in their own language and on the basis of their own experience.

The following material is directed primarily at door-to-door evangelism. Nonetheless, it applies to all forms of evangelistic activity. These proposals are taken from a series of training sessions. The leader tried to convey a new insight into the purpose of evangelism. Concern is directed away from merely reciting the standard answers and affirmations. An effort is made to help people learn to understand those they visit. In order to proclaim the gospel in concrete human situations, witnesses must first listen and understand.

Insights from the Bible and Life

One basis for this method of relationships is the Bible—Jesus instructed His disciples to go out and witness two by two (Matt. 10; Luke 10). He promised His presence. He encouraged them to lean heavily on the Holy Spirit in meeting people (Luke 10:1; Matt. 10:16, 19, 20; Gal. 5:22-6:6).

We have learned much about behavior and man's personality in recent years. The value of these new insights has been generally accepted. They help us understand ourselves, our neighbors, and the ways in which we can express love for our neighbors, as did Christ.

First, we need a word of caution. The method of relationship set forth in this article is not a "coercive" or "manipulative" method which may be considered "superior" to any method formerly used to "get" people to do something. These insights into human personality should bring us that respect for the individual which Christ had.

Mechanics of Training

The physical facilities for conducting these study groups will vary. The room should be free from other disturbances. Participants should have a place to write, and if possible the group could sit around several large tables.

The time schedule for the group discussions will vary. Suggested schedules which have proven helpful are: meet one night a week for six weeks; meet two nights a week for three weeks; meet six nights in succession (Thursday, Friday, Saturday, Sunday, Monday, and Tuesday; meet Sunday afternoon, evenine, and Monday night one week and the same times a week later.

Following is a report on what happened in one series of training sessions.

Jesus and Us

The leader set the theme for the training sessions by saying, "The theme for our discussions together is 'As Jesus Came to Us, So We Go to Others.' "

He then asked the group to state how they felt Jesus came to men. Typical answers followed.

"He came humbly."

"He came with understanding of the other fellow's predicament."

"He came with compassion."

"His love was for the good and bad."

The leader then confessed tha in examining his own witness t people he had concluded that h often did not go as Jesus had don To illustrate this, he gave an e ample.

"A new couple moved into ou community," he said. "They wer Presbyterians. Few newcomers a pear in our community. I felt tha this couple was a good prospect. was very eager to have them joi I visited them several times, brin ing up how we hoped they wou come and join our church. The were polite and said they wou consider this.

"During other later visits the showed no indication of joining coming or discussing this betwee themselves. It was getting nea Easter and I wanted them to jo with others on that Sunday. Th promised to think about this an call me. They did not call.

"I called on them again. Wh I brought up joining, they said, 'A right, we'll join, but don't expe us to come much.'

"I thought, 'Well, I'll work the coming once they join.'

"They didn't come. Their lette were received, but they have n come. I still call on them regula ly and ministered to the wi through a long and serious illnes

The leader then invited the d cussion group to analyze his re tionship with the couple. He ga them the freedom to state frank what he had done wrong.

He said, "Why didn't these p ple come to church? What did I wrong?"

The group answered readily.

"You really put the pressure them."

"You were too interested in get-
ng them to join."
"You wore them down by per-
stence."
The leader asked, "Why did the
uple join?"
They answered, "Simply to get
d of you."
The leader asked other questions
the group.
"Is getting them to say they will
in, the purpose of an evangelistic
sit?"
"Did I go as Christ would have
ne?"
"How can we show our interest
people for themselves?"
The group came to the conclusion
at when we go to people, we
ght not to go determined at all
sts to get people to "sign a card"
reeing to join. Jesus went bring-
g to people as the primary thing
is interest and love for them as
ople.

omen at the Well

As a discussion starter for the
xt session the leader read John
7-31—the story of Jesus and the
maritan woman. Before he read
he asked the group to notice
aracteristics of Jesus' relation-
ip to this woman.
They made many responses.
'The fact that He talks to her at
must have made a great impres-
n on her."
'Yes. He's not worried about His
utation; only about her."
'He seems to lecture her though
bout worship."
'Well, He doesn't condemn her
what she did, although He does
ignore it either."
After a break for coffee, the
der asked them to look at another interview. As he read part of the interview he asked them to write on paper what *they* would have said in place of what the minister said. They heard only the comments made by the woman. The leader chose "Mrs. Porter"—a reconstruction of a visit a woman made with a minister.

"Mrs. Porter," he said, "after attending worship in my church, signed the guest register. I did not meet her that Sunday, but a few days later I made a call at her rooming house. Mrs. Porter was not in. I left my card.

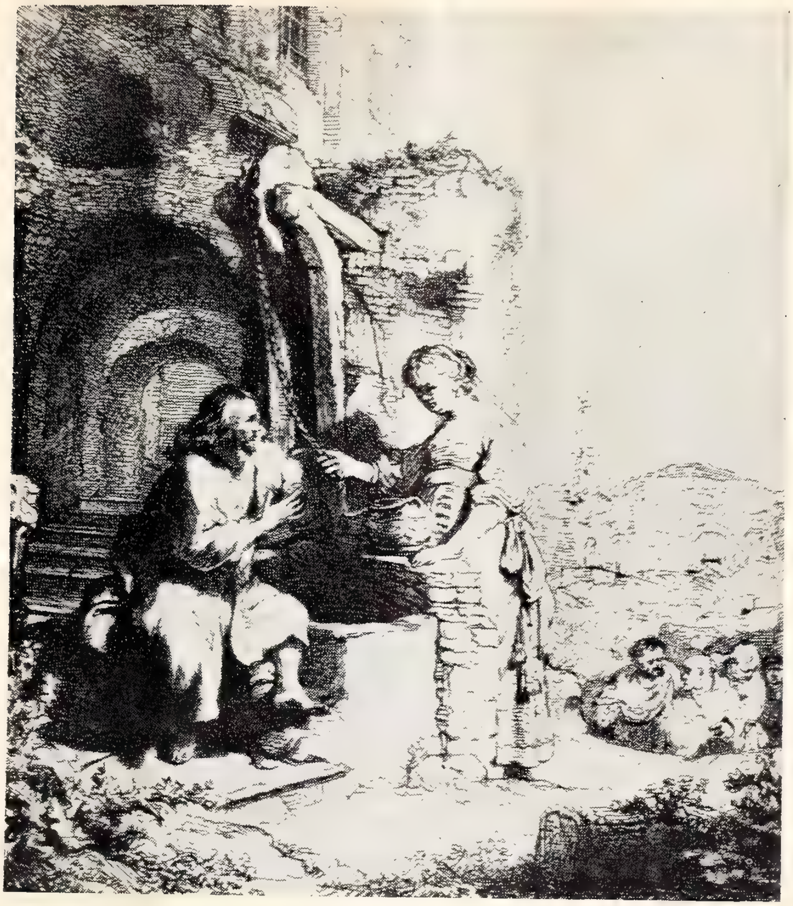
"On the following Sunday Mrs. Porter stopped at the door to shake hands and introduced herself. She thanked me for having made the call and said, 'I thought probably you wanted to talk to me about something. I would like to talk to you if you don't mind.'

"I replied, 'I would be happy to see you.' And then we made an appointment.

"When Mrs. Porter arrived at the appointed evening hour, she first asked me if I was sure I was not busy. She offered to come at another time. I replied that I had arranged to have this time with her. She seemed uneasy and tense and very hesitantly she took her seat.

"As she sat down she said: 'Well all right then, if you're sure you have the time.'

"She sat very stiffly on the edge of her chair. During most of the interview she toyed with her gloves and opened and closed her purse. She was well-dressed, about forty-five years of age. I knew no more of her than this. I could not recall having seen her in church except the past two Sundays.



"Christ and the Woman of Samaria" by Rembrandt: "Most people are looking for someone who will give them some love and a chance to share their feelings."

Mrs.. P: I suppose you think I'm silly for coming here because I really don't have anything like a coherent story to tell you. I really don't know what made me come. I think I spoke to you last Sunday on more of an impulse than anything else. You know afterwards I felt a little sorry that I had done it. But I felt I just had to talk to somebody.

Minister: Well, I'm glad you came.

Mrs. P: Well, you see, I'm living by myself over at that place. You saw what a shabby place it is. I don't get much chance to talk to anybody. Well, I was just wondering whether or not I'd be able to take communion here.

Minister: You mean you'd like to take communion here, but you're not sure of our regulations?

Mrs. P: You see, I haven't been going to church for a long time and I didn't know whether or not you had any requirements about what a person was.

Minister: We welcome all Christians to commune here.

Mrs. P: Oh, I'm glad to hear that. I thought I might have to take a course of instruction or something.

Minister: You may take a course of instruction if you like, but it isn't required.

Mrs. P: Maybe I'd better tell you something about myself though. You see, I'm separated from my husband. Two years after we were married he decided that he didn't want to be a husband any more and went off to the Far West. That was ten years ago. I suppose you would call that desertion. About a year later he came back near here, but I haven't seen him since.

Minister: I see.

Mrs. P: Some time ago a young woman came to me and told me that he had been living with her for a year. After he got tired of her though he threw her out too. And she said she'd be willing to help me get a divorce if I wanted one. I told her I didn't want to hurt him or anybody else. I'm not like that.

Minister: You don't want to divorce him?

Mrs. P: No, it's not that. It's just that I really don't know. I just think she is out for revenge. Does your church approve of divorce?

Minister: Well, under some circumstances it isn't opposed...

Mrs. P: Well, this other woman coming to see me, and the thought of getting a divorce, and not having any real friends to turn to. I think sometimes it would be best to get this business over once and for all. I'm not really a wife anyway.

Minister: So you're inclined to get a divorce.

Mrs. P: Yes, I am. But yet it is hard to know whether I ought to or not. I don't want to hurt anybody.

Minister: But everything seems to be coming to a head all at once.

Mrs. P: It certainly would clear up a lot of things.

Minister: It would simplify the situation.

Mrs. P: Yes, I know what I've been saying sounds so mumbled and mixed up but I think you might be able to put the pieces together somehow, but I'm very shy about talking about these things.

Minister: It's hard to bring these things out in the open.

Mrs. P: I do appreciate your listening to my rambling on. You know I didn't come here wanting your advice. I felt I just needed to talk to somebody who would understand.

Minister: Sometimes it helps just to clarify a situation.

Mrs. P: I'll probably kick myself for telling you all these things once I get outside. Either that or I'll go home and have a good cry.

Minister: Yes, you may do that. Perhaps you'd like to talk about this again.

Mrs. P: Thank you. I think I will, at least a few more times.

After he had finished reading the interview, the leader then turned back to the beginning of the interview and read Mrs. Porter's remarks asking them what they said in response to her—then reading what the minister said. Several of the group were eager to share their responses to Mrs. Porter at each time.

At each point the leader gave the
members of the group the oppor
tunity to state what they felt was
actually communicated to Mrs. Por
ter—in their responses to her, and
in the minister's response. Mos
felt that the minister did a good
job. Some felt that the ministe
could have given more advice.

The leader then said, "I have
some questions myself about giv
ing advice like this to Mrs. Porter
although I take it advice is wha
you feel she needed. Any com
ments?"

Some said, "Would she take ad
vice? Most people I know will not.

"If the minister had tried to giv
her advice early in the intervie
she probably wouldn't have tol
him what was bothering her."

"It seems to me he gave he
what she wanted and needed—
loving friend to whom she coul
tell her feelings. She even say
she's lonely and has no one to tal
to."

"But he doesn't actually tell he
anything. Doesn't even read th
Bible except at the end. Doesn
Mrs. Porter need more than
friend?"

Another person asked, "This kin
of visitation makes us seem lik
amateur psychiatrists, for the
deal with people like you're sayin
we should deal with them. If we'
to be amateur psychiatrists, I don
want to do this kind of visitin
I'm against telling people wha
they ought to do but I'm also
gainst trying to get them to tell a
their secrets."

The leader said, "I didn't get th
feeling the minister wanted her
tell her secrets but that he ga
her the freedom to say what sh
wanted to say. But you have som
real questions about whether
not you want to go to people lik
this."

The leader attempted to help th
group see that this kind of visit
tion may lead people to share the
deepest feelings, but only as th
want to and feel the visitor to
trustworthy. "Our trustworthine
our willingness to love and forgi
people, to listen and respect th

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right to decide things for themselves is one of the ways that we can bring Christ to people now. We have been saying that this is the way He came to us."

He added, "I had the feeling that Mrs. Porter was giving the minister a test—trying to find out if he was going to be the kind of person who would listen to her rather than get involved in lectures about the church. He passes the test here, so that she feels perfectly free to say what she really feels."

As they came to close the session, the leader asked, "What principles about visitation can we get from this interview?"

They said, "Don't try to give advice."

"Let people be comfortable enough to say what they want to say."

"Answer questions when they are directly asked, but don't forget the people in giving the answer."

"Most people are looking for someone who will give them some ove and a chance to share their eelings."

"Simply by bringing Christ's ove in our own lives we can bring witness to His love to others."

Study in Practice

On the fourth of the six nights, he callers got together at 6:30 for upper. At the supper table the nembers of the group discussed the alls they were about to make. During the meal the leader was ensitive to the feelings expressed. He tried to relieve anxiety by his nderstanding.

After the meal the group was diided into teams of two persons, artly by the minister, but mostly y their own choice. They received ards with the names and addresses of people who were on the hurch's responsibility list. The roup was instructed to make at ast one call, and not more than vo and to be back at the church y 8:30 p.m. for the evaluation ession. After being led in prayer y the minister, the group left about 7:15 to begin their calls.

When the group returned to the hurch considerable good-natured haring of experiences took place. s the group reassembled around e table the leader asked if anyne had an experience he would ke to share.

Two visitors had been given the name of a woman who had been attending Sunday school and helping one of the teachers in a class. She had not attended any of the church services. Her husband had not come to Sunday school or church. They called her "Mrs. B." When they knocked, she welcomed them into the house, apologizing for the way the house looked. After trying to get her two small boys to bed, who were objecting strenuously, she gave up and let them play on the floor. She explained that her husband was taking a bath.

Then Mr. A, the first layman said, "I waded right in and said, 'We understand your children attend Sunday school at our church.'"

Mrs. B: Yes, they do and they enjoy it very much. I've been meaning to attend the service at the church, but I've never been able to."

Mr. C (second layman): Well, we also have Sunday school during the morning worship and they could attend then.

Mr. A: Yes, you could leave your children in Sunday school and go to church.

Mrs. B: Well, I guess I could, but they seem to like their teachers and their classmates so much I'd hate to change them. I also have a child a year old, and have to keep her with me.

Mr. A: Have you ever considered joining our church?

Mrs. B: I belonged to a Baptist Church in Alabama, but it's been a long time since I've been there. I think they have a new minister there now. I'd like to join your church but I haven't been able to attend the services.

Mr. A (feeling that this is her reason for not joining): Mrs. B, it's not necessary to attend church services every Sunday to become a member or to be a good Christian. Your work in the Sunday school helping the teacher is a great contribution to the church's work.

Mrs. B: I know but I would like to be able to go. If I decided to join I doubt if the other church would still have a record of my membership.

Mr. A (leading up to a way of handling this objection): Were you baptized?

Mrs. B: Yes.

Mr. A: Then you could join the church on reaffirmation of faith. You would answer these questions. (*He gave her a card with the questions printed on it.*)

Mrs. B (hesitantly): Yes . . . I *could* do that.

Mr. A: Here's a card we'd like you to fill out if you decide to join. Would you like the minister to call on you?

Mrs. B: No. I'll see him. I'll give him the card at Sunday school.

They asked to have a prayer and left, inviting Mrs. B to bring her husband with her to church. She asked them to have some coffee, but they explained that they had several calls to make.

The discussion leader asked them to give their own feelings.

Mr. C said, "All in all, I think Mr. A did a good job. I think she'll give the signed card to the minister on Sunday. She was mighty embarrassed and ill at ease when we first came in, but she got over that all right."

Then Mr. A said, "She may sign the card and she may not. The thing that bothers me is that we answered all her objections but didn't really listen to what she was trying to tell us. As I think about it now, she has some real objection to joining but we never gave her to understand that we'd be willing to listen to what she'd like to say. We'd answer her arguments one by one as she presented them, but didn't give her a chance."

The leader said, "I see, you're bothered a little because you didn't pay attention to her feelings."

Mr. A went on to say (laughing a little), "Yes, I think I wanted to get this woman to sign up, so I could bring back a good report."

The leader said, "Having to come back and talk about our success or failures makes it a little hard for us to be free."

As they left, many of the members said to the leader that they had seen for the first time the importance of listening to the person's words and feelings, and trying to convey understanding to them.

Principles in Personal Evangelism

We will go to a person with understanding and Christian love. If we are to offer help, we must go and talk with him as a friend.

If we were trying to board a slow moving train, we would not stand in one place and jump at it as it went by; instead we would run alongside and seek to step aboard. This was God's way in Christ. He came to be with us.

We will listen to what he has to say. We shall never know his feelings about Christ and the church unless we are willing to listen. This is not easy. We have a tendency to talk and to affirm our own faith. This is due in part to our nervousness. We feel more comfortable when the conversation is centered around the subject we want to discuss. Sometimes we monopolize the conversation because of our deep desire to share our faith. If a person wants knowledge, we should be prepared to help him. But if that is not his need, our insistence in giving information will be irritating.

The good listener reflects his love by picking up expressions of feeling behind the words. He tries to distinguish between the content of the conversation and the real feelings the words convey. This requires sensitivity as well as patience. Do not try to get the whole picture at once, but rather take it in just a step at a time, listening intently and accepting the situation as you find it. The most important part of a conversation is often the introductory sentence; the rest is just illustration.

We will be natural and honest. Most of us will feel quite uneasy about talking to another about Christ and the church. We may feel we will be confronted with theological and biblical questions we are not prepared to answer. We may doubt that we are good enough to engage in this kind of endeavor. We may even feel a bit hypocritical. All of this is natural. The only hope we have is that God will take our words and deeds and use them for His glory. If we can remember that we are His, and that He is at work in us, we may be able to relax the tension we feel and be natural in His service.

This means we will strive to be honest when questions are raised which we cannot answer. After all, who knows all the answers? If our friend sees others with similar difficulties, he may be encouraged as he looks at his problems. This is particularly true of questions of belief. Frequently when he asks questions of faith, we will recognize that it is not so much the doctrine that is the barrier, but what the doctrine means with relation to him. In this case, even a full explanation of the belief would not resolve the difficulty. In such an instance, responding to the feeling about the beliefs is more important than explaining the doctrine.

We will present the gospel of love lovingly. Presenting the gospel is so much more than telling about Christ, as indispensable as that is. We witness by our attitude of love and understanding and by the fruits of the Spirit through which we reflect even partially the love of God who reconciles men to himself.

In the security of this relationship our friend finds the strength to face the full truth about himself. He no longer needs to pretend. He can confess his sin and his need.

We dare not promise benefits. The gospel does not invite us to enjoy benefits, though blessings may come; it calls us to discipleship, to take up the cross and follow our Lord. It includes confession of sin, the desire to turn from self to God, and to trust Him for forgiveness and renewing power.

We will help him to clarify his situation. As we have been seeking to understand his feelings, we may discover some real obstacles in the way of his commitment. Our friend may have had unfortunate experiences in the past that have prejudiced his feelings against the church. There may be certain individuals that are a stumbling block. As his understanding friend, in a moment like this, we may be able to help. We can encourage him to analyze the situation.

We can lift up the difficulties as we see them. If it is evident that major resentments are a serious barrier, we may only be able to point these out, recognizing them as handicaps to commitment. We may have to leave him alone to think about these feelings until another time. If this seems necessary or wise, we need have no fear. We trust in God who loves him and remains with him. We believe in the Holy Spirit who is ever at work in him.

We want the person to make the decision for himself. At the proper moment, we will encourage him to make his decision. This is a delicate matter, and timing is crucial. There is no set way to do this. Certainly there are no specific words he must repeat. The relationship of love is not affected by the words, "I love you," alone. Rather, these may be said superficially when no relationship exists.

Certainly it must be of his own choosing. It must involve the whole person, mind, feeling, and will. To become a Christian is to receive the gift of God in Christ, to turn to Him as Lord, and to participate with Him in His mission.

In all of this, we can offer encouragement and strength, aware of all that commitment means. We can reaffirm our deep interest and concern. We can invite him to come with us to the fellowship of the church. We can enlighten him as to procedure for uniting with the church. All of these we can do—at the proper time. But to receive Christ and to unite with His church is a goal—and a work o the Holy Spirit.

We will go in faith. One of th greatest dangers in evangelism i discouragement. We hear storie of dramatic conversions or interesting experiences. We think the all should be like this. But the experiences of sudden conversions ar rare. Most are not dramatic; man are commonplace. We can expec some interesting experiences, bu we should be prepared for the ordinary, and for feelings of failur After all, who knows when he fail or succeeds.

Finally we will leave all our e forts in the hands of God. He alon can convert the human soul. H does this through the witness, unconscious influences, and man other means. But the final pow is His alone. That He uses us i so glorious a service is addition cause for our gratitude to Hi

NEWS

Russians Visit Mennonite America

"You have probably never had an experience like this before—that a pastor of a Russian Baptist church should greet you."

Eyes twinkled under bushy black brows. The stocky white-haired Ilia Ivanov waited impatiently for the English translation of his Russian words.

"That time is here now!"

The Mountain Lake, Minn., Rotary Club had just polished off its weekly luncheon of cold cuts and macaroni salad. In a brief burst of song the three dozen businessmen and their guests paid their proper tribute to twentieth century clubism — "Hail cherished Rotary! To thee we sing./ Hearts throb with heart—/ The whole world round."

A worker at a Mountain Lake factory demonstrates a new wrinkle in farm machinery to Ilia Ivanov, Moscow, leader of the delegation; Adolph Klaupiks, Washington, D. C., Baptist World Alliance executive; Jacob Klassen, Winnipeg, MCC—Canada executive; and Michael Zhidkov, Moscow.

The group threw itself—paunch and soul—into a lusty recital of "America, the Beautiful" that strained the mortar of the narrow room. The four Russians followed the words closely.

"So inspiring," said Interpreter Adolph Klaupiks about the patriotic hymn, "they will never forget it."

As Ivanov got up to give his brief address, President George Hiebert belatedly hauled the table-top reading desk from the top of the club piano.

Pastor Ivanov bubbled on in Russian with Klaupiks trailing breathlessly. "You never seem to sleep. Life is pulsating out of you. That's what makes me so happy."

During their two week swing through Mennonite America the Russians joked often about Slavic long-windedness. A Russian worship service, said Moscow pastor Michael Zhidkov, was — "briefly speaking—two hours." When not so brief it is three.

But in his attack of terseness, Ivanov fully described the significance of the Russian witness.

It had never happened before. It was a first for Mountain Lake. But it was also a first for Goshen, Ind., for Bluffton, Ohio; for Blooming Glen, Pa. No Russian churchmen had ever made an official visit to American Mennonite communities.

And Mountain Lake was a family reunion. The Minnesota visit had perhaps more sentiment than the eastern stops. Here was a community in which almost every family had a Russian kinship. The forbears of Mountain Lake and its sister towns had come from Russia in the 1870s. The Mennonite fathers and mothers of ninety years ago knew the Baptists of South Russia well before their painful and reluctant parting.

Politics, geography, war, revolution, and the swirling tides of life have conspired to seal off the Russia of today from its American sons and daughters.

But people still remember. President Hiebert in bidding farewell to his guests spoke two words in Russian. He was uncertain of their meaning. But he knew they were Russian words. They were family heirlooms.

More than a faded family album though is the Mennonite love affair with the Christians of Russia. It is the stirring of souls that remember deeds and needs long after the words are gone.

The memory came to life in 1921 in the founding of the Mennonite Central Committee. "From the very beginning," says Executive Secretary William T. Snyder in tracing the Russian romance, "we have had a deep interest in the Christians of the Soviet Union including our brethren."

In the 1920s it was a famine in South Russia, the after effects of revolution. Mennonite kin were starving. The need to send food brought action.

And after the flour sacks had all been shaken out, the refugees from World War II who followed the retreating German army out of the Soviet Union needed attention. Others before and since followed more formal routes and procedures. But the work of resettlement in Canada and South America kept Russian life in the forefront of the Mennonite memory.

And always many believers remained behind in Russia. Information on these people was scarce. The conspiracy of silence oppressed. The search for facts and understanding led to the Russian Baptists. These people lived beside the Mennonites of Russia. Life for them in an atheist state was difficult. But one advantage they had. They were not Germans. Thus though their Christian profession is not popular they do not carry the added burden of reminding the chronically suspicious Russian bureaucrat of an unsavory nation. Even before Hitler's invasion of Russia in the early 1940s. Germans had never made even the bottom of the Kremlin popularity polls.

Conversations with Russian Baptists as they were met in various places since 1956 brought more and more information about Mennonites in Russia. It also brought interest in the wider Christian brotherhood in Russia. And so it was that four Russian Baptists came to the United States on May 19 to learn more about the American Mennonite in his habitat.

But if Ivanov thought that Americans seldom slept, neither did the Russian visitors themselves. The day spent in Mountain Lake on May 28 was typical of most others in the fifteen day safari. After arriving late the evening before, the four men, their interpreter, and their guides started out early to see how Mountain Lake lives.

First stop was the plastic novelties factory operated by Mayor Henry J. Brown. After a quick inspection of the shop's machinery, the group received a sample of Brown's craft in the form of a coin purse—without coins.

And then it was on to the Balzer Manufacturing Company. Here the intricacies of making an adequate manure spreader were noted.

In breathless amazement the tourists viewed—from downwind—a feeder lot where a thousand Hereford steers munched silage. The cars drove into an empty pit silo that could swallow 200 acres of corn when filled.

The image of the Mennonite as a farmer began to loom larger. The city slickers from Moscow and Leningrad wanted to see more. So the itinerary was revised on the spot to allow for a turkey farm and a dairy farm.

At the dairy, the group surprised its operator, Harlan Franz. He reported his herd at eighty milkers with eighty other head of stock.

"How many workers do you exploit?" was a self-conscious Russian effort at a joke.

Franz deadpanned the answer. "Just me and my hired man. In the summer there's my boy."

After showing the group his eight-place milking parlor, Franz was ready to parry the philosophical thrust. He bid farewell with, "I'm a capitalist and a laborer, but above all I'm a Christian."

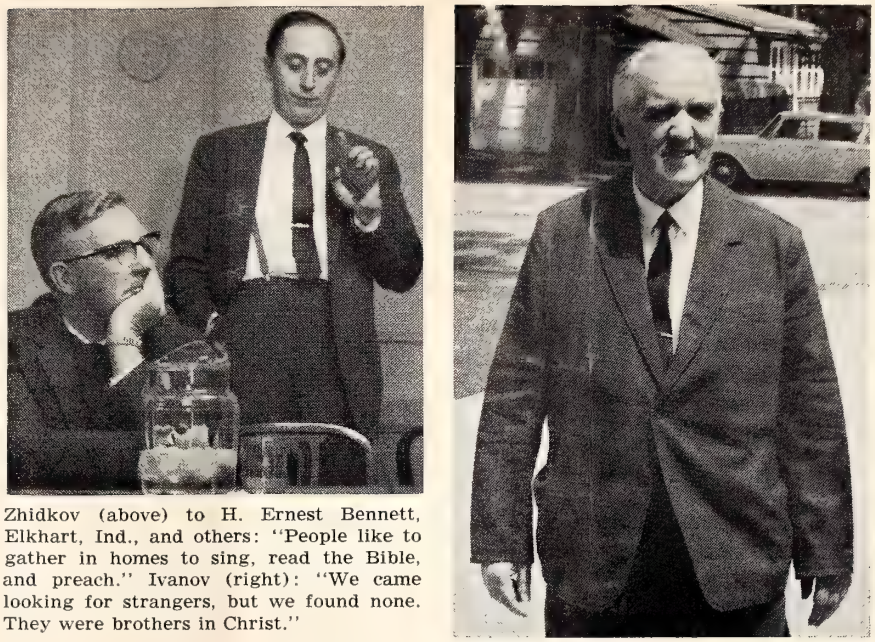
All agreed that this put the question in proper perspective.

Then followed a hurried trip to a nearby town for a radio interview. The Rotary plate lunch came next.

Ivanov described church life in Russia. "We are free to do our basic work, which is to preach the gospel."

He dispelled some popular illusions about Soviet religion. "The church in Russia is not dead. Before the Revolution we had 70,000 to 80,000 members. But since that time the church has grown fivefold."

While Ivan Motorin traced the history of the Russian church, a confusion in translation brought smiles to Ivanov, Klaupiks, and Zhidkov.



Zhidkov (above) to H. Ernest Bennett, Elkhart, Ind., and others: "People like to gather in homes to sing, read the Bible, and preach." Ivanov (right): "We came looking for strangers, but we found none. They were brothers in Christ."

It is true that the church faces difficulties, but he had both faith and optimism. "Of course, we have to work in the midst of anti-religious propaganda," he said. "But the spirit of God is working."

Zhidkov, one of the younger ministers, then spoke in English. He introduced himself as a "spoiled Russian" because he had spent three years to study in capitalist countries — England and Canada. He confessed that in Ontario he had attended a Rotary Club before. He alluded to the proud refrain of the Rotary song to describe the universality of the Christian faith. "You are proud that your organization is spread around the world. So also is the Christian church. You can go to Moscow and find your brothers there." Zhidkov is junior pastor of the Moscow Baptist Church.

Zhidkov attacked American cliches. "When you think about Russia—ungodly Russia — you think that all people are atheists. But that is not so." He described with enthusiasm Russian church services and prayer meetings.

A meeting with community ministers followed in the First Mennonite Church. Beginning at 2:00 p.m. the talk flowed freely until long after the 4:30 adjournment.

Ivanov expanded on the brief statements given to the Rotarians. He admitted that patterns of church life were different.

"People have difficulty understanding how we work," he admitted. He summarized some common questions and answers. "Do you have Sunday schools? No. Do you have seminaries? No. Do you have missionary societies? No. But in spite of this the work of the Lord is increasing." He cited the large increase in membership.

Though missionary societies are absent from Russia, the idea of missions is not. "Each church is a small mission center," he said. "The preaching of the gospel and the Holy Spirit work on the hearts of people."

The preaching of the gospel is central in this mission program. "We are not limited in the choice of our preaching," he told the ministers. "I hope you understand as preachers what it is to preach the Word of God."

In the absence of training schools, workers are still abundant. Just as in the case of mission societies, the local church is its own training school.

Ivanov went into some detail. "In every church we have a nucleus of ministers—some experienced, some beginners," he reported. "The experienced workers select those who seem fitted." Then follow regular conferences in which study and practice combine to fill out the continuing apprenticeship.

And where is the Sunday school? It is in the home. The Sunday school like other church institutions is limited by the government. "We cannot have any church schools because of our legislation."

But where the institutional road is closed, the biblical door is open. "The Lord has given us specific conditions in the way the children were brought to Jesus Christ. The mothers brought them."

Thus religious life in Russia follows different patterns. The culture of the country is different. So also is its history in the Christian family.

Ivan Motorin, the second senior member of the delegation pointed this out. Motorin with Ivanov is a member of the Russian Baptist leadership council.

Most of the west European countries experienced the Reformation. Motorin recited some of the facts. "The Germans are proud of Luther; Mennonites of Menno. The Czechs could be proud of John Huss; the British of John Wycliffe. All these men," Motorin said, "have entered into history as great reformers."

"Who is the reformer in the Soviet Union?" he asked. "We do not have one. But we have the fruits of the Reformation."

After a recital of the history of the Protestant church in Russia, Motorin declared, "The reformer for Russia was the gospel."

Most responses to the reports and personalities of the guests from East Europe were warm and enthusiastic. Especially expressive was the response of students at Goshen and Bluffton College.

At Goshen one student called the encounter the "most profound experience of the college year."

Students at Bluffton were immersed in final exams during the day the ministers spoke on their campus. Nevertheless students expressed intense interest as they swarmed about the ministers after their public presentations.

But all was not smooth even at Bluffton. Fifteen pickets representing Carl McIntire's American Council of Christian Churches appeared to protest the presence of Russians in Allen County. (A group of 100 led by McIntire, met the party at the Philadelphia airport after the Minnesota visit.) They accused the ministers of being not church representatives but government representatives. Declared the pickets, "These men are Russian spies."

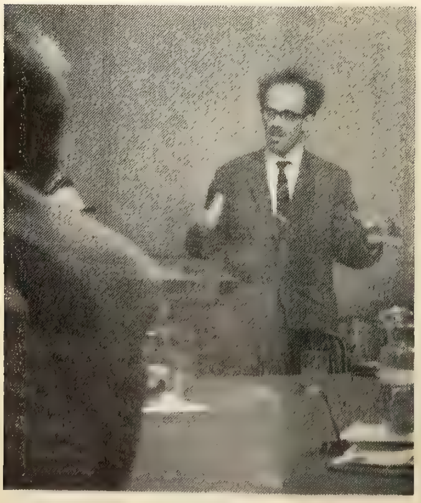
Similar hostility cropped up in one question in the discussion period with ministers at Mountain Lake.

Ivanov attempted an explanation of the relationship of Russian Christians to their government. "We are sometimes puzzled by the attitude of our friends in the West. They think we should be working against our country. But should we not be loyal citizens of our country?"

He admitted that the Russian Christian could not be in full agreement with his government. "The point where we are in conflict with our government is in the field of religion."

But though the government is anti-religious it does not follow that all citizens must have the same view. Said Ivanov flatly, "Atheism is not required of us."

Zhidkov attempted to find an analogy of the relationship which would be understandable to North Americans. He reported that a few days earlier the group had attended the Baptist Jubilee Convention in Atlantic City and heard John G. Diefenbaker address the group. The former prime minister of Canada was introduced as the leader of Her Majesty's loyal opposition. He felt this was a possible role for a Christian. "Let us," he said, "be the loyal opposition in our country."



Anatolij Kiriuchatsev: "We are preaching Christ in our churches and nothing more."

The men were not disturbed by the hostility that broke through on these rare occasions. As to the pickets, Ivanov said, "I'm used to this. If I came and they did not appear, I would be disappointed." This is his third trip to the States.

The time for the evening mass meeting came. The Bethel Church held a large weekday crowd as Pastor J. A. Froese of the Mennonite Brethren Church read from Ephesians 2. In Christ we are "no longer strangers and foreigners." He prayed for the "brethren from the far east."

The choir sang two anthems. The cover of the second piece announced in big black capital letters, "Russian Music." The choir sang, "Lord, Thou hast heard our prayer,/ When we call on Thee/. . . great courage to inspire our souls."

Discussion about religion gave way to more practical demonstrations of faith. The general impact on the auidence was one of courage and praise.

The two junior members of the group detailed their conversion experiences. Both men are in their thirties.

Anatolij Kiriuchatsev is pastor of the Leningrad Baptist Church. The son of a pastor, he spoke of "how Jesus Christ found me as a sinner." He was not aware of his lostness until shortly before his conversion. All during his childhood he had repeated prayers at church, but "I did not realize that I was a sinner —that I must be saved."

He came to an understanding of the need for saving faith when a church member told him, "You must ask Jesus to be your Savior and save you."

The troubled search begun by this conversation ended with a prayer, "Lord Jesus, I am a sinner—save me."

Said Anatolij, "Jesus Christ was from this time my personal Savior. He has never left me."

Zhidkov, also a son of a Baptist minister who earlier visited the United States, reported a similar conversion experience. He gave tribute to his praying mother thus illustrating the mother's role in Christian nurture.

He admitted that as a teenager he attended church only to please his parents. Because the church was large and always crowded he yielded to the temptation of a deception. "I came only for the benediction." His mother was glad because she thought he had attended the entire service.

But as for Anatolij, the form later became a reality also for him.

The response of the community to the testimonies of faith was succintly put by Pastor Albert M. Gaeddert who said in closing, "Isn't this a revelation? Whether in the United States or Russia, we find Christ."

The day in Mountain Lake ebbed away in more questions and answers first in the church and then in the homes. Many of the questioners after the public service addressed questions in Russian.

If the day contained any gloom it was that the places of encounter had been so severely limited. Legal problems as well as time prevented further visits to communities in Canada or other places in the United States. Mountain Lake had been added to the schedule only after a proposed visit to Kansas had been denied by the United States Department of State.

Early the next day the group left Mountain Lake for Philadelphia and further visits with Mennonites and Baptists in the east. Co-hosts for the group were the Mennonite Central Committee and the Baptist World Alliance.

Before enplaning at Minneapolis, Edgar Metzler, MCC peace section director and tour coordinator for the group whisked the men around the Twin Cities. After seeing the sights of a midwestern metropolis, the group staggered onto the airfield at 12:37 p.m. to catch a 12:40 plane.

Earlier Michael Zhidkov had said, "I've been here only eight days, but I've already packed away a month of impressions."

He could have done better if he hadn't wasted those three minutes.

NORTHERN DISTRICT CONFERENCE

"God's Encouragement in Difficult Times" will be the theme of the Northern District Conference to be held June 18-21. Gospel Mennonite Church, Mt. Lake, Minn., and Immanuel Church, Delft, Minn., will be the host churches. Paul Goossen, pastor of the Hutterthal Church, Carpenter, S. D., is the conference president.

Robert Rayburn, president of Covenant College and Seminary, St. Louis, Mo., will be the conference speaker. His messages are entitled: "What Time Is It?" "Revival as a Reality," "The Problem of Purity," and "God's Triumph."

On Friday evening the First Church of Mt. Lake will present a play "All That I Have." A communion service will be held Saturday morning with Malcolm Wenger in charge. L. K. K. Dey, Mennonite Biblical Seminary student from India, will speak Sunday afternoon. The Sunday afternoon and evening meetings will be held in the high school auditorium.

FAMILY TRAVEL CAMPS PLANNED

Two family travel camps have been planned for this summer under the sponsorship of Rocky Mountain Mennonite Camp. Pastor and Mrs. John Ventura of Denver are named as leaders of the first travel camp, June 24-July 4. Virgil and Helen Brenneman, of Goshen, Ind., will ead the second travel camp, which s planned for July 26-August 2.

The programming is similar to a travel caravan led by the Brennemans in 1963, in which eight families participated. (See *The Mennonite,* April 21, page 266.) Families participating in the program will provide their own camping gear, food, and other equipment. Beginning at Rocky Mountain Mennonite Camp, families will travel to points of interest and scenic spots.

Besides enjoying the beauty of God's creation, families will be earning camping skills and the use of other resources to build family solidarity. Families with no previous experience in camping will find this experience especially helpful as they learn from one another in Christian community. The major structured activity of the day will be a campfire and worship service each evening under the direction of he leaders.

Aims of this vacation plan are to build family togetherness through the medium of camping, to enable he family to see resources within their own number to build spiritual maturity, and to provide an itinerary that will be educational and inspirational for all members of the family. Points of interest in Colorado from which to choose to construct an itinerary are the Great Sand Dunes National Monument, Mesa Verda National Park, Ouray (the little Switzerland of America), the hot springs at Glenwood Springs, the Maroon Bells near Aspen, the Million Dollar Highway, etc. All inquiries should be addressed to Rocky Mountain Mennonite Camp, Divide, Colo.

MISSION FEST IN SASKATCHEWAN

Fourteen General Conference churches within a fifty mile radius of Rosthern, Sask., will have mission festivals on Sunday July 5. The fourteen churches and their guest speakers are: Eigenheim Church, Rosthern, H. J. Gerbrandt; Horse Lake Church, Duck Lake, John Pauls; Laird Church, Laird, Edwin Brandt; Tiefengrund Church, Laird, Henry D. Penner; Aberdeen Church, Orlando Waltner; Martensville Church, Martensville, Henry Koop; Mayfair Church, Saskatoon, J. K. Klassen; Zoar Church, Langham, Aron Jantzen; Hague Church, Hague, Henry Poettcker; First Church, Saskatoon, N. N. Friesen; Pleasant Hill Church, Saskatoon, Esther Wiens; Grace Church, Prince Albert, A. T. Friesen; and Rosthern Junior College auditorium, Jake Harms and Peter Kehler. All speakers are missionaries on furlough or members of the mission board.

A joint program is being planned for Sunday afternoon and evening. Two services, one at the Junior College auditorium and one in the United Mennonite Church, are planned for Sunday afternoon in order to accommodate more people. Paul Boschman, missionary to Japan, will address both sessions. The Board of Christian Service and the College Board are responsible for the Sunday evening program.

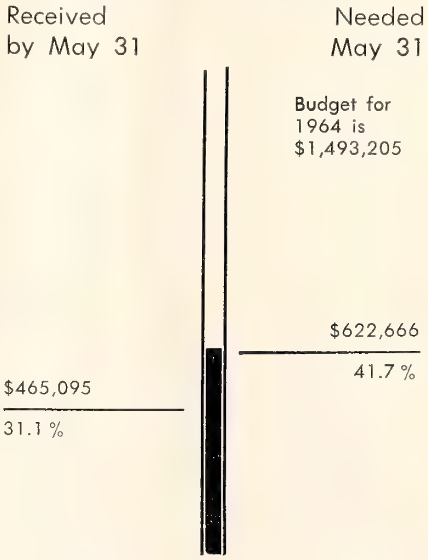
CANADIANS EYE RADIO MINISTRY

Mennonites in Canada are considering a radio ministry. A committee for the Conference of Mennonites in Canada is studying a proposal to be presented in July.

C. L. Dick, Lethbridge, Alta., recently made a survey of Mennonite support for such a venture. Most people contacted were in favor of a national radio broadcast. They were also aware of the problems involved.

Those asked felt that religious radio can be a means of evangelizing, strengthening faith, a support to other means of preaching, and a comfort to the shut-in. No definite idea of financing was presented.

CONFERENCE STEWARDSHIP



In reviewing receipts for the past five months and then comparing this with the same period last year, it is most interesting to note the very close similarity. We have usually experienced much more fluctuation. The following may be of interest to you as it has been to me:

	Percent of Budget Rec'd 1963	Percent of Budget Rec'd 1964
January	8.1	7.8
January-February	12.9	12.7
January-March	18.6	18.9
January-April	25.4	25.9
January-May	31.2	31.1

Obviously, as in years past, receipts are heaviest toward the end of the year. While five-twelfths of the year is past, we have received somewhat less than one-third the amount budgeted. This makes it necessary to borrow at the bank during the summer months or build up a reserve. We have slowly been building up a reserve, but this is presently very small in comparison to the total budget. However, ours is a work of faith, and we will likely never build a large reserve. To operate entirely without reserve may also not be good stewardship.

At the end of next month we will again give you a more detailed breakdown of receipts by boards and the seminary. *Wm. L. Friesen, Conference Treasurer.*

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

June 18-21—Northern District Conference, Mt. Lake, Minn.

July 3-7 — Canadian Conference, Rosthern, Sask.

Oct. 16-20—Western District

Northern

June 28—July—Youth Conference, Salem Church, Munich, N. D., Bud Peterson speaker.

July 5—Dedication of new educational facilities, Bethesda Church, Henderson, Neb.

Pacific

June 24-26—East Washington Junior Retreat, Spring Valley Church, Newport, Wash.

MARRIAGES

Evelyn Funk to *John Martin Neufeld,* both of West Abbotsford (B.C.) Church, on May 16.

Karen Janzen, Grace Church, Dallas, Ore., to *Larry Lee Hughs,* Christian Church, on May 29.

Leann Fay Krehbiel, First Church, Pretty Prairie, Kan., to *James E. Nickel,* Grace Hill Church, Whitewater, Kan., on May 22.

Marion L. Krehbiel, First Church, Pretty Prairie, Kan., to *Alice Joan Sprunger,* First Church, Berne, Ind., on May 24.

Connie Patterson, First Church, Bluffton, Ohio, and *Dennis Kear,* Christian Church, Tiffin, Ohio, on May 2.

Carey Schmidt, Grace Church, Dallas, Ore., to *Jane Bailey,* Baptist Church, Cedar Rapids, Iowa, on June 6.

Margaret Ann Zuercher, First Church, Berne, Ind., and *Don Harsha,* First Missionary Church, Berne, Ind., on May 23.

HELP WANTED

An editorial assistant and youth editor is needed for *The Mennonite* beginning in August. Duties include editing youth department, styling, proofreading, newswriting, layout, and supervision of schedule. Apply in writing to Editor, *The Mennonite,* 722 Main St., Newton, Kan.

NEW ADDRESSES

Robert Doerksen, 1957 Iola St., Aurora, Col. 80010 [6]
Mrs. Minne M. Horsch, 12316 - 4 St., Yucaipa, Calif. 92399 [57]
John Sawatsky, Box 308, Vineland, Ont. [290]

DEATHS

Mrs. J. R. Dick, Bethel Church, Mt. Lake, Minn., born Oct. 27, 1888, and died Apr. 19. Her husband, two sons, and two daughters survive.

Frank F. Dick, Bethesda Church, Henderson, Neb., born Jan. 17, 1892, and died Apr. 21.

Elizabeth (Mrs. H. D.) Epp, Bethesda Church, Henderson, Neb., born Nov. 25, 1885, in Goessel, Kan., and died May 18. Her husband, two sons, and one daughter survive.

Gerhard Harder, Rosemary (Alta.) Church, born January 13, 1908, in Russia and died Apr. 8. His wife and four sons survive.

Kornelius Janzen, Rosemary (Alta.) Church, born Dec. 12, 1889, in Russia and died Apr. 6.

William Norr, First Church, Berne, Ind., born Aug. 21, 1878, in Thieriengen, Germany, and died May 18. His wife, two sons, and five daughters survive.

Margaret (Mrs. Jacob J.) Penner, Bethesda Church, Henderson, Neb., born Jan. 11, 1882, and died May 8. Her husband, one son, and two daughters survive.

Mrs. Lena Diller Schumacher, St. John Church, Pandora, Ohio, born Mar. 16, 1877, and died May 9.

Ella (Mrs. John W.) Wiebe, Bethesda Church, Henderson, Neb., Aug. 14, 1900, and died Feb. 12. Her husband, one son, and three daughters survive.

William Harms, Grace Hill Church, Whitewater, Kan., born Mar. 29, 1902, and died May 25.

Mrs. Anna Martens, Hague (Sask.), died in May at age 87.

Cornelius J. Wall, Clearbrook (B. C.), Church, born July 10, 1882, in Henderson, Neb., and died May 21.

LETTERS

IN RESPONSE TO WILL OR NOT

Dear Editor: In a letter addressed to you some weeks ago [April 28] it was proposed that frequently a will is undesirable. It was suggested that having all property in Joint Tenancy with Right of Survivorship was more desirable than a will. Contrary to the inference which could be gathered from that letter, the manner in which property should be held or disposed of radically differs under differing circumstances. Careful Christian stewards should no more think of deciding these matters for themselves on the basis of general statements heard on the street, in a bank, or over the back fence (or even read in *The Mennonite*), than an ordinarily intelligent person not a doctor would think of prescribing drugs for a real or imagined physical ailment. There is one difference. A person who is ill usually is warned in time to consult his physician. A person who relies wholly on general statements as to the law or his property rights may suffer unwanted and surprising consequences before he realizes he needs a lawyer. Whether or not to hold property in joint tenancy or not, even in Kansas, can only be determined by legal counsel and then based only on the individual's circumstances.

The article did indicate that anyone intending to bestow a part of his worldly goods on churches, charities or others would need to make a will. I would propose also that designation of a guardian for minor children in case of a common disaster taking the parents can only be accomplished through a properly drawn will. If a young couple has no other reason for the making of a will, this alone would seem reason enough. The cost of action (or non-action) without good legal advice is almost always more than the cost of getting that advice. It doesn't cost much to ask a lawyer whether you need a will or not. I for one would not have peace of mind without that advice. *Wm. L. Friesen, 722 Main, Newton, Kan.*

YOUTH

The Bible and Personal Decisions

J. Herbert Fretz

WHAT IS A person?

That's easy, a person is an individual.

Is an individual sheep a person?

No, an individual person is an individual human being.

Well, then, a person is a human being. God isn't a person?

God *is* a person. You see it isn't individuality or humanity that makes a person. If we go back to the original meaning of the Latin word,*persona*, we come to the meaning of person. About the only way we use the word today is in "Dramatics Personae," the list of characters in a drama. A *persona* was originally a mask that the Greek and Roman actors wore. Since we use masks at Halloween and we use this word, masquerade, we've lost the true meaning of *persona*.

To us a mask is precisely that—something to hide behind. But the *persona* of the Greek or Roman actor was not to hide, but to reveal or express the comedy of the very gods themselves. A person is one who reveals or reflects the very image of God.

God has created you in His image as a person with a mind to think, emotions to feel, and a will to choose. You are a person created by a personal God. But the Bible goes on to tell us that there's a lot more to it. This personality that you and I have, has been warped and corroded by sin. God sent His only Son, begotten not created, to call each of us to His life and death and resurrection so that He might straighten out this warped will of ours and make us again the person He wants. We call this salvation.

Now we have many personal decisions to make. We think. We debate. We choose. We decide. We say, "Shall I give this extra time to physics and really dig in, or shall I give this time to the Young People's Union?"

"When I sell my car, shall I tell him everything, or shall I say, 'Well, you're free to examine the MG for yourself.' If he finds the leaky valves, well and good."

We think to ourselves in our room, "I'm going steady with him. Don't I have a right to use his money? He's willing!" or "I'm going steady with her. Don't I have a right to use her body? She's willing!" Decisions! But you are a person!

Here in your youth, you have

three of the greatest decisions of a person.

One is the decision of a life faith —not that you sit down and write out your philosophy of life, but what are you going to do with God, and with man, and with Jesus Christ?

Secondly, we have the decision of a life work. To what are you going to give most of the days of your years here on earth?

And thirdly, a life mate. This union transcends every other union on earth — parents, brothers, sisters, employers and employee—and every union in heaven except with the triune God himself. How are you going to express yourelf and find the other half of yourself here and hereafter?

To answer these questions, we're going to use the Bible and we're going to turn to a sentence which I believe speaks to the theme: "The Bible and personal decision." Jesus said, "Ask, and it will be given you, seek and you will find, knock and it will be open to you, for everyone who asks receives and he who seeks finds and to him who knocks it will be opened."

Ask God Through Inward Impulse

There are times in the midst of these decisions of a life faith, a life work, and a life mate, that God seems close. These are the times to ask God through the inward impulse, the inner light, the inner voice. At these times God does come down to you. Didn't God come down in Christ, precisely in terms of a life faith and life work?

Here was this twelve-year-old boy in Jerusalem. It's very interesting in the Greek—the record doesn't say, "I must be in my father's *house*" or "In my father's *business*." It just says, "I must be in my father's." It could be in my father's house, or business, or in my father's will. All of this is true. It was a total life faith; a new relationship. How dare we ask God through the inward impulse if we haven't established a relationship with Him. How could I speak to President Johnson and have him answer if there's no relationship there?

Jesus Christ also came to find a life mate, the church. He understands what each of you goes through to find your mate. How can you, a life mate of Jesus, find your life mate without His help? Ask God through the inward impulse, and it will be given you.

Seek the Truth That Waits for You

Have you had the experience that some of us had when you came into a Mennonite college environment, to find that here suddenly the world expands before you? Perhaps it happened in the library with all of these tomes which aren't so dusty after all, or with the teachers, some of whom we may have known and who may have been in our homes when we were children. But now it is all so new and different. And the truth you find has been waiting for you there all the time.

This is just as true with the Scriptures. Moody once said, "I prayed for faith and thought that someday faith would come down and strike me like lightning, but faith didn't seem to come. One day I read in the tenth chapter of Romans, 'Faith comes by hearing, and hearing by the Word of God.' I had closed my Bible and had prayed for faith. Now I opened my Bible and began to study and faith has been growing ever since." Seek the truth that waits for you in the Scriptures.

Seek the truth that waits for you in the world of God around you. It is said the scientist, Louis Agassiz, would stand before his class holding an ancient mollusk and say, "Now, let us ask God a question." Seek the truth that waits for you and you will find it.

The circumstance of some challenge has come to you in class or in life. Perhaps it has come through some summer service, some work, some conversation. Knock for the advice of others.

Knock on the Door of Circumstances

Leslie Weatherhead in his excellent book on discipleship speaks of a man who prayed for God's will and felt that God wasn't answering. So he said, "I just used my common sense." Weatherhead adds that it never occurred to him that perhaps *that* was God answering.

I experienced, as we left England some years ago, that which F. B. Meyer experienced when he left Ireland and was crossing the Irish Sea on a dark, blustery night. Standing there on the deck, I checked with a seaman whether it was so and he said it was. The pilot was lining up his course with three lights — some distant inland, some light on the shore, and a light on a buoy nearby thus finding the safe and proper channel. Line up the three lights—ask God through the inward impulse, seek the truth that waits for you, and knock on the door of circumstance — and God will open the doors of personal decision in Christ!

it's a PROBLEM

The young people of First Church were gathered in the recreation room of their youth sponsors' home after their regular meeting. Discussion of the program just completed at church was continued.

"I can see why our parents and our church frown on Protestant and Catholic marriages. But I'd like to know what is wrong with Protestants marrying other Protestants," said Harry.

"Or even dating for that matter," put in Julie.

"Yeh," George said as he reached for his third tuna-fish sandwich, "my parents had a fit when I started dating Martha Newman. And the only thing wrong with her was that she was an Episcopalian. Or at least that's all I can figure out."

"Well, my folks had a fit too when I started dating David. But it looks like they're going to have to accept a Baptist son-in-law," Tina remarked, flashing her brand new diamond.

Everyone laughed. But soon their attention was turned to their sponsor, John Krehbiel, when he cleared his throat as if to speak. John looked to his wife for support and then began.

Many People Are Involved

Parents are naturally idealistically minded when they contemplate the marriage of their own son or daughter. Even in the early stages of dating a religiously foreign boy or girl may pose a threat to loving parents. They fear that their child will be carried away from the faith by this different-than-we-are person. Should marriage be proposed the fear becomes intensified and the objections more articulate. They will see and desire to prevent all sorts of hazardous religious incompatibilities such as different convictions about birth control, infant baptism, nonresistance, clerical authority, church discipline, and a host of other points. Potential friction spots are posed by conflicting patterns of social behavior as in drinking, dancing, controlled gambling, etc. Because systems of socio-economic, philosophical and theological values vary widely from denomination to denomination they fear that adjustments here will result in insipid compromise or no faith at all.

Are these fears valid? No pat answer can be given. Sometimes parents and other well-meaning people object loudly to this kind of dating because they fear the unknown. They simply are unfamiliar with other denominations and the people of other denominations as they really are. On the other hand loving parents may be desiring to shield their loved one from many very real, well-founded potential heartaches. They realize that there are more than enough critical places of personality adjustment in marriage without adding conflicting religious convictions. Parents are sensitive to the truth that, though a young couple may make a satisfactory adjustment to their faith, their relatives will not be so quick to do so. Invariably reservations will be held leading to divided loyalties, and disharmony.

It would be convenient to provide a proof text but the Bible is silent here. Each couple must carefully and prayerfully analyze their own problems posed by their particular denominations and judge their case by its own merits and risks for a happy, successful Christian marriage. *Harry W. Howard, pastor, Calvary Church, Barlow, Ore.*

Protestant Churches Do Differ

Your parents know many of the pitfalls in marriage and are eager to help you avoid them. When a couple belongs to the same denomination and the two have similar backgrounds of church upbringing as well as of culture, there will be fewer problems in such a relationship.

However, George, if you want to date Martha, an Episcopalian, you and your parents should sit down together and study the doctrines and beliefs of Martha's church. Tina, you should do the same regarding Baptist traditions and beliefs. And Martha and David should study Mennonite beliefs and doctrines. In addition you should have many sessions of consultation with both your pastors.

In a "mixed marriage" (in this case, Mennonite and another Protestant) one church may be very liberal regarding not only doctrines, but also ethics, the other conservative; one may practice immersion, the other pouring; one closed communion, the other open; one has a liturgical form of worship, the other very informal; one celebrates communion every Sunday (Disciples of Christ and Episcopalian) and Mennonites two to four times a year, etc.

Before marriage you, David and Tina, will feel those differences are not important and that you can easily adjust to either denomination. There's the rub. It isn't easy. The church has become a part of you. Maybe you, George, will "look down your nose" at Martha's religion because her church is more formal and lacking in warmth. Martha will in turn criticize the Mennonite "cliquish way of life." Soon religion or the church may become a point of tension. If these differences are left unsolved either before or after marriage, you may find yourselves "uprooted"—not attending any church, or just drifting from one church to another becoming "church tramps."

When that happens you will find it difficult to enter realistically into the life of any church and even into each other's deep concerns. Communication may cease. Start now to "install the wiring" for spiritual communication with God and with each other. Both people involved should be "born again," and growing "unto the measure of the stature of the fullness of Christ." *Mrs. S. F. Pannabecker, mother and retired missionary, 2828 Benham Ave., Elkhart, Ind.*

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*Supplemental reading for the Sunday school lesson of June 21.

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Richard F. Perkins prepared his training guide on person-to-person evangelism for the Division of Evangelism, Presbyterian Church in the U.S., 341-B Ponce de Leon Ave. NE, Atlanta 8. This material was distributed by the Division of World Mission and Evangelism of the World Council of Churches.

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EDITORIAL

DOWN AT THE wailing wall you can hear a lot of noise about the church. I've just come from there myself. I'll probably go back tomorrow. Complaints! Complaints! Complaints! Also add a good measure of doom and gloom. Says one, "The church is in its last days." Adds another, "The day of the church is already past. It is only a museum for a relic whose time is done." And let's confess it. The church has rotten spots. It is the most segregated institution around. It seems to be in the permanent captivity of today's smug middle class. While bright notes aren't missing, much church work is done poorly and haphazardly. Close association with the church has made me a confirmed believer in the Holy Spirit, as I hope I've demonstrated. It's the optimist's only refuge, really. Because after seeing the church's human efforts at evangelism and education from both sides, I must tearfully state my faith, "If anything ever gets done, it will be only because the Holy Spirit does it."

Have we finally come to the bottom of the pit? If so, perhaps we can look up at the stars.

I found one star in a speech by a scholar who said that "the church, very much in its present local, congregational form is here to stay."

This may indeed be the voice in the wilderness. But it's a voice I want to hear. And perhaps it is saying something I want to believe. You know how it is. The majority may say something completely different. Then one lonely person comes and says what you feel. And then you say, "That's my man."

My man today is Glen W. Trimble. His long title proves that he is a scholar: director of research interpretation for the Bureau of Research and Survey of the National Council of Churches. He spoke his good word for the church in an anniversary speech to the Boston University School of Theology, a place where you can only say scholarly things, of course.

Says Dr. Trimble, "I am very aware that it is the current fashion to talk of the 'post-Christian era' and of the 'obsolescence' of our churches. The intelligentsia of every age from Paul's to ours have delighted in 'every new thing' and spokesmen have competed in developing novel phrases calculated to outshock the last crop."

He puts those intelligentsia chaps in their place by telling them it just ain't so. It all makes me feel good because I get the chilly feeling that I'm being snubbed when I try to give those fellows my opinion.

The twinkle in this star comes when Trimble says that most social institutions have a way of hanging on. And the church is at the top of the hangers. "The church as a social institution with religious sanctions," he says, "has a historic record of extraordinary persistence even as compared with other social institutions. There is every ground to project this history into the forseeable future."

The point is that social institutions only make marked change in the midst of a revolution. And just now we don't have that kind of revolution. "Basic social institutions undergo drastic and rapid change only in the fiery furnace of social revolution and even in that event they show an amazing ability to survive and inch back into their traditional places and functions in the culture."

That means, "Get used to the church. It is going to be around longer than you will."

This leaves me with only enough time to clear up one misunderstanding. This doesn't mean that we will like everything about the church. Trimble says this, "When I say our churches are here to stay for the forseeable future I am not expressing a value judgment. It might be that if I had a free hand to remold the world to my heart's desire I would drop the congregational church in the ash can of history."

Hurray! We've been saved from the ash can—and compared to some things that we have heard, that really is a cheerful thought.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 25 JUNE 23, 1964

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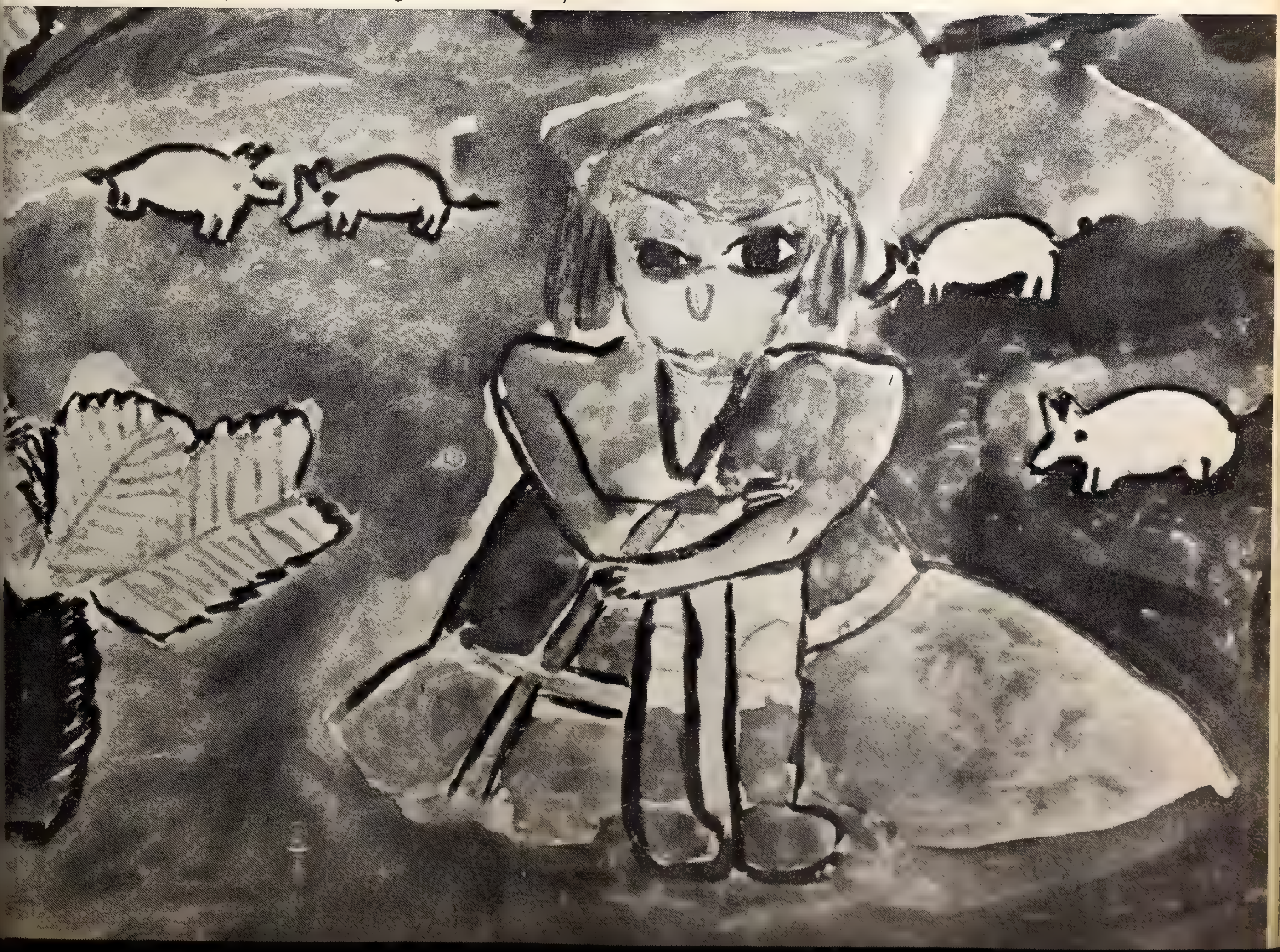
The Prodigal Son'' by Goran Norberg, Sweden, ten years old.



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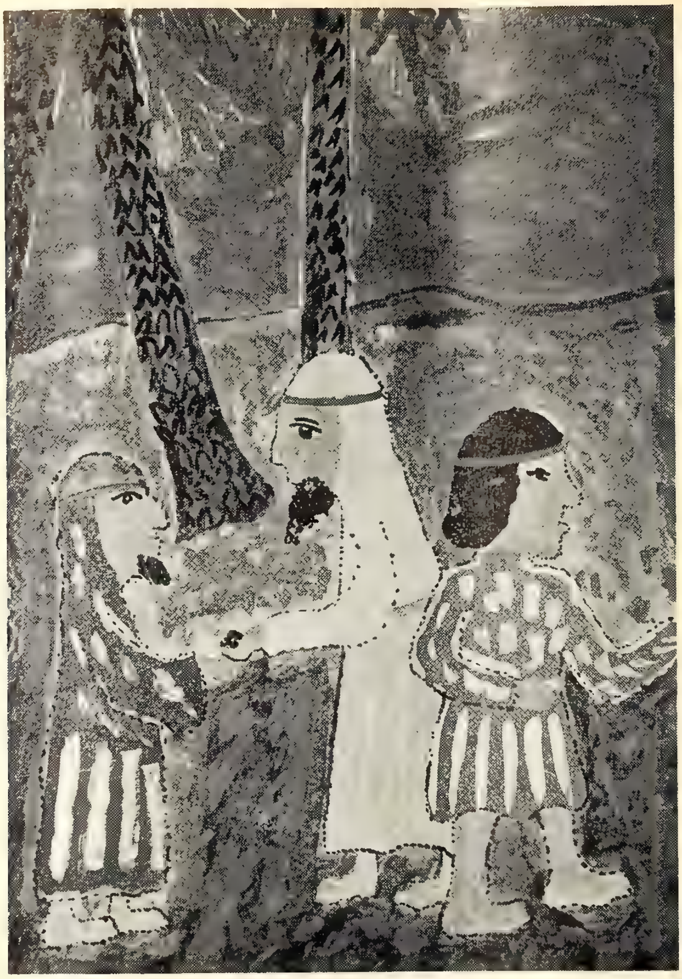
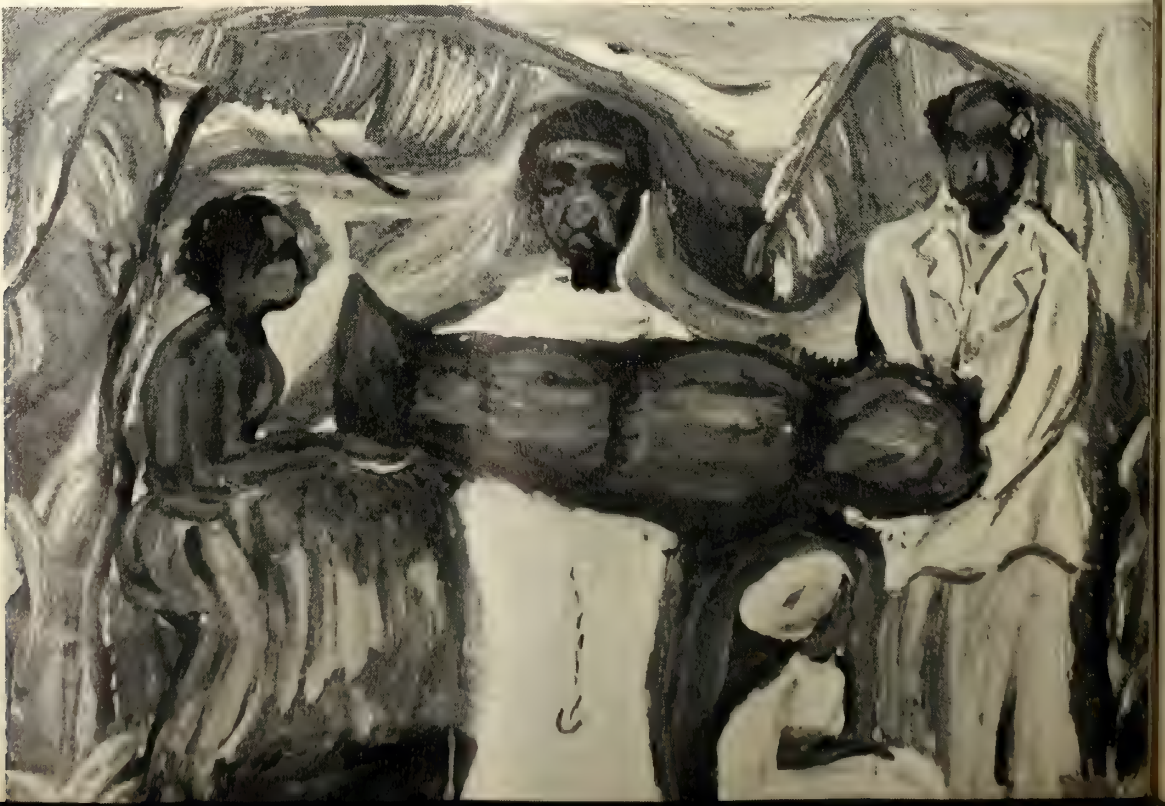


"Joseph and His Brothers" by Mohan Kuruvallai, a ten-year-old boy from India: "The use of a language of signs and symbols is common to children of every race."

"Burial" by Segendo, a fifteen-yea old boy from Kenya: "Art can b of service to us in this task nurturing individual growth.



awn by a Child

rt is the child's

iversal language

ivian Russell

SEE THE CHILD — thinking, feeling, inquiring, and acting. Sometimes his ideas and play appear to be naturally religious. This is impressive, because we can see that these impulses come from the child himself. They rise from within him.

Through his play the child gradually learns to distinguish between the real in the outer world, and that which is real only in the inner world. He is exploring and exercising all his abilities. He is developing mental and physical skills.

Drawing is one of the first of these skills. The picture is one of man's earliest forms of expression. It is common to people everywhere.

Observations of the child have been made over the past fifty years. These have shown that the child's reaction to the "universe of things" is also universal. He sees and expresses things in the same way whether he is Asian, European, or African. We can see this in any international exhibition of children's paintings.

Each child makes his invisible feelings visible by using symbols. These are always the same symbols regardless of the child's country. Rhoda Kellog of San Francisco has studied more than 100,000 drawings and paintings made by children two, three, and four years of age from all over the world. In her book, *What Children Scribble and Why,* she shows that children's drawings follow a graphic pattern. Out of the shapeless scribblings of the infant basic forms emerge: the circle, the square, the cross, the rectangle, and others. When two or more of these basic forms are combined, they begin to represent the child's world as he sees it. For example, the triangle over square becomes a house. The sign is the substitute for the visual image.

Under the guidance of a sympathetic teacher, the child can thus express his inner world until his seventh year. But by the age of seven most children can distinguish quite clearly between what they imagine and outer reality. Then the child tries to draw things as he sees them. He no longer records the sensation experienced in the act of seeing.

Even though each boy and girl has many things in common with every other boy and girl, yet each person is unique. We must never forget this. To become the unique person God intended us to be is our lifetime task.

The task of the teacher is to nurture this unique, unfolding personality. The teacher must wait upon this unfolding and be content to guide, rather than to impose. Even the simplest personality in the making is a complex structure of temperament and disposition.

Some children have more intelligence than others; some find adjustment to outer reality fairly easy; others, just as naturally, will find adjustment more difficult. Some are reflective, others react at once with feeling.

We as adults must not fall into the error of deciding what any child can or should be, or how he should react. Art can be of service to us in this task of nurturing individual growth. For in painting and drawing the child can express himself if he is allowed to draw on his own sources of inspiration, and to portray his own personal feelings and thoughts. Children not only learn through their teachers and their own creative expression, but educators and adults also learn through the creative insight of the child.

The creative act of the child is also an act of love. It involves an element of communication. The child desires to communicate his feelings to another. The will to create, to communicate our true feelings to others, to love, are solvents for the destructive tendencies that torment our age.

"Art, and art only," said Tolstoi, "can cause violence to be set aside." Art domesticates the instincts. We can control the destructive force of the instincts by giving them form. When the instincts are given form, they achieve order. The forms are universal.

We have in art a universal language—a language of symbols that communicates across countries, across cultures, across centuries. Art, therefore, acquires a new significance for our time, when the need for mutual understanding has never been greater—understanding between nations, between individuals, between ourselves and God.

Make a Will

John H. Rudy

WHAT WILL HAPPEN to your earthly possessions after you're gone? Who will get your money and your property? Will they be put to good use? There's only one way to make certain that your wishes will be carried out. Make a will.

Make a Christian will. Only by making a Christian will can your life of stewardship be complete. You experience the joy and satisfaction of knowing that your loved ones and your church will receive that which is rightfully theirs.

What Is a Christian Will?

A Christian will is a private law which you write telling your survivors how to distribute your earthly possessions. It's the most important and permanent document which you may ever compose. This legal instrument will control the final disposition of those things which have taken you a whole lifetime to accumulate. Since all you own is actually God's property, you will want to dispose of this property according to the biblical principles of Christian stewardship.

Your affairs are probably not in order yet if you haven't made a will. Your Christian stewardship is incomplete. There's some unfinished business with God. So every adult Christian, regardless of age or wealth, husband and wife, ought to have a will. Even secular authorities advise us that anyone who is worth more than $1,000 has an estate large enough to benefit by making a will. They say that the poorer a man is, the less he can afford the luxury of dying without a will. God holds His stewards accountable, regardless of the amount of money involved!

If you don't make a will, problems of almost unbelievable magnitude can result.

Consider the High Cost of Neglect

Here's what will happen: When you die, the state in which you lived will step in and make a will for you. There will be lots of red tape, and unnecessary expense. The state will deal impersonally with your affairs. They will know nothing of your desires and Christian convictions. A court-appointed administrator will settle your estate. Taxes will probably be higher. Your church can receive nothing. Your Christian stewardship will not be carried to completion. Family hardships may be created.

In the case of a young father who dies without a will, typical state law says that only one-third of the estate goes to the widow with the other two-thirds laid away in trust for the minor children—even though the widowed mother may need all just to keep the family going.

It's Easy to Make a Will

Making a will is usually not very difficult at all. The steps are often this simple: First, take an inventory of all that you own: real estate, business interests, stocks, bank accounts, farm equipment, and livestock. Deduct any debts. Make an estimate of what you're worth on the basis of present market values.

Now consider your responsibilities as a Christian steward. How would the Lord want you to distribute you estate? Pray about it. Make a lis of the persons and the church institutions you wish to include i your will.

Next, go to a reliable lawyer. Yo need him to help you achieve you Christian objectives. Don't try t write the will yourself; the do-it yourself variety may not get th job done. Let the lawyer put you desires into the necessary legal language, so your intentions will no be misinterpreted.

Finally, you sign your will in th presence of witnesses and put th completed document in a safe plac and where it can be found whe you pass away. You'll probably pa no more than twenty-five dollar for a simple will—one of the bes investments you could ever make

Remember Your Family— and Church

When you write your will, don' neglect your family. The Bible ha some pretty strong language fo those who don't provide for thei own.

But so many Christians go to extremes. They bequeath larg amounts to relatives and friend and completely forget God. Children get more than they reall need, more than they can use profitably and eternally. Good peopl with some accumulated wealth bu without any children let thei estates go — without very muc thought and planning — to distan relatives, many of whom have n particular needs.

As a true Christian steward, yo will not want to forget the continuing, urgent needs of the church— missions, relief, hospitals, college schools, education, and local congregations. No doubt you are faithfully remembering much of th work of the Lord in your lifetim giving program. Maybe you're giving quite generously out of curre income. Then why not extend yo Christian stewardship beyond yo own lifetime? Why not give som of your estate to the Lord—th portion which is in excess of th legitimate needs of your family?

You can do this by rememberin the church in your will. You ne divine guidance, however, to mak sure your money will go where will do the most good. Choose th particular church institutions which you believe are the most worthy of your support and where the need is the greatest. Make sure you write the correct names of the institutions in your will. In giving to a local congregation avoid bequests so large that they upset the congregation's stewardship program and tempt the members to relax in their current giving.

Since all you own is actually God's property, you will want to dispose of this property according to the biblical principles of Christian stewardship.

Other Important Details

When you write your will, you will want to name a capable and trusted executor to settle your estate. If there are to be any trusts, the trustees should be carefully selected. Who should receive your personal belongings, such as any family heirlooms? Do you have any burial instructions?

In case your children need guardians, you will want to make sure they are cared for in Christian homes. How do you want property to minor children handled? Don't forget the common disaster clause.

In making bequests it may be best to use percentages rather than specific dollars, since the value of estates varies over the years. Make sure your wife has a will of her own, even though she has little or no property in her name.

In all these and other details, you will have to rely on the counsel of your local attorney. Each individual state has its own laws which govern the making of wills.

Keep Your Will Up-to-Date

Perhaps you made your Christian will ten or twenty years ago. Good! But maybe it ought to be reviewed now. It might be obsolete. Tax laws have changed in recent years. Maybe your family needs have changed. Maybe your children are now grown and have adequate incomes of their own.

You've probably been growing in our stewardship convictions and our commitment to Christ. You may now want to bequeath more of our estate to the church.

Perhaps an executor whom you amed may no longer be suitable. The value of your estate may have increased or decreased appreciably n recent years.

Changes such as all of these may require a revision of your will. If there is anything worse than no will at all, it's a defective, out-of-date will. It gives you a false sense of security. So, if your will has some age to it, let a lawyer go over it to make sure it will do all that you want it to do.

But be careful how you make the changes to your will. Don't scratch out certain clauses, add sections, or write over certain portions. You may make the whole will invalid. All changes should be made only with a lawyer's supervision. He will draw up a new will for you or add a codicil to your present will, which is a sort of postscript.

Joint Ownership Is No Substitute

So many good people go astray here, unintentionally. Husband and wife own almost everything jointly —real estate, cars, bank accounts, stocks. On the death of one, the property automatically passes to the other. It's a cozy, convenient way of handling the family's affairs. Often everything works out.

So why go to the time and expense of drawing up a will? The reason is this: Joint ownership, especially the survivor-takes-all variety, has some disadvantages as well as advantages. It can cost you money instead of saving it. It can cause trouble as well as prevent trouble. For instance, whose property would it be in case you and your wife would die together in a common disaster? What provision would there be for the children? What happens when the last joint owner dies—without a will? Joint ownership provides nothing for the Lord's work. Joint ownership can't do many things.

Only by making a will can you employ the helpful, tax-saving devices which our laws provide. Take, for instance, the most important tax, the federal estate tax. It applies to everything over $60,000. But there are some good, legitimate ways to reduce and sometimes even eliminate this tax.

In Canada, certain technical points mentioned above do not apply. For example, Canadian tax laws are different from those in the United States. Benefits to a widow whose husband dies without a will are not the same. Marriage cancels an existing will. The Canadian reader should seek the counsel of a local lawyer.

A Canadian regulation states: "One way is to make annual tax-exempt gifts. You may make as many $1,000 gifts as you wish in addition to one $4,000 gift annually. In addition you may give to your wife, once in a lifetime, a tax-exempt gift of $10,000 in the form of a home or residence."

Another provision is the charitable deduction, which gives you a tax exemption on everything (no limitation) you bequeath to the church. You may be able to save taxes by setting up various trusts.

Saving taxes, of course, is not your primary motive in making a will. But as a Christian steward you will want to employ legal means by which you can transfer your possessions to your beneficiaries more economically. Less money for taxes, more for your family and church.

Now Is the Time!

Many people put off salvation until it's too late. And many Christians put off their crowning act of stewardship — making a Christian will—until it's too late. They don't mean to. They intend to put their affairs in order—some day. But they simply procrastinate. Or they mistrust lawyers. Or they're a bit superstitious, fearing that making a will may somehow bring on an early death.

Whatever the reason, you can't afford to put off making a Christian will. One day you will have to give an account of your stewardship to God. Don't delay!

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NEWS

Deacons Needed for Mutual Aid Work

Sharing must make a comeback. What is needed is a spontaneous response in the congregation. It should be expressed not only in cases of dire need. Sharing should be expressed at other times such as sickness or out of love and appreciation for service given.

This was one of the burdens of the All Mennonite Conference on Christian Mutual Aid held in Smithville, Ohio, June 4-6.

"Material need, particularly on the local level, should not be separated from other personal needs such as loneliness, broken relationships, and absence of purpose," they said in their official statement.

"We need to have an increased awareness of the varieties of counsel which members of the congregation may need, such as in occupational decision-making, financial planning, and child training."

A renewal of the diaconate was suggested several times as "one of the keys to the administration of mutual aid on the congregational level." They suggested that "the deacons should serve as representatives of the congregation in contacting people who need help, in interpreting the need to the congregation, and in bestowing the gift."

One of the most difficult tasks faced by the conference was to come up with a definition of Christian mutual aid. They finally agreed on the following: "Christian mutual aid is that expression of stewardship whereby the disciplined Christian brotherhood deploys its material resources under the lordship of Christ to serve the mutual needs of its individual members and to contribute to the more effective equipment of the Christian community for its mission in the world."

Conferees wondered if the Mennonite brotherhood had focused too much attention in recent years on church-wide mutual aid plans, such as fire and hospitalization protection. They agreed that these plans served a good purpose, but suggested that help from these brotherhood mutual aid organizations be considered supplemental to local mutual aid activity rather than as the main answer.

J. Lawrence Burkholder, professor of practical theology at Harvard Divinity School, divided mutual aid into two categories: sacrificial sharing and mutual insurance.

He described sacrificial sharing as "the most simple and obvious form of aid—the traditional way by which a congregation or a group of churches respond to the sufferings of one or more of its members by giving gifts."

"Sacrificial sharing generally expresses pure love more unambiguously than any other way since nothing is expected in return. It is also relatively personal and spontaneous," he said.

He summarized the weaknesses of mutual insurance as follows: It inevitably takes the form of a legal obligation, it appeals heavily to self-interest, it is oriented toward the possibility of loss rather than toward actual loss, and it is calculated to meet certain designated needs of a large number of people. He also pointed out that mutual insurance is usually impersonal.

A mutual insurance policy generally starts with Bible quotations but then shifts into the fine print of legal terminology, he explained.

Burkholder emphasized that "the 'Christianness' of an aid program will depend on its ability to give the poor more than they 'deserve' and the rich less than they 'deserve.' "

"We must also remember," he concluded, "that mutual aid, like all the operations of the church, depends ultimately upon the spiritual condition of the church."

Clarence Bauman, professor of theology and Christian ethics at Mennonite Biblical Seminary, Elkhart, Ind., stated that our involvement in the economic aspects of life should not be minimized. "Economic issues constitute the major portion of man's concerns. . . . Upon the currency which we carry in our pockets is engraved the aphorism 'In God we trust.' Whatever else our motto was meant to symbolize, it expresses the fact that between God and history we cannot escape being involved in economic affairs. The economic process supplies the goods and the bads of our earthly lives. It involves us in many of our most rewarding and most difficult human relationships."

"The material is the only medium through which the spiritual can be expressed," he explained later. "To ignore the material by leaving it to chance or charity is to abandon it to a materialism of the most subtle and worst kind. The petition for daily bread in our Lord's Prayer and the use of bread and wine in the Lord's Supper are symbolic of the importance of the material basis for the Christian life."

"Material aid is not a mere symbol of friendship and brotherhood but a sacramental tool to lead ourselves and others to a greater awareness of the actual structure of Christian being. We share with one another not only so that the other might have a little more but that through our self-giving we might be together what we were meant to be."

The conference made it clear that mutual aid should not be selfish in its motivation. The conference statement, drafted by Elmer Ediger, chairman; John Drescher, and Peter J. Klassen, read, "Mutual aid should be designed to strengthen the brotherhood and thus to extend its work and witness. Although mutual aid is inherently restricted to the Christian brotherhood, Christian love, relief, and service are not."

In another section the statement said, "Both the local and wider brotherhood should be especially alert to share the burdens of those who suffer loss through their missionary or prophetic work."

The conference participants also voiced their concern that the Mennonite churches in other lands, especially the young churches in Africa and Asia, be considered as part of the North American brotherhood's broader mutual aid interests.

On the home front, mutual aid organizations were encouraged to be creative in the covering of "special risks," such as is now being done to include the aged in hospitalization plans. This would be one area in which the mutual aid agencies could render a service not covered by commercial insurance companies.

In addition to the papers by Bauman and Burkholder, the following presentations were made: The History of Mennonite Mutual Aid, Peter J. Klassen; Definition and Scope of Mutual Aid, Guy F. Hershberger; Comparison of Christian Mutual Aid to Commercial Insurance, Co-operatives, and Government Welfare Programs, Howard Raid; The Priority of Mutual Aid in Its Claim on Our Human and Material Resources, John E. Lapp; and Creating New Forms of Mutual Aid, Wilfred J. Unruh.

Forty participants from most of the branches of Mennonitism in the United States and Canada attended the meeting in the Oak Grove Mennonite Church, one mile east of Smithville.

Richard Yordy, president of the Association of Mutual Aid Societies, served as chairman. The meeting was convened by the Mennonite Central Committee at the request of several of the larger Mennonite groups.

The conference delegates voted to ask the Mennonite Central Committee to convene an inter-Mennonite committee to begin to search for ways of implementing the findings of the meeting.

Edgar Stoesz, staff secretary for the conference, summarized his impressions of the conference thus: "The discussions and papers at the conference showed that mutual aid is not out of date. We need to continue to practice it in a spontaneous and an organized form, and we need to do it together."

SEMINARY GRADUATES ELEVEN

Christian ministers need to recover their identity as servants of Jesus Christ said Russell Mast in his address to the graduating class of Mennonite Biblical Seminary at Elkhart, Ind., on May 29. This sense of identity includes the awareness that Jesus Christ is history and not myth, that the Christian minister belongs to Christ rather than to men, and that the proclamation of the gospel has a primary place in Christian ministry.

Like Paul, said Mast, the minister who has discovered his true role will say, "Woe is me if I preach not the gospel."

Mast is the pastor of the Bethel College Church, North Newton, Kan. He is the author of *Christianity and Communism* published by the Faith and Life Press and *Lost and Found* published by the Herald Press.

The following were granted the Bachelor of Divinity degree at the seminary's nineteenth commencement service: Lala Kalyan Kumar Dey of Assam, India; Henry Dueck of Altona, Man.; Anton L. Enns of Wheatland, Man.; John W. Gaeddert of Henderson, Neb.; Ernest W. Neufeld of Philadelphia, Pa.; Donald K. Nester of Emmaus, Pa.; Grant G. Noll of Lancaster, Pa.; Cornie G. Rempel of Glenbush, Sask.; Edward D. Schmidt of Waldheim, Sask.; Willard Lee Stucky of McPherson, Kan.; and Lamont A. Woelk of Inman, Kan.

At the Senior-Alumni Dinner on May 28, over one hundred persons gathered to hear J. Herbert Fretz, pastor of the Eighth Street Mennonite Church at Goshen, speak on "The Role of the Alumni in Relation to the Seminary." Willard Schrag of Topeka, Ind., was elected treasurer of the Alumni Association and John Esau of Minneapolis, Minn., as the new representative on the Seminary Board.

WOMEN IN SHORT SUPPLY NOW NEED 41 IN MCC PROJECTS

There are forty-one openings for female volunteers in MCC hospitals and service units, most of which should be filled by August, 1964. Usually men are in short supply but right now there is a dearth of women applicants.

The following are some of the service opportunities which are available to women:

Prairie View Hospital, Newton, Kan., has openings for two nurses, two secretaries, two housekeepers and cooks, and three psychiatric aides. New excitement has been created at Newton with national recognition of the community services of Prairie View.

Young people serving for a year or two at Brook Lane Farm Hospital, Hagerstown, Md., form an invaluable nucleus and corps of workers which contributes to an active treatment program at a time when mental illness is receiving increasing attention in the nation. One nurse, two housekeepers and cooks, and four psychiatric aides are needed to effectively carry the unit work load.

Kings View Hospital, Reedley, Calif., is expanding in order to render services to the large waiting lists. More personnel are required to perform the tasks of the growing institution. They need three nurses and five psychiatric aides.

Four other Mennonite Central Committee units in the U.S. also need female applicants to fill positions before Christmas this year.

The unit at Atlanta, Ga., is involved in a ministry of reconciliation between Negro and white. They will need two secretaries and one nurse. Many persons in the South deeply interested in the cause of racial equality have given up on the church. Some who have visited Mennonite House have said: "If this is the church, perhaps we should give it another chance."

One hostess, one secretary, and one general office worker are needed at Boys Village, Smithville, Ohio, an institution caring for sixty emotionally disturbed boys.

Two cottage workers are needed at Junior Village, an institution for 800 homeless and neglected children in Washington, D. C. While assisting with such duties as the nursery school, secretarial work, maintenance, shop supervision, and recreation, the VS unit has a good opportunity to relate to these children.

The National Institutes of Health, Bethesda, Maryland, is a medical research program which uses volunteers to serve as normal control patients. Six women are needed.

The Mennonite Central Committee also needs two nurses to go to Haiti and two nurses for hospitals of the Southern Appalachian Region.

Send inquiries to Mennonite Central Committee, Akron, Pa.

PLAN FOR $2 MILLION HOSPITAL GROUNDBREAKING NOVEMBER 1

November 1 has been set as the ground-breaking target date for the proposed new Bethel Deaconess Hospital building.

Funds from public subscriptions have been solicited and are being collected to cover the hospital's one-half share of the new building cost. (The other will be contributed by the government.) Currently nearly $725,000 has been subscribed. Over $440,000 is on hand in the building fund, which is being increased steadily from contributions in the fulfillment of subscriptions. "The board of directors continues to review the contributions received on subscriptions and is grateful for the faithful manner in which most subscriptions are being fulfilled," according to Marvin Ewert, the administrator.

The architect estimates the cost of the new building with remodeling in the existing building will be nearly two million dollars. With half this amount to come from a Hill-Burton grant, the hospital will need to provide almost one million dollars, and additional contributions of about $250,000 are being solicited to add to the $725,000 already subscribed, Ewert said.

Plans for the building have been delayed awaiting action on the Hill-Burton Act by the United States Congress.

TOUR TO EUROPE AND HOLY LAND

Abner Stoltzfus, pastor of the Maple Grove Church, Atglen, Pa., will conduct the Menno Travel Service twenty-one day fall excursion tour of Europe and the Holy Land.

The group will depart from New York by air on September 28, and return to New York again on October 19. The tour will include the following countries: England, Switzerland, Greece, Egypt, Jordan, Israel, and Italy.

Stoltzfus is making his fourth visit to the Holy Land and his third trip as a tour leader. The tour is being arranged by the Menno Travel Service, Akron, Pa.

CLEVELAND PROGRAM DELAYED

The Mennonite Central Committee's Voluntary Service Department is unable this year to carry through the proposed program for Cleveland's inner city schools because there were too few teacher applicants to proceed with the project. (*The Mennonite*, Feb. 18, page 104.)

The superintendent of the Cleveland Public Schools had requested the placement of teachers and MCC made efforts to place ten qualified and concerned teachers in Cleveland's inner city which has a large Negro population. While unable to proceed for the coming school year, MCC will work on possibilities for next year.

EUROPEANS SEND RICE TO JAVA

Financial contributions from the European Mennonites, amounting to about $15,000, are making possible a third shipment of forty tons of rice to Java, Indonesia. This will make a total of 120 tons of rice contributed by the Mennonites of Europe since last November.

Marthe Ropp, a French Mennonite worker in Indonesia sponsored by the European Mennonite Evangelical Committee (EMEK), wrote a letter to her supporting constituency describing the plight of people starving to death. This resulted in cash contributions from the European Mennonites for the purchase and shipment of rice to Java.

A leading daily newspaper states that more than two million Indonesians, most of them on the island of Java, lack sufficient food to stay healthy. Hundreds have been hospitalized from the effects of starvation. In some areas starving people are perishing in the streets. Drough and a rat plague are contributing factors to the sad shape of affairs

"In some areas," reports Paxman Leslie Maust, "many of the people have become so desperate for food that they are eating rats, tree roots and grass. People came into the hospitals complaining of severe pain in the stomach usually caused by a ball of indigestible grass."

"The Mennonites in the Muria area have twenty-two inexpensive restaurants," says Mause, "those who can afford it pay a small fee for fuel to cook the food and fo other expenses. The rice is supplied by the European Mennonites, and other foodstuffs are furnished by MCC. For many this is the only meal for the day."

The "Diakonie" committees in each of the congregations operat and administer the "warung murah," simple bamboo restaurants tha charge less than a fraction of a cent in U.S. currency per meal Groups from the local churches ar responsible for cooking the meals These restaurants cater to all th needy, no matter what religion the may be, although the food is give and prepared by Christians. Th churches, even though they ar small, are meeting the challeng and feeding 8,000 per week.

Ropp, in evaluating this exper ence, says: "It is wonderful wha this is doing for the church peopl in showing them the blessing o helping others."

Java contains about sixty percen of the country's 103 million people Here the Mennonite church continues to grow at the rate of te percent annually. European Mennonite missionaries and MCC volunteers are working with the Indonesian Mennonites as fraterna workers and have experienced rea satisfaction in being associated wit this active, vital church.

BAPTISTS RETURN TO RUSSIA McINTIRE ATTENDS FAREWELL

NO
NO
RELIGIOUS
FREEDOM
RUSSIA!

Demonstrators protesting the visit of the Russian Baptists.

There was a sort of political rally atmosphere outside the Blooming Glen Mennonite Church Monday evening, June 1. Placard-waving, leaflet-dispensing demonstrators — about fifty in number — were protesting the presence of four Russian Baptist clergymen in this eastern Pennsylvania community. They paraded on the street in front of the church and handed out literature on the meeting house steps before and during a public meeting at which the visitors from the Soviet Union were to be presented.

Carl McIntire, voice of the Twentieth Century Reformation Hour, which had called for the demonstration, was on the parking lot prior to the meeting to tape-record interviews with anyone who cared to make a statement. During the meeting he sat near the platform, recording the messages of the various speakers.

An estimated 1,200 people crowded into the church to see and hear the Russian churchmen. This was the last stop on the delegation's busy two-week itinerary through the northeastern and midwestern parts of the United States. There were no disturbances during the seventy-five minute meeting.

Scattered through the audience could be seen men and women wearing large American flags on their lapels. Two flag-carrying teenagers sat down in the middle of the aisle in the rear of the church when they were unable to find seats.

R. Dean Goodwin and Carney Hargrove, representatives of American Baptist churches; Orio Miller and William T. Snyder, Mennonite Central Committee; and Adolph Klaupiks of the Baptist World Alliance, interpreter for the group, participated in the early part of the program. John E. Lapp, a bishop in the Franconia Mennonite Conference in eastern Pennsylvania and a member of the twenty-eight member Mennonite Central Committee, was the chairman.

Snyder, executive secretary of the Mennonite Central Committee, pointed out that the delegation had come to the United States on the invitation of the Baptist World Alliance to attend the 150th anniversary celebrations of the American and Southern Baptist Conventions at Atlantic City, New Jersey, during the week of May 17. These men were then made available to the Mennonite Central Committee for visits to several Mennonite communities. The objectives of this visit, he emphasized, are to become better acquainted with Christians in the Soviet Union, to enable them to get to know us, and to have Christian fellowship. He underscored the necessity for Christians to attempt to transcend the barriers which men have erected between people of different races, religions, ideologies, and geographical areas.

In their testimonies the four guests related how God is working in their country. Michael Zhidkov, one of the pastors of the 4,700-member church in Moscow, said, "We want to tell you not about our people but about how God is working among us."

Anatolij Kiriuchatsev, pastor of the 2,900-member Leningrad church, spoke eloquently of his conversion. It was an unforgettable experience, he said, when Jesus said, "Come to me, I forgive you."

"God is doing great things in your country," Ivan Mortorin told the audience. "You have been wonderfully blessed and have created a Christian culture. God is also doing great things in our country." Earlier in the day he pointed out to reporters and pastors from the area that the Baptist church in the Soviet Union is growing by 10,000 members (two percent) every year. "Our work is not finished," he emphasized, "There are many who do not believe."

"We know much more about the Mennonites of North America now," said Ilia Ivanov, the leader of the delegation. "Our knowledge of the family of the children of God has been considerably enlarged during this visit."

Each of the men concluded by requesting prayers and promising that they would pray for the American Christians. Ivanov said, "May God bless your missionary, . . . relief, . . . and peace efforts. . . . Pray for us. We will remember you always."

After the program the audience was given opportunity to come forward to shake hands with the Soviet visitors. The demonstrators, who had been waiting for this moment, quickly encircled the four men and quizzed them about political circumstances in their home country and about their own involvement in politics. A favorite question concerned the thirty-two Christians who asked for asylum at the U.S. embassy in Moscow in 1963. Informal discussions, in large groups and small, continued long after the Russians were gone.

By ten o'clock it was all over.

The demonstrators had folded their signs—some of which read, "No religious freedom in Russia," "Red clergy preach venomous poison," "These serve Khrushchev not Christ," "Soviet Soldiers in Cuba, Mr. K's preachers here," and returned to their homes.

Most of the 1,200 people who attended the meeting, however, went home rejoicing that there are still believers in the Soviet Union in spite of persecution, the government's continuing atheistic crusade, and other serious limitations. The song at the close of the service, "Blest be the tie that binds," was sung with much warmth.

One family from the community sent a letter to the delegation, saying, in part, "This is simply to say that . . . (we are) glad you could come to visit in North America. As you may have discovered during your itinerary, too many of the people in this part of the world are nationalistic first and Christian second. . . . Misplaced loyalties such as these frustrate the work of God's Kingdom. . . ."

WHAT CHURCHES DO ABOUT RACE

One way to find out what General Conference churches are doing in the area of race relations is to ask them. So the Conference's Board of Christian Service did just that, mailing a short one-page questionnaire to every church. Thirty-five returns have been mailed back so far, giving the following picture:

Of the thirty-five churches reporting, ten studied the Conference statement on race, one held an official church meeting to discuss congregational responsibility in race relations and education, and one took an "Inventory of Racial Attitudes."

To promote fellowship with other racial and cultural groups, fourteen of the thirty-five churches established contact with a minority-group church, seven had exchange programs with a minority-group church, six participated in interracial fellowship meetings, held in church, and one served as host to students from other countries.

As part of a program of race education, four churches had a Negro speaker for a meeting, two used films on race relations, one distributed Martin Luther King, Jr.'s "Letter from Birmingham Jail" to each church family, and five had programs on race relations.

To demonstrate Christian love by helping where it was needed, one church took part in a tutoring program for Negro students not able to keep up with school work, two sponsored daily vacation Bible school and Sunday evening services for migrants, one helped a Negro congregation construct a church building, two helped individuals of another race acquire a college education, and two participated in the Fresh Air program.

Witnessing on race to others, one church took part in a demonstration which publicized the unjust policy of a newspaper in reporting news, another church urged a school board to integrate the teaching staff, and one church sent a congregational letter to their senators in the United States government.

Some of the churches had suggestions for improvement of race relations by the Conference: emphasize relationship of the gospel of Jesus Christ to race relations because the New Testament makes segregation unbiblical; sponsor area workshops; itineration for Negro speakers to churches, and interracial deputation teams; keep churches informed on current efforts in race relations; represent the Conference at significant national racial events; and suggest ways of involvement in race relations both locally and nationally to congregations. Churches also asked the Conference to provide literature; urge church members to become involved in interracial groups; encourage churches to share personnel and materials with small local minority-group churches; publish articles on race relations and race education in *The Mennonite;* help Mennonites understand the difference between real help and a paternalistic attitude; in all things promote love and understanding through positive, constructive suggestions; and encourage church members to act as missionaries.

THANKS FOR BLANKETS AND MEAT

The Mennonite Central Committee, the World Relief Commission (National Association of Evangelicals), and Church World Service are working together in Burundi, an African nation caught in the cross-fires of nationalism and tribal rivalries.

The three agencies have been supporting Burundi's two dozen Protestant missions, some of which are hard pressed to care for the refugees encamped around their mission buildings. Over a million pounds of food, clothing, drugs, and surplus foods have been received.

A Burundi church leader, Biyoni Abel, wrote a letter on behalf of the Evangelical Church of the Friends to Mennonite churches of America. This letter has been translated parts of which follow.

"In the name of the Friends Church we thank you . . . for the things that you sent . . . soap, clothing, blankets, meat, toothbrushes, toys, and other good things.

"More than anything else these things you have sent us teach us the love that you have . . . for those you have never seen.

"We pray, asking God . . . to bless your gardens, your land, your farm animals, your work, your money your country, and your strength.

"The youth, small children, grownups, white and black, all of us of the Friends Church of Burundi thank you very much. . . . If you are able to continue thus, it will have great value among our children and adults because of the need that we have here in Burundi."

75,000 ALGERIANS RECEIVE AID

Correspondence from Irene Bishop director of the new MCC material aid program in Algeria, indicates that in five months of distributions over 75,000 Algerians received clothes shoes, and bedding worth approximately $170,000.

"This sounds like a lot," says Miss Bishop, whose team is operating in the department of Al-Asnam, "and yet is so little when we see the misery and need all around us."

BIBLE READ INTO RED CHINA

Bibles are not available in mainland China. Since no Bibles can be sent into the country, a mission radio station is reading the Bible slowly on one of its programs. Christians in China write down specific portions of the Bible as they hear it broadcast.

This dictation service was begun after requests were received by the Far East Broadcasting Company. The programs are produced in the agency's studios in Hong Kong and Singapore and transmitted from Okuma, Okinawa.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

July 3-7 — Canadian Conference, Rosthern, Sask.

Oct. 16-20—Western District

Canadian

June 26-28—Evangelistic Meetings, Carrot River (Sask.) Church, J. J. Esau, speaker.

July 18, 19—Youth Retreat and Songfest, Carrot River (Sask.) Church, Eugene Gerbrandt, speaker.

Northern

June 28—July—Youth Conference, Salem Church, Munich, N. D., Bud Peterson speaker.

July 5—Dedication of new educational facilities, Bethesda Church, Henderson, Neb.

July 19-26—Mt. Lake Community Services. Charles Hostetter speaker.

Pacific

June 24-26—East Washington Jun-or Retreat, Spring Valley Church, Newport, Wash.

WORKERS

John Bunting, First Church, Monroe, Wash., is serving his 1-W term at Fort Wayne, Ind.

Douglas Dorsing, Warden (Wash.) Church, is serving his 1-W term in he Methodist Hospital, Indianapo-is, Ind.

Frank S. Ebersole, Eighth Street Church, Goshen, Ind., was presented the Golden Deeds Award on May 2. The Book of Golden Deeds Award and a specially engraved tatuette are presented nationally by Exchange Clubs to senior citi-ens who have made outstanding ontributions in community service.

John Eagle, Palmyra, Pa., and *Joe Longacher,* Denbigh, Va., have ac-epted assignments in the MCC Appalachian Project. They are both doctors and will serve in Whitesburg, Ky., and Williamson, W. Va.

J. H. Enns, bishop of First Church, Winnipeg, Man., was awarded an onorary Doctor of Divinity degree by United College in Winnipeg.

Harold Gross, professor of Philosophy and Religion at Bethel College, North Newton, Kan., will do research and writing at Heidelberg University in Germany during his sabbatical leave.

S. F. Pannabecker, Elkhart, Ind., retires on June 30 as dean of Mennonite Biblical Seminary. Already having served the school for eighteen years, first as president and then as dean, he has agreed to continue service as professor of missions and registrar for the next two years. From 1923-41 he saw service as a missionary to China. Since 1947 he has been a member of the Board of Missions and currently serves as its financial secretary.

Tina Quiring, General Conference missionary in the Tshikapa area of the Congo, and her co-worker, *Fanny Schmallenberger,* are requesting picture rolls used for telling Bible stories. They would like 200 sets of four rolls to a set.

Paul R. Shelly, Professor of Bible and Christian Education at Bluffton College, will be at Princeton Theological Seminary during the coming school year as a Visiting Fellow. He will be on a sabbatical leave. His study will prepare him particularly for teaching of general education courses and Bible under a revised program.

Delmar Stahly, Akron, Pa., has been appointed to succeed R. Wayne Clemens in November as executive coordinator of Mennonite Disaster Service. He will continue to serve half time with Mennonite Mental Health Services.

MINISTERS

Cornie G. Rempel will become the pastor of the Charleswood Bethel Church, Charleswood, Man., on July 19. He will be ordained at the Glenbush (Sask.) Church on July 12.

Melvin Schmidt, student at Yale Divinity School, began his duties as Summer Intern Minister at First Church, Newton, Kan., on June 14.

BAPTISMS

First Church, Saskatoon, Sask., on May 17: Cora Jean Borne, Robert Jacob Braun, Lorne Daniel Bueckert, Frank Bueckert, Frank Benjamin Dyck, Elaine Marian Hamm, Cheryl Elaine Hein, Margaret Wonda Hiebert, Irene Elsie Hildebrand, Evelyn Marie Hooge, Gloria May Klassen, Harold William Lane, Ernest Cornelius Neufeldt, Marguerite Louise Penner, Charlotte Lydia Deanna Sawatzky, Eileen Louise Sawatzky, Elfrieda Schacher, Kenneth John Warkentin, Ruth Elizabeth Warkentin, Rudy Albert Fast.

Hague (Sask.) Church, on May 24: Annabelle Heinrichs, Joyce Miller, Peter Dyck, Abe Enns, Peter Fehr, John Klassen.

Hopefield Church, Moundridge, Kan., on May 17: Jack Dale Goering, Dianne Sue Juhnke, Marilee Sue Krehbiel, John Randall Stucky, Leanne Kay Stucky, Lyle Dean Stucky.

Lorraine Avenue Church, Wichita, Kan., on May 17: Bruce Arnold, Stephen Arnold, Eric Friesen, Penelope Green, Michael Hiebert, Keith Jantz, Merle Jantz, Lois Linscheid, Tim Pankratz, Stanley Sheffler, Mary Vansickle, James Vogt, William Vogt.

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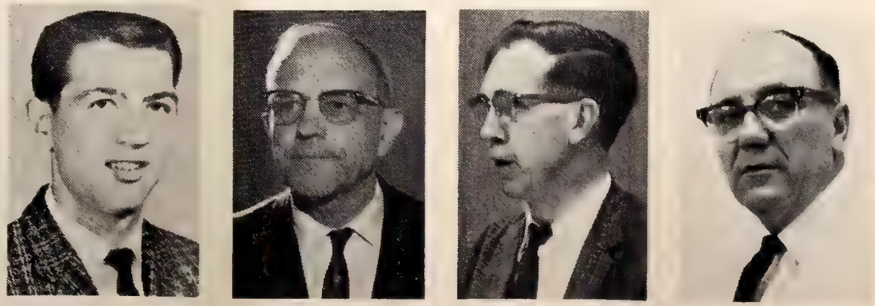

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LETTERS

SEEING STRAIGHT

Dear Brother Shelly: When I read the article in this week's *Mennonite* "Come Down to Earth, Pastor" I had to rub my eyes to find out whether I was seeing straight. Except for the personal references the article read exactly like one of Dr. George Crane's syndicated daily paper columns, "The Worry Clinic."

Both writers bring out some good features but I would strongly advise both to read carefully St. John's account of the feeding of the 5,000 in chapters 5 and 6. "Will Ye also go away?" *J. E. Amstutz, Middletown, Ohio*

BRAINWASHED BY EDUCATION

To the Editor: In regard to the letter, "Bible for the Educated," in May 12 issue, where does Mr. Friesen, as a philosophy student get the idea that Mark and Luke's accounts took place at precisely the same moment? To be sure, the thieves were already nailed to the cross, as scripture reveals, but he or no one else can prove that they are speaking of the same incident. If we would have been hanging there, death inevitable, for six hours, I'm sure that at one point we may have reviled Him, and later even defended Him, and asked for forgiveness. How can Mr. Friesen call these incidents "an apparent contradiction"?

The Bible is God's Word, not men's ideas as he seems to imply. 2 Timothy 3:16 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." When we make what is in the Bible our object of worship, we are worshiping God, because the *Bible is God's Word,* if it meets our calculation and interpretation, or not. If only parts are true, we don't need to believe His birth, shed blood for remission of our sins, His resurrection, or a hope of life after death, and that we'll ever see Him.

There is no separate Bible for the educated, as the title implies. The Bible has no different meaning or interpretation for "one capable of communication," (because he may be a student of philosophy), or to the common housewife such as I. If the meaning is interpreted differently, it is to satisfy our own desires, and the Bible warns against such in Matthew 5:18-19.

I believe Jesus chose as His disciples the common fishermen, because as yet, they had not been brainwashed by education of all sorts of false doctrine that couldn't have added up scientifically. We read in 1 Corinthians 1:26-27 "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Don't get me wrong, education and Christianity can work together when they're pulling in the same direction, but only then.

We need an education for various types of employment, but it's very evident to me that we do not need an education to believe that the Bible is *the Word of God*; rather, if we believe it, we're known as "less educated contemporaries" who cannot grasp the "various theological difficulties," one of which is proof of God's existence.

If in our so-called "Christian schools" they're looking for evidence of God in a test tube, I'd rather have God revealed to me at home by His Word, with the Holy Spirit as my teacher, because I'm dogmatic enough to believe the following scriptures: Col. 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." 2 Tim. 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 1 Cor. 2:13-14, "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritua things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

I'm wondering if there was not a misprint in his last paragraph that it may have read, "worldly view," instead of "world view." *Mrs. Norvin Schrag, 325 North Edwards, Moundridge, Kan.*

Why Sex Demands Self-Discipline

Dale White

"WHY DID GOD *make* us this way?" The question carried a tone of deep despair. It was asked by a high school girl who had come to her pastor for help and guidance. She told of her love for a handsome student from a nearby college. She had never felt that way about a boy before. When they were together it aroused deep longings with an intensity which frightened her.

It seemed so good and right to have someone to love. When she was with him nothing else seemed quite as important as making him happy. They were so much alike. They both felt the same way about things. He was one of the few persons she could really talk with about her Christian faith. He was like her, serious and sincere, wanting so much to build a life God would approve. In the late night hours, alone under the stars, they talked of the future. He was so easy to talk to, and to love.

Why, then, did they have such a problem? Why did their love keep crowding the boundaries of their Christian convictions? Sometimes it seemed the tomorrow of marriage must come today, for love couldn't wait. Often she found herself envying those who didn't seem to worry about moral standards. Occasionally she would even rationalize, and say, "It's so beautiful, how can it be wrong? God made us this way; surely He would understand." Then she would wonder why God made love such a temptation. Surely He could have designed things so that people could love without conflict and guilt.

This girl speaks for many young people today. There is so much confusion about the place of sex in life. Young people at a National Youth School of Moral Concerns said the biggest moral problem Christian youth across the country face is sex. Sociologists worry about increases in early marriages and illegitimate pregnancies. All agree many young people find sex a problem in their lives. One study showed that adolescents find sex the most difficult of thirty-six topics to discuss with their parents.

Many youth complain that sex talk is everywhere—in the locker rooms, at the corner drugstore, in the movies, the magazines, and TV. Yet when young people want straight information they can't find a responsible adult willing to discuss the subject, or even to suggest something to read.

How shall Christian youth respond to this situation? Sometimes they feel like reacting the way the woman did in Chicago. She bought a can of glue and went through the Chicago bookstores gluing shut all the books which talk of sex. It is doubtful her way will work. There isn't that much glue. Sometimes, though, we feel like gluing our minds shut to every thought of sex. We may think that if we were really Christian we would not even admit we have such feelings or interests. Maybe it would be easier to control our behavior if we developed angry attitudes toward every sign of sex in life.

Is this really the Christian answer? There were times when large segments of the church recommended this position, and even today some churches take this attitude. Sometimes you hear sermons preached on Christian purity, in which you get the feeling that one can be pure only if every sexual feeling and interest is carved out of life and thrown away. Really the biblical term "purity" means sincerity. It doesn't mean moral perfection or sexual disinterest, but a singleminded devotion to the will of God. It means to be pure of pretense, of false sophistication, so that one stands before God with transparent simplicity, completely honest about himself.

If we are honest before God we must admit that sex plays an important part in our lives. Sex is closely related to so much that is valuable and worthy. Our need for loving interchange, for vigorous activity and joyous spontaneity, and even for beauty—all these are tied up with sexual need and are often channeled through sexual experience. When we try to deny all interest in sex we tend to disturb one of our finest God-given capacities—the ability to respond with sensitive warmth to the needs and interests of other persons.

Worse, the disowning of our sexual interest doesn't make control easier. We sometimes think that if we admit a positive interest in sex we will have trouble controlling our behavior. Studies of promiscuous persons, though, show that distasteful attitudes toward sex often make control difficult.

If denial of the place of sex in life is not the answer, then what is the response of the Christian young person? Surely self-control is part of the answer. Young people often dislike to talk about self-discipline and self-control. As the girl said to her mother in the film *Human Relations*, "You tell me to control myself by controlling myself. It just won't work!"

Yet it would be amazing to see how this same girl can control her

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love of sweets as the bathing suit season approaches, especially if her mirror reveals the sad story of embarrassing bulges in the wrong places. So many articles have been written about a lack of self-discipline among young people. Yet mounting college enrollments tell a story of hundreds of young people who have managed to turn off the television set and stay home from the movies long enough to put in the hours of serious study required in today's schools.

Many young people knocking at the college doors have resisted the enticements of a car and easy money, have worked summers and evenings for years, and have struggled because they knew they had a job to do and it was worth doing. We do practice self-discipline when we can see the reason.

Why should we discipline our sex life? Perhaps for the same reason that we control our leg muscles so we can walk, or our lip muscles so we can talk. The human body and mind are complex systems, able to live only through the achievement of a coherent order of function. To live at all as a human being requires an amazing capacity to control wild impulses and ideas so we can relate to other persons in meaningful ways.

To achieve a life in which our full capacities are developed and expressed requires an advanced artistry—the art of creating meaningful order within our own lives and in relation to others. Why is it important to control our sex life? Because we can fulfill the rich promise of sex itself only through disciplined self-expression.

What is sex meant to bring to our life? Looking at the creation story in Genesis, we see two ideas which run throughout the Bible: God meant sex to fulfill two big purposes—procreation and affection. God made man male and female, and encouraged him to multiply and to replenish the earth. God saw it was not good for man to be alone, and created woman for a companion to him. The high privileges of creating new life and of living in love—these are God's purposes for sex in human life.

Under what conditions can we fulfill the sacred trust of creating new life? To bring a baby into the world is no problem. The number of girls who become pregnant out of wedlock in your school is ample testimony of this. But to bring a baby into the world under the conditions which assure full physical, emotional, and spiritual development is no easy task. This requires skilled artistry in building and sustaining a stable marriage.

Of course it is not true that everyone who grows up in a broken or inadequate family turns out to be less than human. However a major source of human suffering is a poor home environment.

When the psychologists speak about the kind of homes which nurture whole and healthy human beings, we sense they are talking about the type of relationship between a man and a woman which is described in the Bible as a *one-flesh union.* " 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' This is a great mystery, and I take it to mean Christ and the church" (Ephesians 5:31-32).

Why do we discipline our sex life? Because fulfillment of God's purpose for sex, the creation of new human life, requires that a man and a woman shall join their common destinies and become one before the world.

But some young people ask: If

Time for Space

"Let there be spaces in your togetherness."

Kahlil Gibran, writer of *The Prophet*, gave this advice to marriage partners. He was not telling couples on a college or high school campus how to act; he was telling people in close personal fellowship how to have a satisfying relationship with each other. Gibran knew that when two personalities are to complement each other, each person must sometimes move independently, must have other close associates, must have some space alone in which to grow. Practically, this applies to steady daters and to close friends of the same sex.

Part of the excitement of learning to love a person lies in the gradual discovery of a personality. When it is truly exciting, the temptation of too much togetherness soon arises. It can be a little like discovering that you like chocolate cake, and wanting to go on a steady diet of it. This could be incapacitating, and it could leave you with a distaste for the cake.

Steady daters who are finding each other's personalities exciting can miss the best possible relationship if they are immature enough to go on a steady diet of each other's presence. Some immediate personal pleasure might be gained, but in terms of long-range personal investments, much can be lost.

Four particular kinds of togetherness could better be made spaces.

"No, it's not a duet—they're just going steady."

Any of these have occasional exceptions; none are binding rules. Sometimes they are applicable to engaged couples, and sometimes not.

Couples should not attend church together on Sunday morning. We we truly love one another, and if we can prevent the birth of a baby, why should we not have sexual intercourse now? God put sex in our lives to help us express our love, and we do love one another, so why not express it now?

This view, often sincerely expressed, might remind us of the time the disciples came to Jesus, full of enthusiasm about how they would follow Him and serve Him all their days. He looked at them sorrowfully, and asked: "Are you able to drink the cup that I am to drink?" (Matthew 20:22). Jesus knew He would walk places they would not find easy to walk. Jesus knew love always has a dimension of the cross deep within it.

A young couple insist they love one another. We might ask them: Do you really love one another? Remember what Erich Fromm, the psychiatrist, said about love: "To love somebody is not just a strong feeling—it is a decision, it is a judgment, it is a promise."

Are you ready to take full responsibility for a whole human being? Are you capable of loving in the New Testament meaning of love? To love is to take full responsibility for the care of the beloved. To love is to understand and respect the needs of the beloved with a sensitive and mature awareness. To love is to commit oneself to the relationship no matter what comes, to expose oneself to hurt and to suffer for the beloved.

Why then do we control our sex life? Because sex is an instrument of love, and we love fully only when we commit ourselves fully. Love is a gift of God. It is also a creation of man—a creation not often made in the back seat of a car.

Sex has true meaning when it expresses and enhances the whole life of two persons who belong to each other, and all the world says they belong to each other, and no one has a right to separate them. Perhaps only once in a lifetime can two people live in this way. This is a supreme adventure. Through it we know that God is love, because we are so close to Him when we love this way.

Anything worth doing is worth doing right. The same young person who can struggle, study, and work summers and evenings for years to get an education can also sacrifice, work, and study to fulfill the vocation of Christian marriage.

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attend this service to worship—for no other reason. If you can attend regularly with your date, you are either not worshiping, or else the presence of your date is not normally interesting to you. Togetherness at Sunday morning worship is for families and the family of God.

Couples should not often study together, particularly in the library. It is trite but factual that your present occupation is being a student—the best possible student, if you consider the value of an investment. No employer looking for efficiency would seat you next to your date when his work is to be done. Also, other people in the library do see you eyeing each other over the books, and to them you look silly. Don't eliminate that kind of togetherness, but take it out of the library. Try the out-of-doors on some beautiful spring Sunday afternoon or evening.

Couples should not eat breakfast together, do laundry or ironing for each other, type long papers for each other—in short, get domestic at the time when the art of dating and courting is the one to enjoy and perfect. There will be years for breakfasts and ironings.

Number four is a summary. Couples should not let themselves drift through the days together. Dates are special times, wonderful times for concentrating on the enjoyment of another person's presence. But what can be so special about a Friday night date after a week of chocolate cake diet? What happens to anticipation?

Discover that there is a real joy in giving your best to each pursuit; work when you work and play when you play. Let spaces contribute to togetherness. *Doris Janzen*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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*Supplemental reading for the Sunday school lesson of June 28.

COVER
"We have in art a universal language—a language of symbols that communicates across countries, across cultures, across centuries."

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EDITORIAL

Typhoid fever has taken hold of Aberdeen, Scotland. It seems odd. Typhoid is a killer that we thought had been retired to the sidelines a long time ago with diphtheria, smallpox, and childbed fever. I have never seen it or been near it. I can only recall two things about it. I read about it once in a textbook. And once in a Pennsylvania cemetery, I saw the gravestone for a young man. He died before the beginning of this century. The inscription said he died of typhoid fever.

The gravestones for the youth of a past generation remind us of what life once was like. Thanks to a Christian conscience for the sacredness of life and the heroes of Paul de Kruif's *Microbe Hunters,* the death of a child or youth is a rarity. But we rejoice under a cloud. For we have been saved from the dread swift killers of youth only to face the slow painful killers of the older years—like cancer, to name one. We have been saved from one misery to face others even more severe. We have whittled down our death rate and multiplied our birthrate. This should be a blessing. It is becoming a curse.

So it is with most of our works of mercy. We feed a child in Hong Kong. He is saved from death by starvation. He grows up to the age of reproduction—an age he would otherwise not have attained without our food. So in the course of several generations a hundred or more souls have come to life because we fed one child. But this is not an unmixed boon. These hundred are sentenced to live under the grinding heel of poverty in the slums of Asia.

In our issue of June 2 we rehearsed the story of the Amish great-grandfather, John Eli Miller. In his life we saw that the birthrate even in America is a two-edged sword. In the span of Miller's years his family exploded with over 400 babies. This trend is going to give us wall to wall people.

Our dilemma was stated eloquently by Duncan Howlett, All Souls Church, Washington, D. C. He said, "We have now squarely to face this paradox. . . . We have increased human hunger by feeding the hungry. We have increased human suffering by healing the sick. We have increased human want by giving to the needy. It is almost impossible for us to face the fact that this is so. The truth comes as a shocking discovery, for we have all been brought up in the Christian tradition in which caring for the least of our brethren has been counted the highest virtue."

This does not mean that we should leave off our deeds of mercy. It does mean that we will have to face the complexity of our involvement. For example, we have fought the death rate both through our feeding and healing programs. We have done little to confront the birthrate. True, the Bible does not speak directly to this problem. Death, of course, was the bigger problem in biblical times. And the problems of reproduction are much more delicate. But the threat is greater. William Vogt, head of the Conservation Foundation, says that our age may well become known as the Century of Cruelty to Children. He explains it this way: "If we should export from American slums to the more noisome slums of Bombay and Rio de Janeiro as many as the 50,000 [children] who were involved in the Children's Crusade of the thirteenth century, it would be regarded as an act of heinous cruelty. Yet, year after year, many millions of babies are brought out of nowhere into such slums through the acts of parents who have lived to the reproductive age only because of things we have done."

And between birth and death is life. What is being done to assure fulness of life or a bit of joy to the lives we have saved or helped to bring into the world? We do indeed have many frontiers on which to test our Christian conscience.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 26 JUNE 30, 1964

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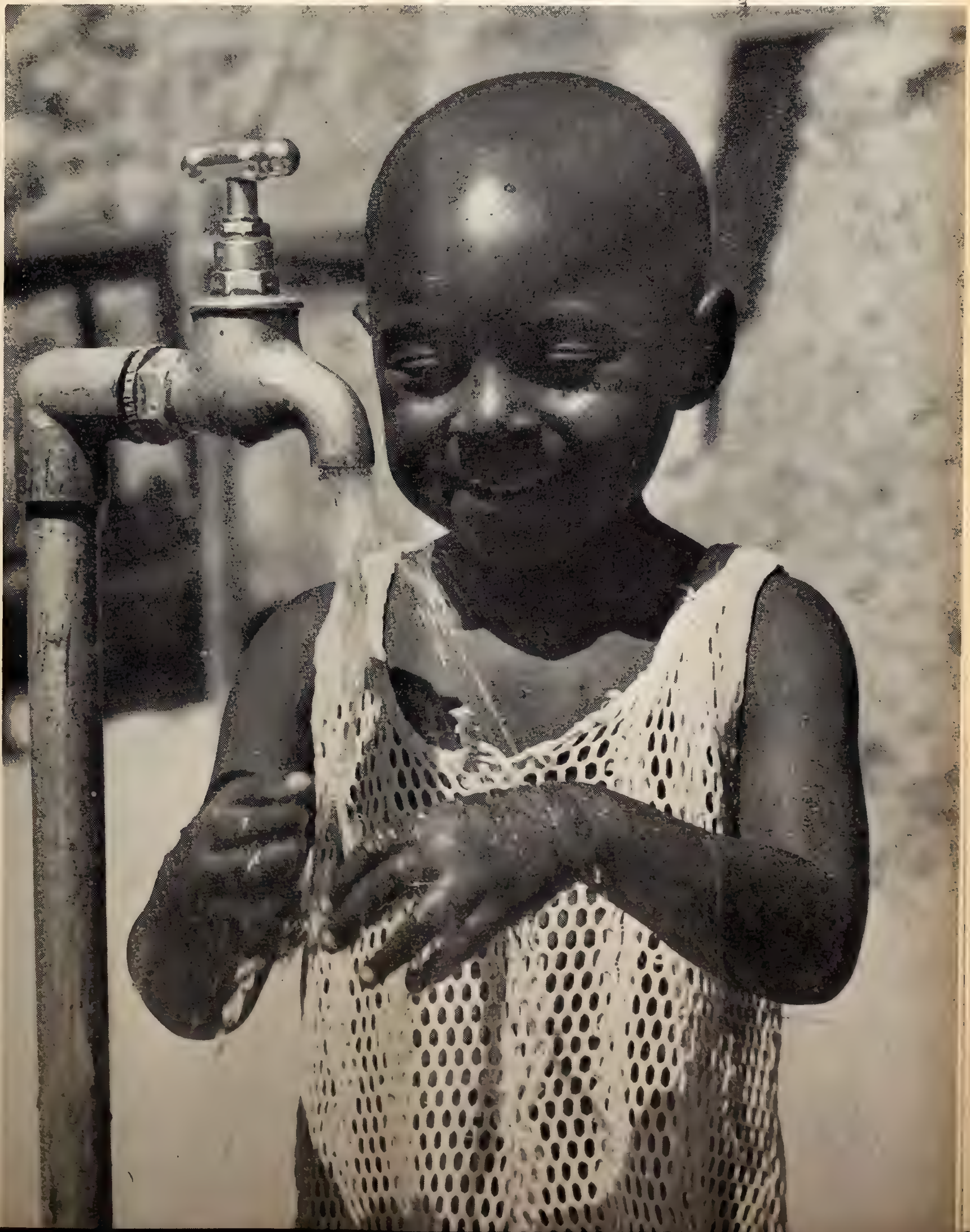


DIVORCE, UNLIKE MARRIAGE, is not a happy word. Marriage is a word like a summer dress—full-skirted, bright, and sunny. Divorce is a strict black coat, high-buttoned against the wind. Yet because marriage happens, divorce also happens. And in the spring morning of a life, winter comes in a long, black coat.

Marriage is no magic crucible. It does not transfigure its partners by some mystic alchemy so that they may ever live on a loftier plane. Marriage is an earthly condition between two human beings, not angels.

Marriage abruptly meets both the warm and the cold realities of living. And sometimes the balance is held by the clammier facts: inlaws, outlays, taxes, temperament, and tedium. Thus, marriage is vulnerable to earthly dangers and maladies. It may happen, as already it has happened to ten million persons in our country. A marriage can be so stricken it can only die.

This is the death we label divorce. How does the church treat death by divorce? Does it understand, forgive, and comfort? I can better say how the church treats death by dying.

Two deaths occurred in my immediate family within the span of eight months. One day in May 1955 I returned from my sister's funeral and found that the women of the church had called. They had left a card with a message from the Scriptures and enough food for the neighborhood. It felt good to be remembered, and I was grateful.

Yet one year before—almost to the day—I had filed suit for divorce. It was a different sort of day for a different sort of dying.

It was the same day my church circle was to meet. That morning I suddenly realized the irony of being in the attorney's office at 4 o'clock in the afternoon and at my church circle meeting at 7:00. And there was more. I had already prepared my part on the program which was "The Christian Home."

As early as I dared, I telephoned the circle chairman. I recall feeling guilty that the complicated day had crept upon me, and I could give her only short notice. Haltingly, I told her that, since I was filing for divorce that afternoon, she might want someone else to take my part. Then, thinking about having to sit through the meeting, I added that perhaps I would be absent. I mumbled about the full day with three tiny children to manipulate through it all. I knew then, as I know now, that already I was feeling the stigma of what was about to happen.

That day in May did not come easily or hurriedly. It came, as all time comes, one day at a time, until five years of soul-searching, the counsel of a clergyman, two marriage counselors, a psychiatrist, the learning and trying and still failing were behind me. Today's ministers say divorce is not the answer to anything, but a public admission of private failure. True. But it is sometimes the better alternative to a marriage which should never have been. Then, divorce is the final door out of an intolerable place. It takes courage, hope, and faith to walk through that door.

In the days that followed my call to the circle chairman no one in the name of the little church either visited the children or me or phoned. It would have helped at the time of great personal need if someone—anyone—from the church had called, not to take sides, but to let me know I was not forgotten, that the church had not turned its back.

Finally, at my husband's request the minister called. I had not approached him in the quest for counsel because I felt other family members also in the church might make such a role awkward and render objectivity difficult.

The following weeks were sweltering. My three young sons brought home from vacation Bible school every communicable malady conceivable. They were sick, irritable, and isolated. I was trapped. I could neither locate a housekeeper to be with them nor enroll them in day nursery so I could look for the job I had to have. I had no money. New bills piled on top of the old ones inherited in the wake of legal fees. Sometimes that summer I had only food enough for the children, and I did not eat.

The children would ask, "Aren't you *ever* hungry, Mommy?"

I, already twenty pounds underweight, would smile archly and reply, "Mommy doesn't want to get too fat!"

I did not intend to remember those times when the food arrived the day of my sister's funeral. I just did.

I do not feel that the church fails to forgive this death in the midst of life called divorce so much as it fails to acknowledge it. Divorce is an embarrassment to the church. It is an incident best ignored out of polite, good manners. What one is unaware of requires no attention. This is not to say the church is unsympathetic. Had I asked for help, I am certain it would have been given. But a strange and particular hesitancy, a sort of timidity, comes to those who experience divorce. It is born, perhaps, of the stigma that still casts its ancient shadow and changes the climate about us even in an enlightened world. Those who wrestle alone in working out their

Divorce Also Is Death

June Wilson

salvations know even more fear and trembling when divorce is involved, for the lonely path they must walk is unmarked and, worse, somehow alien.

Protestant churches have liberalized their official attitudes toward divorce. Even the Roman Catholic Church, whose dictum prevents remarriage following divorce, now has in at least one area an active club for divorced Catholic women.

The changed attitudes are merely official; they have not reached the pews. Or have they? People are human beings who join the church; they must carry the sum of their lifetimes. This includes inherited and acquired fears and prejudices, as well as gained understanding and attained knowledge. A fear still lurks that, should the church and its people freely acknowledge divorce—and thus attempt to deal with it and its aftermath — that what may emerge could appear as open sanction of sinfulness.

Those who physically survive the major surgery of divorce become suddenly inarticulate and strangely shy. In agony they come to know the full meaning of that saying, "The operation was a success, but the patient died."

That loneliness is a feeling of being small, cold, and alone in the dark at the very edge of the world. I did not want either sympathy or approval; I wanted a warm, human hand. What I needed was God, and He was there. Only He has no hands; people have hands.

What is to be done? Who can help and how? It is not true that "No man is an island." We're all islands, each truly alone at the most vulnerable time of life.

Communication has been described as the "highest art attainable to man," and with good cause. We are all shy before each other when it comes to important matters. Our separate islands are of a special sort; we may float near to one another, and for a moment or a handful of hours, if we are blessed, we come close until we drift away again. But this communication is rare, and we may not plan or manipulate it. Even if we could, we dare not. We are naturally reticent because all of us can so little bear to be rejected or denied.

The church, the people with the hands, cannot be blamed for we are all the church. We are only human instruments of a divine Master who knows us because He made us. We can hardly expect of others what we ourselves know not how to give. As frequently as we see death, as often as we hear it, as surely as we know it will come—not ever are we prepared to be more than helpless in its presence. Divorce, also, is death.

I do not know if the church, mine or any other, forgives divorce. I am not disposed to consider forgiveness as due from the church, but from God. It is warming to think of the church as the firm, human hand—yet He is nearer than breathing, closer than hands.

Each of us has to learn the hard way that God is not readily found, not always in the "right" places. Men have found God in odd places: upon a Damascus road, at a well, on a nearby cross. Sometimes we are so worn and discouraged and the way is so dark that we can no longer search. It is then that He comes, when everyone else is too confused, busy, or embarrassed.

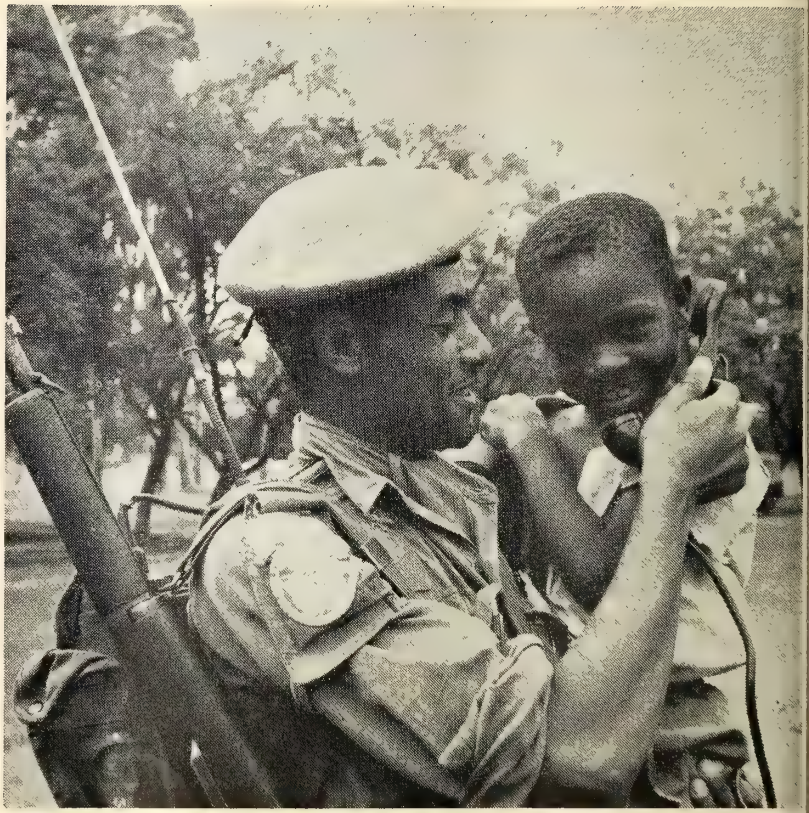
He comes, even to the edge of the world where one in the midst of death by divorce stands small, alone, and afraid in the dark. And it is light again.

CONGO: SHALL WE CALL IT QUITS?

Levi Keidel

In January Congo hit the headlines. Terrorists in Kwilu Province tortured, murdered, and burned buildings. They brought government business and missions to a standstill. Some said that the rebel leader, Pierre Mulele, was carrying out a plan that had its origin in communist China.

Supporters of mission work in Congo are trying to find meaning in this tragic turn of events. Why does God let mission buildings, vehicles, and personal effects be put to the flames? Why does He permit missionaries, dearly loved, dedicated, and prayed for, pass through fearful experiences? Are these events His way of showing us that it is time to leave the Congo?



An Ethiopian soldier of the United Nations Force in the Congo holds a Congolese child. The United Nations Force which has kept the peace in Congo for a number of years is scheduled to leave June 30. Should the church leave also?

Work Continues

We live just east of the troubled area. While in January fresh rumors reached us almost daily of the terrible things happening in Kwilu, mission work elsewhere in Congo went on much as usual. I continued a 300-mile scheduled tour to supply literature to some of our forty-four book sellers scattered across a three-province area. Then I took part in an inter-church literature committee meeting at a mission station 140 miles in another direction.

A church visitation program is under way in our home city of Luluabourg. People are delighted to see us and many are coming to Christ. Reports from elsewhere in Congo indicate that a general disenchantment with political independence is turning many back to Christ and the church for a solution.

In spite of events in Kwilu, the Congo Protestant Council carried out its scheduled meeting at Elisabethville with seventy delegates from thirty missions and churches from across Congo. Mass-circulated Christian periodicals in three of Congo's five main native languages continue their outreach. Arnold Prieb of the American Mennonite Brethren Mission continues daily gospel broadcasts beamed to the rebel-affected area. Thus the work continues, now underlined with a greater sense of urgency.

Present Opportunities

In twenty of Congo's twenty-one provinces, opportunities to witness for Christ continue unparalleled. Congolese from the humblest to the highest are open to the testimony of the gospel. National and provincial governments grant missions privileges accorded no one else.

Church leaders want missionaries to help them in virtually all phases of church work, from village evangelism to the highest levels of theological education. Luluabourg church leaders have asked me to lead them in a series of classes on soul winning. Church leaders in Central Congo's most economically progressive area feel slighted because we haven't been able to set up literature selling outlets in their cities. Free radio time is being offered for taped gospel broadcasts, a project still in its planning stages.

Fruits of Terrorism

The spiritually refining effects of revolution began emerging from the outset of trouble. There is Pastor Weyandama Emmanuel: while Mulelists burned houses on Kandala

The church never thrives in a climate of status quo. It always makes its greatest strides in a climate of revolution.

mission station and people fled in terror, Emmanuel stood at the door of his house. He said, "I'm staying here with my wife and children; you can do to me what you like." They beat him.

Kakese Samuel risked his life to keep a mob of weapons-brandishing terrorists away from Harvey Barkman, a missionary. Barkman was completing arrangements by radio for the safe evacuation of missionaries of Mukedi station. Later Samuel hid the equipment to save it from destruction.

Kipoko David and Pastor Kindumbi Jacque led five Bible Institute students, their wives and children, on a perilous fifty-mile foottrek through terrorist-infested country to safety. On several occasions, weary and fearful, they were refused food, water, and lodging at villages along the way. Their reply? "It's no affair; but before going, we want to leave you with the Word of God." Then followed Scripture reading, a brief sermon, and prayer.

Heroes are not hard to find. Wherever this present form of diabolic aggression has been vented, men have lifted high the banner of Jesus Christ at the risk of their lives.

This is good news. Unfortunately this is not the kind of news that generally makes the big headlines. Newspapers tend to exploit the violent, the ugly, the spectacular. When these bizarre elements are exaggerated, the positive aspects necessary for an objective perspective are largely overlooked and forgotten.

Let's Be Fair

Perhaps we can better understand the problem if we turn the picture around. Americans are rightfully indignant when the foreign press attempts to interpret the American civil rights problem by showing only its incidents of violence. The problem is deep-rooted. Widespread racial conflict is not totally out of the realm of possibility. But the American people would like the world to believe that they are coming to grips with the problem, and that they are on the way to a solution.

Congo would like the foreign press (including the American press) to show a similar measure of sympathy and understanding to her problems. Widespread dissatisfaction about how things have gone since independence does exist. But this doesn't mean such dissatisfaction is going to be expressed across the length and breadth of Congo by Mulelist terrorism. Neither are Congo's problems unique; they can be duplicated in virtually every underdeveloped nation of the world.

The Congolese government and people would appreciate the faith of the foreign press that, though their problems are grave, they just might *not* be racked by widespread revolution. They would like the foreign press to believe and hope that they are coming to grips with their problems, and that they may eventually solve them.

Congo has other points outside Kwilu which are potentially explosive. Just as it is impossible to prophesy the outcome of the American civil rights issue, the South Vietnam conflict, or the Berlin problem, likewise it is impossible to accurately predict the future of Congo. Will violence break out elsewhere? If it does, will the forces of law and order be able to bring it under control? Will other such reactionary elements become linked with the Kwilu revolution?

Shall We Quit?

Because we do not know the outcome of American problems of domestic and foreign policy, would we recommend our government to toss in the towel and call it quits? People would cry, "No! That would be catastrophic. The communists would get the upper hand in the cold war struggle and would eventually crush us."

If continuing the east-west struggle is so important that our material security be assured, how much more important is it where we are dealing with the *spiritual* security of eternal souls and the cause of the kingdom of God. To us as Christians, which cause should claim our highest loyalty?

We may find greater satisfaction in directing our gifts and prayers to a portion of the globe that enjoys a more stable political climate; but in doing so, we are hardly being spiritually realistic. Congo's healing and salvation will be found only in the power of the gospel of Christ. In case of an epidemic, dedicated doctors do not desert the suffering and hunt less affected areas. In case of military attack, those trained in civil defense are not expected to run for cover. This is a prime opportunity for Congo missionaries to demonstrate their abilities; and this direct attack against the gospel is its prime opportunity to demonstrate its power.

Historically the dynamics of the church has been in its unconquerable spirit in the face of overwhelming odds. Eugene Nida, translations secretary of the American Bible Society, said when passing through the Congo a few months ago, "The church never thrives in a climate of status quo. It always makes its greatest strides of progress in a climate of revolution."

That climate is ours in Congo today, and makes the possibilities of this hour the more momentous. Your prayers and gifts for the work of Christ here are now more important than ever. Only thus will we be enabled to exploit to the fullest these unique opportunities at this particularly propitious time. Shall we call it quits in Congo? Or shall we give Jesus Christ opportunity to demonstrate what He yet hopes to do for Congo's church and its people?

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NEWS

Ohio Campus Sees Witness Test

THIRTY THOUSAND STUDENTS is an overwhelming number. But it is an impersonal number and thus a comfortable one. You are one in 30,000. Walk around and mind your own business while everyone else minds his. Strike up acquaintances in class with those you sit next to. Talk about the weather, assignments, tests, the latest campus news—yes. Talk about the meaning of life, the role of the church, the relevancy of Jesus Christ to your life—no. That is much too personal. So day by day you mill among the 30,000 and never really speak.

No, we are not ashamed of being Christians. If perchance in conversation the fact that we are Mennonites seems relevant to say, we say it. Perhaps we elaborate on some of our differences in answer to the usual questions. But it is a far, hollow, cry from sharing that Life which is ours.

An evangelism workshop in April pushed some of us in Columbus into face to face encounters at Ohio State University. It was an unforgettable experience. Suddenly the impersonal 30,000 became 30,000 real flesh and blood people. How were they thinking and feeling about Jesus Christ? To discover this was, in part our task.

You do not soon forget some of the conversations: "Religion is one thing I refuse to discuss. I believe in man, that's all. I just believe in man."

"The church is important for children, to teach them morals, and for older people. But those in between—young people—just don't seem to need God or the church."

"If Christians really believe there is a personal God who helps them each day, then they should talk about it, tell people. When something good happens to them, they should say God helped them achieve this rather than just taking credit for themselves."

What were the results of such confrontations? Several participants in the workshop have expressed their experiences thus:

"Only as I related to other people did I begin to perceive the depth of meaning of my life being related to the ultimate through Christ Jesus. . . . It was very revealing to me that God had become unreal to the student. It seems that this is not a desire to eleminate God but rather an inability to find God."

"I found strangers much more eager to converse with than I had imagined. . . . I felt a strong need for the Christian group. I previously thought I would only need a minimum of time for sharing experiences. It was surprising to note my desperation when suddenly I wanted to share with a Christian. . . . I discovered three aspects which I consider important in talking with people: self-preparation, willingness to allow time for these contacts and then willingness to initiate a conversation, and a realization that the *Holy Spirit* is in charge of these encounters."

"The workshop was for me a very intense emotional experience. Even with an attempt to rely on the sources of God through the Holy Spirit, I discovered myself to be very low in spiritual resources. One of the most thrilling experiences of such a workshop was for me to feel the power of God being used in my life."

The program for the weekend workshop included periodic group meeting of the participants. These helped us get our bearings, to get strength and encouragement, and to report our experiences. They included testimonies and group prayer. What happened at these meetings was as significant as what happened in the campus encounters. The one would not have been possible without the other. The intensity of fellowship and openness toward each other as we shared our failures and success, our joys and problems, was amazing.

We also glimpsed through the interaction of our small group a new concept of what the church really might or ought to be. As one member expressed it, "It just gave me a glimpse of the unlimited potential that might reveal itself if we would dare to organize our churches around mission rather than the needs of the church members. The latter would take care of itself because a life centered in the joys and rigors of the Great Commission automatically seeks out the vital fellowship of the saints. At the same time the workshop indicated the depth of commitment that will have to exist if Christ is to be found in our fellowship, for we all must feel responsible enough to each other to make Christ evident should someone bring a person to show him the reality of Christ. Also, the problems that we encountered clearly indicate that in our fellowships the Living Word will have to be central or we will soon end up with mere pious words, a mere form of godliness which lacks all power."

One might easily conclude that the greatest witness given during the workshop was to the participants rather than by them. The witness of non-Christians clearly stated to us what the Christian and the church need to be, indeed must be, in 1964. This witness demands a change from our conventional unconcern and self-centeredness to a creative concern for our fellowmen as potential children of God.

It is too easy to turn our backs to this witness and return to the supposed security of the well-worn paths of traditional church Christianity. But we feel we must not return. Instead we strive to keep alive the flame that was kindled in each of us and to somehow allow God to increase its light-giving power.

Participants in the April workshop were nine members of the Columbus Mennonite Church and Virgil Brenneman, Peter Ediger, and Adolf Ens, leaders supplied by Mennonite mission boards.

ALASKAN INDIAN VILLAGE REBUILT

Mennonite Disaster Service Team II gathered in Seattle, Wash., on June 16 for orientation before flying to Anchorage to undertake a six-week period of work on Afognak Island. Team I is flying home on June 15. Their leader, Eli Nissley, Plain City, Ohio, will stay a few extra days to familiarize the second group of builders with the project plans.

When MDS representatives Ivan Martin and John Garman investigated the earthquake zone shortly after Easter, they discovered that Alaskan Indians living on scattered islands were in great need of assistance. They were hard hit by the quake but were isolated from the mainland and ready help. Seeing this need, MDS activity has centered on the rebuilding of an Indian village on Afognak Island. Twenty-three of the village's thirty-eight homes were lost. The remaining houses were damaged to varying degrees.

The Lions Clubs of Alaska have raised $600,000 for the project. It will take approximately 600,000 board feet of lumber to rebuild the community. The new village will be named Port Lion in honor of the Lions Club. The village site is about twenty miles removed from the old location.

What has Team I accomplished? Arriving on Afognak, they threw up a tent city. No restaurants or hotels existed on the island and so the tent city provides living, eating, and sleeping quarters. They have almost completed a two-story, wood frame community center building. The men have finished one residence, framed another, and have started the third and fourth houses on foundation pilings.

The men are: Dan Loewen, Fresno, Calif., plumber; Arlo Raid, Denmark, Iowa, general foreman; Edwin Selzer, Greensburg, Kan., carpenter; Leighton H. Mann, Clayton, Ohio, leader; Herman J. Liechty, Archbold, Ohio, carpenter; Roy M. Esh, Belleville, R.D., Pa., electrician; Harry Newfield, Mission City, B. C., plumber; William Dueck, Winnipeg, Man., electrician; Frank Braun, Kitchener, Ont., electrician; and David Snyder, Breslau, Ont., carpenter.

John Garman, MDS Saskatchewan coordinator, will be in charge of the orientation sessions in Seattle and will have the help of Marcus Smucker, pastor of the Portland Mennonite Church, Portland, Ore.

QUESTIONS RAISED BY PACIFIC

Questions about the work of the church came to the surface at the Pacific District Conference in its recent meeting. Some came from the speakers, of course. Jacob T. Friesen, Bluffton, Ohio, and Willard Claassen, Newton, Kan., spoke on the theme "Diligent Teaching." Members of the Education Committee discussed Christian education in the Pacific District Conference. Another panel discussed race relations.

But delegates also added their questions to the meeting at Aberdeen, Idaho. In two discussion sessions a number of questions came to the fore.

What about cooperation with other denominations and Mennonite groups?

What brings about splits in our churches and who should help in such problems?

Should our Conference seek to establish one or so new mission churches each year?

How is our *Messenger* serving us and how can it better help to do so?

How can we inspire more lay work in meeting the needs of race problems and poverty?

Why has our Conference not grown as fast here on the West Coast as some of our sister denominations?

Why are we afraid to witness or speak for our faith?

Are our schools asking our young people to throw over things which the church has taught them?

What about baptism? When should it come? Have we been baptizing too early or expecting too little of candidates for baptism?

Why don't more of our churches give better support to our Conference schools, publications, and programs? Is it because of leaders who don't desire to support the Mennonite Church or the Conference?

Why did our General Conference lose over 600 members last year?

Reports of the work carried on in the past year were given by all committees and representatives. A special report was brought by Cyrus Lomatewma and Ethel Jenkins, two representatives from the churches in Moencopi and Oraibi, Ariz. All executive officers were re-elected: president, Lyman Hofstetter, Pico Rivera, Calif.; vice president, Roland Goering, Reedley, Calif.; secretary, Earl Eymann, Reedley, Calif. Robert Franz, Ritzville, Wash.; George Kopper, Monroe, Wash., and Allan Tschiegg, Salem, Ore., were elected to the Program Committee. Albert Epp, Downey, Calif., was elected to the Missions Committee; also Harry Howard, Barlow, Ore., to the Christian Service Committee; and Howard Jones as a trustee.

The budget for 1964-65 is $13,701. Place of meeting for the next meeting will be Monroe, Wash.

STUDENTS LIVE IN 78 CLUSTERS WINNIPEG, SASKATOON TOP LIST

Reports from General Conference pastors to the Student Services office of the Conference show that there are groups of Mennonite students in seventy-eight non-Mennonite college and university communities in the United States and Canada.

The largest concentration of Mennonite students attending non-Mennonite schools of higher education is in Winnipeg, Man., with a reported 283. The Saskatoon, Sask., area is next, with 151; Vancouver, B. C., has 132, and Omaha, Neb., 102.

In both the Minneapolis-St. Paul, Minn., area and in Philadelphia, Pa., eighty-four Mennonite students are reported attending non-Mennonite institutions. The Kitchener-Waterloo community in Ontario has seventy-eight; Manhattan, Kan., seventy-seven; Fresno, Calif., seventy-two; Hutchinson, Kan., seventy, and Wichita, Kan., sixty-nine. Fifty-two Mennonite students attend non-Mennonite colleges and universities in the Chicago-Evanston, Ill., area; fifty-one in Lancaster, Pa.; fifty in Columbus, Ohio; forty-seven in both Edmonton, Alberta, and Toronto, Ont.; forty-five in Iowa City, Iowa; forty-four in both Los Angeles and suburbs, Calif., and in Reedley, Calif.; forty-one in Newport News, Va.; and forty in Lawrence, Kan.

Caronport, Sask., and Kansas City, Kansas-Missouri, each have thirty-nine Mennonite students reported; London, Ont., and Weatherford, Okla., each thirty-six; Millersville, Pa., thirty-five; Windsor, Ont., and Denver, Colo., each thirty-four; Lincoln, Neb., thirty-three; Bloomington, Ind., and Emporia, Kan., each thirty-two; Fort Wayne, Ind., thirty-one; and McPherson, Kan., thirty.

Forty-seven smaller concentrations of Mennonite students in non-Mennonite college and university communities exist, ranging from twenty-seven to nine students, according to pastoral reports. Many of the preceding figures may be larger than present information indicates.

The same survey of student concentration shows that 357 Mennonite students are attending non-Mennonite schools of higher education in Kansas, 283 in Manitoba, 263 in Ontario, 249 in Pennsylvania, 202 in California, 200 in Saskatchewan, 147 in Nebraska, 134 in Indiana, 132 in British Columbia, 118 in Illinois, ninety-eight in Minnesota, seventy-eight in Ohio, seventy-four in Alberta, seventy-two in Oklahoma, sixty-eight in Virginia, sixty in Iowa, forty-eight in Oregon, forty-five in Colorado, and forty-four in Michigan. Other states or provinces have fewer than twenty Mennonite students attending non-Mennonite schools.

Altogether the General Conference Mennonite Church has 1,240 undergraduate students and 189 graduate students in non-Mennonite schools, a total of 1,467 reported students. The Mennonite Brethren lists 760 undergraduate students and 189 graduate students in non-Mennonite schools, a total of 949. The (Old) Mennonite Church has 878 undergraduates and 342 graduates plus 114 students with unknown classification, in non-Mennonite schools, totaling 1,334. All three Mennonite denominations together have 3,750 students in non-Mennonite schools, 2,878 of these undergraduate and 758 graduate, with 114 unclassified. This total represents about 800 more students in non-Mennonite schools this school year (1963-64) than were reported for the school year of 1962-63.

FAITH AND LIFE RADIO PROGRAM

For the past several years Walter Klaassen has given the Sunday school lesson study on the Saturday edition of the Faith and Life broadcast. Faith and Life is the General Conference radio program. Klaassen was professor of Bible at Bethel College, North Newton, Kan. His last study was given June 27 prior to his move to Waterloo, Ont., where he will join the faculty of the Conrad Grebel College. James Waltner, pastor of Tabor Church, Newton, Kan., will assume responsibility of the Saturday broadcasts the first of July.

Faith and Life's Saturday Sunday school lesson broadcasts will be rebroadcast in Gulfport, Miss., during the months of July and August. This practice was begun last year at the request of Mennonite workers there.

CATHOLICS JOIN TULSA COUNCIL

An ecumenical "first" was achieved in April when the Roman Catholic Church of the Madalene in Tulsa, Okla., joined the Council of Churches of Greater Tulsa. Announcing the action, Jack Batten and Orra G. Compton, Council president and executive director respectively, were joined by James McNamee, priest of the Church of the Madalene. He explained that his church had worked with the Tulsa Council for several years and "admired its stand on community improvement and civil justice."

Compton noted that 143 of Tulsa's Protestant churches and one of its two Orthodox churches are council members and that the Council "is always open to membership to any church which acknowledges Jesus Christ as Divine Lord and Savior."

The event was hailed by officials of the National Council of Churches, including R. H. Edwin Espy, general secretary, and J. Quinter Miller, assistant general secretary for field operations.

Calling it "further indication of the remarkable growth in the ecumenical spirit taking place in the churches in this country and the rest of the world," Epsy declared: "The National Council rejoices when Christian brethren who have been divided are brought closer together in cooperation and understanding." State and local councils of churches do not hold membership in the National Council of Churches but maintain fraternal relations with it.

Roman Catholic Bishop Victor Reed of Oklahoma City, whose diocese includes the Madalene parish, called the move to join the Tulsa Council "a first in the Christian unity movement."

MCC—CANADA MOVES ON TIME

The Mennonite Central Committee—Canada, an inter-Mennonite relief, peace, and service agency which was begun in December, 1963, is assuming its responsibilities on schedule. The new group based in Winnipeg combines the work of a number of Canadian agencies.

The Canadian Mennonite Relief and Immigration Council transferred its work to the new organization on June 1. The Mennonite Disaster Service organization of Canada and the Historic Peace Church Council of Canada turned their functions over earlier. The Nonresistant Relief Organization, Canadian Mennonite Relief Committee, and the Conference of Historic Peace Churches of Ontario are expected to complete the transfer of their activities sometime before November 30.

The chairman and executive secretary of MCC—Canada, David P.

Neufeld and J. M. Klassen, have met with a number of groups during the past few months to explain the new organization. They have received counsel on how best to achieve the objectives which MCC —Canada has set for itself.

Some questions still need further study and discussion. How will Canadian churches be represented on the MCC of North America, which has its office at Akron, Pa?

How will material aid programs formerly administered by separate organizations be coordinated? Some relief committees, for example, bought yard goods and gave them, without charge, to their women's organizations to sew. Others asked the women's groups to pay for what they used. This dual arrangement has been confusing, especially in communities where two relief committees were represented. A common policy, acceptable to the various groups, will have to be worked out now that there is only one organization.

Problems of this nature were expected, of course. Good progress is being made in their solution.

The idea of a united Mennonite relief and service organization seems to be catching the imagination of the Mennonites across Canada. J. M. Klassen, the executive ecretary, reported recently that many checks coming to the Canadian Mennonite Relief and Immigraion Council office in Winnipeg were made out to MCC—Canada even before this work had been turned over to the new office.

The birth of MCC—Canada occurred on Dec. 12-14, 1963, at a meeting in Winnipeg. It was attended by twenty-six delegates and eight observers from nine Mennonite conerences and nine Canadian and provincial inter-Mennonite commitees. The meeting, after approving the formation of MCC—Canada, decided that there should be a oneear period during which the tranition from the existing committees o the new organization should ccur. A budget of $13,750 was dopted for the first year.

KINGS VIEW HOSPITAL EXPANDED

The $400,000 expansion program at Kings View Hospital, Reedley, Calif., nanced with Hill-Burton and state rants, will be completed in July.

The bed capacity is being increased to fifty-five with the addition of fifteen private rooms. The construction project includes some remodeling for a recovery room, recreation area, and a laundry room.

A large new multi-purpose building contains a kitchen and dining room for 100 patients and staff, a group therapy room which can be used for various meetings, and equipment for various forms of patient activities and entertainment.

A business office, library, staff-conference room, and four therapy offices in a new wing attached to the present clinic building will provide additional space for administrative and professional facilities.

In an effort to concentrate the treatment program on the hospital premises, a double court and a swimming pool are being constructed. Presently, these activities are offered off hospital grounds.

Dedication services and open house will be held at Kings View Hospital on August 9.

CHRISTIAN EDUCATION IN 1963

Annual reports from the 354 congregations (147 in Canada and 207 in the United States) of the General Conference Mennonite Church show that in 1963, 220 congregations had a library; 68 had a teacher training program and 34 participated in a community teacher training program; 179 subscribed to *Junior Messenger* and 22 to *Kinderbote,* both papers for children in the fourth, fifth, and sixth grades; 105 subscribed to *Our Family Worships,* the family devotional magazine; 220 provided *Builder,* the teacher's magazine, to Sunday school teachers; 17 used Boy's League materials; and 204 subscribed to *The Mennonite* (no church figure available for *Der Bote,* which has 5,552 Canadian subscribers).

MONKS MEET WITH REVIVALISTS

Pastors and members of Pentecostal churches, the Plymouth Brethren, the Salvation Army, and others gathered for prayer in a Protestant monastery. The scene was the Brotherhood of Taize in France. Organized in 1939 by a Reformed theological student, the group of fifty monks is dedicated to reconciliation. (See *The Mennonite,* Apr. 21.) It has made special contributions to reconciliation between separated Christians. The community has been active in an unofficial way in the Vatican Council.

Attention was given to Protestant relations in a retreat during the week of April 27. Twenty-five pastors and members of revivalist Protestant bodies gathered to pray and study at Taize. The theme of the meeting was taken from 1 John 3:14: "To love one's brother, to pass from death until life."

Following is a report of the meeting from Brother Laurent, a member of the Taize Community.

"The shape of the meeting was the shape of a retreat in common: so, the emphasis was upon prayer, meditation and sharing, while living some days of Christian 'life together.'

"Each day received its structure from participation in the liturgical life of our Community: at 7 a.m., at noon, and at 7 p.m., the participants at the meeting joined the Community in its worship, celebrated in the Church of the Reconciliation, where every year thousands of people of all conditions of life, from all parts of the world and belonging to very different Christian denominations, come to join our Community in its prayer for reconciliation and unity.

"After an introduction which concentrated upon a Bible passage, the mornings were spent in private meditation of Holy Scripture.

"In the afternoons introductions were given to the themes 'Jesus the Lord,' 'Jesus, the Saviour' and 'Jesus, our hope.' These introductions were followed by a period of general discussion, or rather: exchange of thoughts, witness, searching together.

"The evenings were spent informally, at the fireside, and gave occasion for putting, and trying to answer, questions of the most various kinds. At the end of each day the participants had a prayer meeting together.

"On leaving, the participants stated: after four days spent together in prayer and in listening to the Word of God, we leave each other longing for revival. We believe that revival is God's will for His believers, in view of an always more faithful and more brotherly witness in the world. For God 'will have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4)."

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

July 3-7 — Canadian Conference, Rosthern, Sask.

Oct. 16-20—Western District

Canadian

July 18, 19—Youth Retreat and Songfest, Carrot River (Sask.) Church, Eugene Gerbrandt, speaker.

Central

July 19 — Fiftieth Anniversary services of Gospel Church, Peoria, Ill.

Northern

July 5—Dedication of new educational facilities, Bethesda Church, Henderson, Neb.

July 19-26—Mt. Lake Community Services. Charles Hostetter speaker.

HELP WANTED

An editorial assistant and youth editor is needed for *The Mennonite* beginning in August. Duties include editing youth department, styling, proofreading, newswriting, layout, and supervision of schedule. Apply in writing to Editor, *The Mennonite,* 722 Main St., Newton, Kan.

WORKERS

Roy and Lorraine Bauman, Elmira, Ont., will serve MCC (Canada) at the clothing depot in Yarrow, B. C. Previously they served in the MCC material aid program in Korea.

Sharon Doerksen and Velma Enns, Bethel Church, Inman, Kan., served as Bible school teachers at the Union Rescue Mission, Wichita, Kan.

Peter and Marjorie Ediger have accepted the call of the Woodlawn Church to serve as interim pastor while Delton Franz is on a leave of absence. Ediger will also continue marginal time ministry as field secretary for the Committee on City Churches.

Delton and Marian Franz have been granted a year's leave of absence from Woodlawn Church, Chicago, Ill., for study in New York.

Kathleen Froese, Winnipeg, Man., has been appointed as secretary at MCC (Canada) headquarters in Winnipeg, Man. She formerly served as secretary at Monarch Machinery Co. Ltd., MCC headquarters in Akron, and the Mennonite Biblical Seminary.

Joseph Steiner, Oak Grove Church, Smithville, Ohio, began work at the Brook Lane Farm Hospital, Hagerstown, Md., on May 25 as psychiatric social worker. A graduate of Bluffton College, Bluffton, Ohio, Steiner received his Master's Degree in Social Work in May from the Michigan School of Social Work in Ann Arbor.

Julia Schütz, Grace Church, Pandora, Ohio, will spend two months in El Salvador in voluntary service.

MINISTERS

Alvin Kleinsasser, Jennings, La., has accepted the call to serve as pastor of First Church, Mountain Lake, Minn.

Melvin Norquist, Gospel Church, Peoria, Ill., was ordained on July 12.

Floyd Quenzer has resigned as pastor of Spring Valley Church, Newport, Wash. He will continue his studies at Bethel College.

MARRIAGES

Miriam Aranda and *Enrique Garnica,* Grace Church, Collegeville, Pa., on Mar. 21.

Howard Ray Arrowsmith, Bentley, Kan., and *Carolyn Kay Lambert,* Calvary Church, Liberal, Kan., on June 6.

Carolyn Burkholder, Grace Church, Pandora, Ohio, and *Robert Wolfe,* Methodist Church, Columbus Grove, Ohio, on May 30.

Linda Dials to *Richard Bixler,* both of Salem Church, Kidron, Ohio.

Susan Ann McElwain and *Mark L. Weidner,* both of First Church, Allentown, Pa., on May 31.

Charles E. Halsey Jr., and *Muriel L. Hurst,* both of Pine Grove Church, Bowmansville, Pa., May 16.

Richard J. Krehbiel, First Church, Moundridge, Kan., to *Deanna Carol Beem,* First Congregatonal Church, Naper, Neb., on Apr. 4.

Kenneth Wedel, First Church, Moundridge, Kan., and *Carol Harmony,* Miami, Fla., on May 15.

Carol Zerger and *Douglas Jenner,* Arvada (Colo.) Church, on May 16.

Patricia Jaberg, First Church, Sugarcreek, Ohio, and *Joseph Delejs,* Cleveland, Ohio, on May 2.

Ronald Pauls, Bethel Church, Inman, Kan., and *Evelyn Kay Friesen,* Bethesda Church, Henderson, Neb., on May 31.

Jeanette Marie Stucky, First Church, Pretty Prairie, Kan., to *Benjamin J. Stucky,* Eden Church, Moundridge, Kan., on May 28.

BAPTISMS

Arvada (Colo.) Church, on May 17: Stanley Guhr, Robert Nikkel, Beth Pankratz.

Beatrice (Neb.) Church, on May 31: Alan Claassen, Barbara Claassen, Janet Claassen, Donald Epp, Jr., Carol Schmidt, Sue Wiebe.

Altona (Man.) Church, on May 31: Patricia Ann Berg, Ken Braun, Aldon Peter Bueckert, William Kehler, Diana Jean Loeppky, Nora Penner, Reinhardt Schwartz.

Bethel Church, Aldergrove, B. C., on May 17: Edgar Thiessen, Rudolf Hoffmann, Dennis Hooge, Jake Fehr, Shirley Braun, Anna Bergen, Anniemarie Braun, Linda Hoge, Meta Guggenheimer, Elena Dueck.

Faith Church, Leamington, Ont., on May 17: Ernest Walter Tiessen, Robert Charles Epp, John Richard Enns, David John Enns.

Medford (Okla.) Church, on May 24: Dwight Koehn, Rodney Koehn, Merle Krause, Verlyn Neufeld.

Roy and Lorraine Bauman, Kathleen Froese, Joseph Steiner (Workers).

Men Striving to Overcome Racial Prejudice

One thousand men and boys of the Western District met at Camp Mennoscah on April 25 and 26 for their twelfth annual weekend retreat. The theme of this year's program concerned racial prejudice.

The program opened Saturday evening with an illustrated report of disaster work in Skopje, Yugoslavia, by Curt Regehr. Regehr, a carpenter of Inman, Kan., spent three months doing reconstruction work following an earthquake.

On Sunday morning the program was in charge of Willard Unruh, president of the Western District Mennonite Men. After a brief worship service, Unruh presented a group of men who served on a panel discussion. They were Elmer Ediger, hospital administrator in Newton, chairman; Raymond Regier, a farmer from Moundridge; Wesley Bartel, a teacher in Wichita; and Ernie Rhodes, a car salesman of Newton.

Ediger defined prejudice as judgment without facts or with only partial facts available. Prejudices are common between towns, churches, denominations, schools, colleges, nations, and races. To be genuinely Christian, one must guard against prejudice in all areas of life.

Bartel suggested that one of the greatest wrongs that is rendered to the Negroes and other minorities is to expect lower standards or less excellence from them than is expected from whites or majority groups. This attitude of expecting or accepting less excellence by Negro students in schools leads to inadequate preparation and inferior feelings and standards.

Regier suggested that generally Negroes find it very difficult to enter professional vocations. Children are largely excluded from competitive contests such as music, forensics, and even sports, although they are accepted more in sports than in other areas. He suggested that an atmosphere of equal opportunity should be created in which Negroes would feel free to participate in competitive areas without exerting overwhelming efforts.

Rhodes, who grew up in Virginia, suggested that the key to achievement of greater opportunity is self-confidence and exertion of extra effort to accomplish. He spoke as a Negro who has gained many advantages under difficulties by sheer determination and self-assertion.

One feature of both the morning and afternoon sessions was a discussion of "What the Bible Says." Anton Richert, a teacher of Wichita, spoke in the morning and Paul Zerger, a teacher of McPherson, spoke in the afternoon. They pointed to a number of Scripture passages that are sometimes used to justify racial servitude. They indicated that a close examination of the passages involved reveal such conclusions were unwarranted. Richert declared that he has been disturbed on occasion when two church leaders of different denominations from different areas of the nation used the same Scripture passage, one to justify segregation and the other to condemn it.

The afternoon program was concerned primarily with suggestions for action in helping racial relations. This session was in charge of Marlin Kim, a ministerial student from Bethel College. In presenting what church men can do to improve race relations, four speakers gave suggestions for local action.

William Juhnke, of the Bethel College staff, spoke on the value of holding interracial workshops. These workshops are to be designed to pinpoint the problems and to discuss what men can do to help solve them.

Harold Thieszen from Buhler, Kan., read a letter written by Loris Habeggar of Elkhart, Ind., in which he described a successful experiment in hiring a qualified Negro teacher in the all-white community of Wayland, Iowa. This was done several years ago while Habeggar was serving the Wayland Church as pastor. Mennonite Men who serve on school boards could use their influence in bringing about such a program in their local community.

The third area in which Christian men could work to help solve the racial crisis is to invite colored people to live in their neighborhoods. This topic was discussed by Elmer Buhler, another teacher of Wichita. He spoke as one who has experienced living in an integrated section of that city. He suggested that the important thing in helping to overcome racial conflict is not to outline a rigid course of action to be followed in all cases, but rather to cultivate a proper Christian attitude toward people involved.

Merril Raber, Newton, spoke on the topic of extending employment opportunities to people of other races. He indicated that in the United States a much higher percentage of Negroes are unemployed than whites, and also that almost three times as many whites, percentagewise, are employed in professions than Negro. This fact is due largely to racial discrimination.

In summing up the impact of the retreat program there is little doubt that everyone present now has a more realistic picture of the racial revolution. Many suggestions and plans were brought to light that dedicated Christian men could follow to help alleviate the racial crisis.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

LETTERS

FULLY INSPIRED

Dear Editor: In the May 19 issue of *The Mennonite* under "Bible for the Educated" the writer, H. A. Friesen, finds it difficult to harmonize the account in Mark 15:32b with the account in Luke 23. Is the difficulty real or just apparent?

I believe we agree that the "penitent" thief was not penitent when he arrived at Golgotha and so he joined the others in taunting the Lord. As the hours wore on, however, may not what he heard and saw of Christ have brought about conviction of sin so that he sought salvation?

And as far as inspiration on the whole is concerned: could not the same Holy Spirit that kept Paul from going into Asia and from going into Bythinia (Acts 16) calling him to Macedonia, could not the same Spirit lead him just as definitely in writing the epistles to choose the words the Lord would have him use? Before the Law a statement is considered true unless it has been proven to be false. The Bible claims to be fully inspired. Shouldn't we leave it at that?

A cause of grave concern, I believe, are articles in various magazines dealing with the relationship between young men and young women. And this also applies to the story in the May 19 issue of *The Mennonite.* Much is made of the beautiful relationship between the sexes. And it is beautiful if kept under God's control. But too often warnings like Matt. 5:28; 1 Cor. 6:18; 2 Tim. 2:22 are completely ignored. *Alfred Wiebe,* 42145 *Rd.* 124, *Orosi, Calif.*

DANGEROUS CANDIDATE

Dear Editor (and readers): If Goldwater is nominated, will we vote for him in order to support the party of Lincoln? Lincoln was for union, but Goldwater seems to favor a sort of confederacy. Lincoln increased racial justice, but Goldwater thinks a state has more right than an individual in a minority. Are Mississippi persecutions so much better than German persecutions before the war?

What about Christian principles in international affairs? Goldwater would use military aid but cut out economic aid to others. He supports pretty much of a "Fortress America," go-it-alone, drop-the-bomb policy. Isn't he the most dangerous candidate we have known in a long time? I know arguments don't often influence our ideas, but I pray we won't vote *only* for reducing federal expenses, while wearing blinders for the really crushing needs of our times. *Ronald Rich, R.R. 2, Washington, Ill.*

WOOL OVER OUR EYES

Dear Editor: When I read "Russians Visit Mennonite America" (June 16) I had to shudder. When you look into some of those faces you can see they are not true what are these things we read. Matthew 7:15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

I have read that Russian high officials saw they could not get into United States so all at once it dawned on them we'll send spies through the church and pull the wool over our eyes. Wolves in sheep clothing.

One of them could not even speak American. How could he say he was a Christian? Yes, he said: "I've been here only eight days but I've already packed away a month of impressions."

Oh, how blind can we be?

And civil rights bill. About one-third people know what it is all about. It's time we wake up. *Mrs. Pete O. Friesen, Aurora, Neb.*

LEARN FROM THE RUSSIANS

To the Editor: Willard Claassen's editorial (June 9) on our evangelistic results is discouraging. We should do better than we have done.

But not all the material in *The Mennonite* is so discouraging. From Larry Kehler's article "How the Baptists Came to Russia" in the May 19 issue we learn that Ivan Prokhanov's group "was a dynamic movement. It's membership jumped from 8,500 to 250,000 between 1914 and 1923. . . . Under the Bolsheviks they had more freedom to carry on their evangelistic work than under the Czar. Between 1914 and 1923 the number of Baptists increased from 100,000 to one million."

The next time the Mennonite Central Committee sends a delegation to Russia, maybe the delegation can be commissioned to find out just what it is that the Russian Baptists have done in evangelism that we have not done. Maybe the delegation will find that while we in North America have been inclined to congratulate ourselves on our glorious religious freedom and point with pride at our many accomplishments, the Russian Baptists are more inclined to affirm their absolute dependence on the Holy Spirit for guidance and strength.

Is it possible that the Holy Spirit has been working among us in ways that are not as yet apparent in statistical analyses? Maybe we are too fascinated by our desire to publish favorable statistics. *Harold Peters, Route 1, Newton, Kan.*

PERHAPS IT'S BEST TO WAIT

The following comes from Joseph Smucker, 417 Kensington, East Lansing, Mich., in response to a letter published June 2.

Perhaps it's best to wait.
To issue the "message of grace"
To Jack Ruby.

Yes, wait until the issue is clear.
Wait until he's behind bars
So the good guys can be
Separated from the bad.

Perhaps it's best to wait.
Wait until he's removed
From his strip-joint—
Stomping, twisting, turning;
Stale beer smell, cigarette smoke;
Lewd sneers, bored apathy.

Perhaps it's best to wait.
Give him the "message of grace" in
there?
It's not appropriate.
Invite him to church perhaps;
To our home.
He won't come?
But we can't talk to him in there.
It's not the proper place.

Wait. Wait until he's made safe
And antiseptic for us.
Wait until his crime is really
heineous.
Wait, wait . . .
Then, with dramatic clarity
And considered judgment—
"The Message of Grace."

I WENT TO JAIL

Eli Hochstedler

In September, 1963 Eli Hochstedler transferred from Goshen (Indiana) College to Tougaloo College in Mississippi. Although its students are mainly Negro, Tougaloo is the only integrated school in Mississippi.

Hochstedler had several objectives in mind when he transferred. One of these objectives was to see what he, "as a Christian pacifist, could do to contribute to the movement for human rights for Negroes in the U.S." He became involved in a number of civil rights activities. Here is his account of his experience when he was arrested while attempting to desegregate the Jackson Municipal Coliseum.

A FRIEND OF mine and I were arrested for trying to use our tickets to the Holiday Ice Show, Thursday evening, April 16, 1964. We were arrested because Marion Gillon, a Negro, and I, Eli Hochstedler, white, wanted to sit together at the city-owned coliseum. We had tickets for seats one and two in the same row. We were hauled away to the city jail in a paddy wagon. During the questioning, my interrogator observed that probably neither one of us would change his beliefs, and that after all we each had the right to our own beliefs. (The only difference was that I had been arrested for exercising my right.)

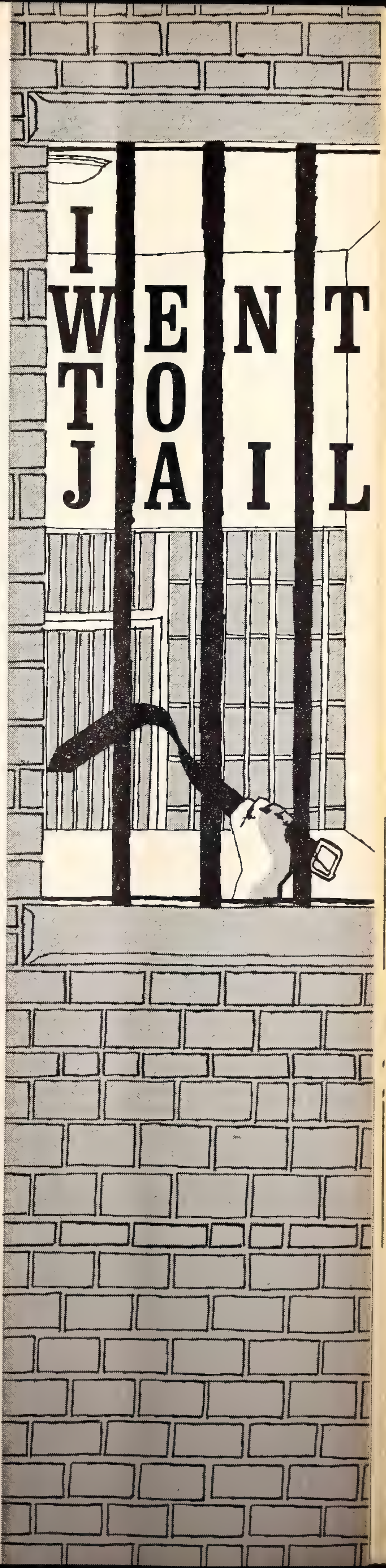
On the following day we were photographed and fingerprinted for the criminal files. In the afternoon we were each fined $500.00 and sentenced to six months in jail on a charge of Breach of the Peace. We were cuff linked together and marched to the Hinds County jail.

Before putting me into the white cell area, the jailor ordered me to button up my collar. I later learned that the jailor had beforehand told the prisoners who I was, the nature of my "crime," and that I would be identified by a buttoned collar. There were six common cells with eight bunks in each. All these cells and a large bull pen were opened during the day from 6:00 a.m. to about 10:00 p.m. I was directed to a bunk in the cell farthest from the entry into the cell area. When I started over to where the other prisoners were watching television in the bull pen, one of the prisoners told me "You had better get into your bunk if you know what is good for you."

Around 9:30 p.m. about a dozen prisoners came into my cell where I was trying to get to sleep. One of them said they wanted to talk to me. They insisted that I get out of my bunk to talk. They asked a lot of questions about my reasons for coming to Mississippi and attending Tougaloo College. I tried to explain that I came as a transfer student paying my own way, that I had *not* come to stir up trouble, but to get a more accurate picture of the South, to meet new friends, and to broaden my education by living and studying in a different environment. I sensed they were not too friendly, so I tried to reason with them. I tried to explain that I was a young student, and I did not claim to know all the answers. I told them that if they could give me some good reasons for not doing what I had done, I would be willing to listen and learn. But all they said was that "We are going to have to show you and any other outsiders coming down to stir up trouble, what is going to happen to them."

The spokesman for the group then told me to stand up and meet the first one who was going to work on me. He pointed to a huge man called "Tiny." As I stood up Tiny hit me near my left eye and knocked me flat on the floor. Just as I stood up he hit me and again knocked me down. After two or three blows I landed in a lower bunk bleeding from my face and nose. When they saw I was bleeding freely one said "That should be enough for right now." I crawled back into my bunk. Someone then suggested taking my mattress away. Tiny ordered me to roll up my mattress and to place it on an adjoining bunk. I then lay down on the steel plate of the bunk.

After a few minutes the prisoner who had introduced me to Tiny came over to me with a leather belt about an inch wide and three feet long. He announced that he would be the next to work on me. After lying on the steel about ten minutes, I was ordered to come down off my bunk. I hesitated but the prisoners threatened to kill me if I didn't follow orders. So I did as told. A prisoner then told me to lean over with my head down on the lower bunk. I was wearing only



my underwear shirt and shorts. He then started lashing me with the belt. After eight licks he ordered me to lower my shorts, after which he continued the whipping. During this time I repeated, "Father forgive them, because they really do not know what they're doing" and "Lord help me to take it and forgive."

The prisoners jeered and made remarks like, "The Lord won't help you here." After sixteen to eighteen lashes I felt I couldn't take it any longer, so I screamed. (Incidentally, the television in the bull pen had been turned up very loud.) As I yelled, I stood up. Something (I think it was Tiny's fist) then hit me near the right jaw and sprawled me out on the bottom bunk. They thought I had been knocked out. If I was out I don't remember it, but I did remain completely limp and quiet for several minutes. Tiny then came over and asked, "Hasn't he come to yet?" He then shook my shoulder and told me to get back into the bunk. Staggering and starry-eyed, I managed to crawl back into the bunk. They then shoved my mattress back under me and threw the covers on top of me. A prisoner called the "cage boss" suggested that I had had enough for one night.

About 10:30 on this night the cells were locked up. On most of the other nights I was there, the doors were locked before 10:00. The jailor locks up by remote control. During the beating he was nowhere near. I'm sure he knew what was going on.

The next day my left eye was nearly swollen shut. My right jaw had swollen so much so that I could scarcely open my mouth wide enough to eat. I also had difficulty in sitting down. In the morning the jailor asked me what had happened to me the night before. Because all the prisoners were nearby I didn't want to say. I told him I had run into something. He chuckled and asked me what I ran into. One of the other prisoners said I had slipped and fallen in the shower. The jailor again asked me what really had happened. I told him, "I'd rather not say." He at no time offered any medical assistance.

At breakfast Saturday morning I gave most of my food away, giving my coffee to Tiny. Later on in the day Tiny and a few others talked with me. Tiny told me that he just couldn't figure me out. He said he had a soft heart and didn't want to see me get hurt but that what I had gotten last night was only a taste of what some of the guys had planned for tonight. I had expected to be released from jail on Saturday on an appeal bond. But for some reason or other the money never came. When I realized I would not be getting out of jail Saturday, because of fear and deep depression, I made a statement with the pretense that I was changing my beliefs on civil rights. From then on I received no more attacks.

On Sunday, several people came to visit me, but the jailor would not let them in to see me although the other prisoners had visitors. Books and messages were brought to the jail but I received none of them except one telegram, until the two of us were released on $500 appeal bonds on Tuesday morning. On Sunday morning, the jailor told Marion, "You won't be seeing your buddy anymore. We killed that . . . . We'll get you tonight." The jailor threatened to throw him over into the white section of the jail. Marion did not find out I was still alive until our release on Tuesday morning.

On Monday evening Peter Stoner, a civil rights worker arrested in January during the picketing at Hattiesburg, was put into the Hinds County jail. I did not know Pete, but before he came in the jailor told some of the prisoners he was coming. I didn't hear the exact conversation, but I did hear the term "nigger-lover." I didn't get to talk with Pete because Tiny had decided to keep us two apart. I did not see the beating of Pete but I was in a nearby cell and could easily hear what was going on. Pete was pulled out of his bunk and beaten by two or three prisoners. I heard the beating last for about three minutes. A little later he was whipped. Again the cells were not locked up until over a half hour later than usual. Pete was released the following morning for trial.

I was in jail over four days, and eventually some prisoners would play checkers with me and talk. While Pete was being beaten one of the prisoners told me, "I don't like niggers, but I can see that beating up people is wrong."

Why can't responsible white people of Mississippi see that this beating people is wrong? What are you going to do about it?

To Smoke or Not to Smoke

William Krutza

All is not pleasure from every pack. True—the mild narcotic effects of nicotine do relax the nerves. True—you are joining the majority of American adults that smoke. But that's only one side of the story—the side the tobacco industry promotes. It's the story portrayed by beautiful women, handsome men—people in enjoyable situations. But it's only one side of the story. Who wouldn't want you to smoke if it added cash to his pocket? Let's look at the other side.

Before you take your first drag—even through a pure white filter—consider some recent statistics.

A British survey revealed that the life-time craving for nicotine is many times developed with the first year of smoking. In America, this habit is often set between the ages of eighteen and twenty.

What's all the talk about smoking and lung cancer? The tobacco industry has tried to confuse the issues. They always bring in all the other possible causative factors. They cry, "What about air pollution?" Their research organizations have contributed much helpful evidence relating air pollution to cancer. This industry has contributed millions of dollars toward cancer research. The primary reason is not to solve the problem, but to protect its product.

Filters do help—but not enough! No present filter takes out all the harmful tars and nicotine. And until they do, you'd better think twice before you become a smoking narcotic.

Twenty-eight medical studies conducted in eight countries reveal the following smoking - cancer facts: lung cancer occurs in 12.8 per 100,000 people who are non smokers, 229.2 among a pack-a-day smokers, 264,2 among two-pack smokers. Lung cancer is fatal ninety-five percent of the time. The estimate for 1962 is 39,300 deaths. If no one smoked in 1962, the number of deaths from lung cancer would only be 9,825.

Spot checks of high school students show that about forty-eight percent of the seniors smoke. More girls than fellows are smoking. At this rate, more than one million of today's teenagers will die of lung cancer! Will you be one of them? Don't take the chance.

Lung cancer is not the only danger you face. Recent reports reveal that deaths from heart disease are nearly twice as frequent among cigarette smokers as among non-smokers. Ulcer patients are also forbidden to smoke because smoking increases gastric acidity——the prime cause of ulcers. Bronchitis is also more prevalent among smokers.

Smoking affects driving vision. The smoker requires a longer period of time (up to twenty minutes) to adjust to darkness than the non-smoker. During this period, the smoker can be a highway menace.

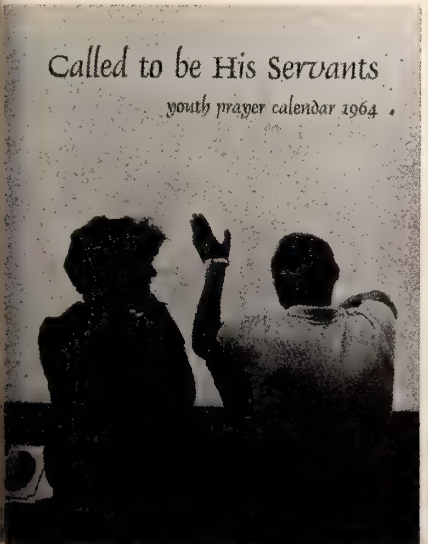
All is not pleasure from every pack. The price you will pay for this pleasure is the low price you must put on good health and long life itself. Social acceptance among smokers is barely worth the price you'll pay in health—or in dollars and cents. The average American smoker puffs 201 packs per year—an investment of more than fifty dollars. Acceptance in society based upon adopting a nicotine habit is a dubious acceptance.

Claim your fullest freedom, power of will, and development of character by seeing that there's more than pleasure in every pack. There's future calamity. Not to smoke helps spell a more healthy life. What is your choice?

Worship the Lord

An introduction to the July readings in the Youth Prayer Calendar.

The Book of Psalms is a collection of one hundred and fifty spiritual songs or poems, many of which were set to music for the Temple worship. "They set forth the attitude of the soul in the presence of God when contemplating past history, present experience, and prophetic hope." Herein the Book of the Psalms is differentiated from every other volume of poetry you have ever read. In every Psalm, whatever the particular tone, the singer is conscious of God.



Says G. Campbell Morgan: "Whatever your mood, and I suppose you have changing moods as well as I do, if you could tell me sincerely, and accurately, I can find you a Psalm that will help express it. Are you glad? I can find you a Psalm that you can sing. Are you sad? Are you mad (I do not mean beside yourself, but angry)? I can find you a Psalm that will suit that occasion." *Hugo Peters*

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*Supplemental reading for the Sunday school lesson of July 5.

COVER
Clean water and sanitation for Nigeria and other parts of the world are a part of the work of UNICEF, the United Nation's Childrens Fund.

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EDITORIAL

by Willard Wiebe

"THIS MAY BE one of God's springtimes, one of his terrible springtimes. Rays of a spring dawn are showing through the night sky. I do not believe that it is late autumn or early winter in human affairs. Springtime can be a time of devastating floods as well as a time for the fragrance of flowers."

These words of John A. Mackay come to us as we think of the mission of the Christian church.

A Time of Devastating Floods. We held our breath as a torrent of violence raced through a part of Congo in January. Somehow we were not surprised. Immediate losses cutting deep into our treasury have not yet been restored. But who can measure the loss when a school has been burned to the ground? Who can weigh and restore the values when records, books, and supplies are gone, and when young students have fled to their tribal homes?

Sometimes we hear of closed doors. One door is closed, or closing, for which all of us should have concern. Billy Graham has said: "Many of us have aimed the wrong way. I know one church which spent $500,000 in a building program in four years. During the same time it spent only $15,000 for foreign missions. Look at the thousand tribes with no missionary and 1,700 languages with nary a single word of Scripture. See the millions upon millions dying without Christ. All around the world those people are crying to us, 'Hurry, hurry, we are perishing without the Gospel! Come and help us!' "

Our own Menno Schrag asks these questions in a recent *Mennonite Weekly Review* editorial: "Are our nice churches, fine schools, and busy printing presses really convicting and challenging the world with the claims of the Gospel? Are we really getting it across to people that they are lost without Christ? Does the non-Christian world see our activity as a witness of our faith, or simply an expression of our culture? Why is it that in spite of such extensive programs (at home) Christianity is becoming more and more a minority religion?"

One of the "devastating floods" in this decade is the flood of affluence in the church. The problem is not that doors have closed in other lands to keep the gospel out. The real problem that we now face is that doors are closing in the church in a prosperous North America to keep the gospel in.

"But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

A Time for the Fragrance of Flowers. It is good to know that beside the storms and floods we have power and life in the spring.

Sometimes the fragrance of flowers is only a fleeting wisp caught in a moment. Here and there a life is touched—and changed eternally. Sometimes it is a fragrance that envelopes and overpowers us. Such a fragrance comes even out of a Congo that bears the marks of recent torrents.

When Levi Keidel brings his emptied bookmobile to stop after returning from a grinding trek into the outlying areas, and when he reports that thousands of dollars of books and Bibles were sold, and that printing presses can't keep up with the demand, then the fragrance of flowers is more than a wisp.

When Kenneth Bauman reports that nearly 300 young men have graduated from Yeotmal Seminary in India and are now serving all over that country, surely this is a fragrance of flowers.

So also does the fragrance reach us from the islands of Japan and Taiwan, as well as Colombia and other areas on our own Western hemisphere. These give evidence of God's springtime.

Let us take heart! In the long months that lie ahead of us there will be a steady flow of humble, sacrificial gifts pouring into the mission effort of our church. Like incense the prayers of our people will rise night and day to the throne of grace. The sun will not set on our workers as they bend their efforts to fulfill Christ's Great Commission. Our hearts are thrilled to know that, "This may be one of God's springtimes, one of his terrible springtimes."

During July and August our magazine will be published every other week. The next issue will be July 14.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 27 JULY 14, 1964

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IS THE CHURCH A GOOD TEACHER ?

The Great Commission commands teaching. It comes high on the list of work the church needs to do. "Go therefore and make disciples . . . baptizing them . . . teaching them to observe all that I have commanded you . . ." is the way Jesus put it (Matt. 18:19,20).

But is the church a good teacher? We addressed this question to sixty-eight Mennonite ministers. We chose them completely at random—every fifth minister from the General Conference's list of ministers. Twenty responded. Below is a sampling of what they said.

Leadership—A Big Need

A teaching program needs teachers. Our ministers weren't always happy with what they found.

James H. Waltner, Tabor Church, Newton, Kan.: Only a minimal amount of the pastor's time is given to the church's specific teaching work. Only a few congregations have been bold enough to search out trained leadership for this area of the church's work. In many congregations the Sunday school continues to function as an organization practically independent of the church.

Omer Nisley, Wayland (Iowa) Church: From what I have observed adults are taking a more active part in the educational processes. The old "teacher" idea (lecturer) is going by the board and in its place is a group searching and exploring of Scripture and God's will.

J. Herbert Fretz, Eighth Street Church, Goshen, Indiana: There is still too much "lecturing" by some eachers. We need more Socratic methods of teaching (probing quesions leading to self-criticism, without overt judgments pronounced).

Nisley: The teachers are more willing to learn new methods. I ave found, by and large, that the eachers in our congregations are ery sincere Christians and take heir responsibility as teachers very eriously. But (and this seems like contradiction) there is still too much "lecturing" being done in our lasses. Too many teachers think bout teaching a lesson instead of hinking of teaching *people* and children. (The exceptions to this *are* encouraging!)

Peter Retzlaff, Friedensfeld Church, Turpin, Oklahoma: The fact that more of our people have received an advanced education makes for a broader basis of communication and definitely assists the local educational program.

Peter Peters, Waldheim, Saskatchewan (formerly pastor of Sweet Home [Ore.] Church): There does appear to be more emphasis upon the importance of teacher training in our Sunday schools than in years past. This is good.

Walter Gering, Hively Avenue Church, Elkhart, Indiana: We find a problem of harnessing well trained Christian leaders. Those who might be making some of the most significant contributions are so often on the sideline. There are too many "marginal time" commitments on part of workers.

Retzlaff: On the local level some outmoded customs need to be substituted for methods that have proven effective in education.

Uneasy Feelings

Evident was a fog of feeling about Christian education. Conflicts without and suspicion within smudge our ideals.

Curt Siemens, First Church, McPherson, Kansas: Our people are still divided into liberals and con-

Christian education provides the opportunity for a continuing experience of Christ.

Christian education is helping the individual answer the fundamental questions of who he is, who other people are, what the world is like, and where we are going.

servatives. I am discouraged with the slowness with which the differences in these two groups is narrowing in these days of enlightenment. Their differences are nourished by schools on the secondary and higher educational level that have a strong religious and evangelistic emphasis, and by public schools on the same levels. Many churches are split according to which of these types of schools various families send their children. Neither seems to understand nor attempts to understand the basic philosophy of each other nor the function which each can serve in our society.

Frank K. Isaac, Steinbach (Man.) Church: Our Conference is giving good, wholesome, Christian leadership in so many phases of Christian education and many congregations are alert to these directives and aids. I believe we are replacing dead formalism (or form) with personal instruction to reach the individual and help him make a definite, clear, and complete surrender to Christ as Savior and Lord.

Waltner: Within the brotherhood there continues to be some mistrust and dissatisfaction of conference leadership, materials, publications and institutions. The discouraging thing is that we are not able (or willing) to face and accept each other as brothers in Christ, and to trust each other.

Retzlaff: There are still some blatant minor chords to be heard. Some closed minds know everything and have nothing more to learn. We see evidence of people seeking to compartmentalize the secular and sacred. This can lead only to hypocrisy, for if our Christian concepts can in no way be related to our secular pursuits we had better divorce ourselves from them.

Frank H. Epp, Altona (Man.) Church: We have a tendency to go for the methods and actions that guarantee immediate results without assessing the possible long-range negative consequences or the boomerang effect of these sure-fire methods.

D. J. Nickel, Taber (Alta.) Church: It is more encouraging to note that there is a feeling which I note in our Conference that shows a spirit of progressing. It would seem we have been satisfied with what we had and that has caused us to lose ground. There is a searching in progress for that which would cause us gain spiritually. There is an awakening and a trend to awaken and a trend to awaken others.

Teaching Materials

Textbooks and other teaching aids have made themselves a part of the teaching ministry. Though secondary, they cause much discussion.

Harold D. Thieszen, Buhler (Kan.) Church: We are not satisfied with other publications so we try in some instances to be different and become amateurish in the things we do. The *Junior Messenger* has improved and so has *The Mennonite*, but let's keep it moving.

Nisley: Congregations are using more and more excellent materials which our Conference puts out. It is being used by teachers who have grown in their faith by its use as well!

Peters: It appears that most congregations are now using graded Sunday school materials. This too is good since God graded humanity.

Donald R. Emmert, Sweet Home, Oregon (formerly minister of Silver Street Church, Goshen, Ind.): It is difficult because of limited funds and personnel to establish materials for the smaller churches whose ages vary so much in the Sunday school classes. An especially difficult age is the student that is just learning to read and must attend with those older or younger.

Gering: These encouragements include the widening use of available materials which are an aid in carrying out the above mentioned purpose. The *Builder, Our Family Worships*, the widely accepted courses for Sunday school and summer vacation Bible schools produced by our Conference as well as other publications dealing with the application of Christian truth to life in our generation—these are an indication of a deepening concern for more effective presentation of the gospel.

Ronald Krehbiel, Deep Run Church, Bedminster, Pennsylvania: One thing I am discouraged about is not having better catechism books.

Irvin V. Schmidt, North Battleford (Sask.) Church: Our Sunday school program and material have made great improvements. The catechism instruction and workbooks have helped greatly to promote doctrinal study. Especially encouraging is the way our Bible schools and colleges are working together to supplement each other. I also appreciate the *Builder* as a pastor's guide in education.

Krehbiel: One thing that I have especially appreciated, though, has been the devotional booklet [*Ou* *Family Worships*] that the Conference has been putting out.

Schmidt: Almost no materia which can compete with Boy Scouts Girl Guides or some other materia on the market today. Some of these are good but usually because o their militaristic emphasis or non

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly excep biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secon class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas**

Mennonite missions material are not what we really need.

Gering: Discouraging is the failure to make use of the wealth of helpful material available in our day. Materials in themselves may not accomplish the purpose, but they are an aid. Yet only too often they are not used.

Waltner: The vitality of Conference publications as *The Mennonite*. Certainly the Every Home Plan is an important step in our Conference's Christian education program.

Emmert: Another is the use of *The Mennonite* as a magazine for a veritable battle ground. We already have magazines such as *Christianity Today* for controversial issues. I feel it should be a reporter that tells what we have and are doing and announcing coming events. The other issues are over the majority of the laity's heads. If this is supposedly the official organ of the church we must look terribly divided to other denominations.

We usually think of classes in classrooms. Let's take a quick look at General Conference classrooms from shore to shore. Are they sufficient for our needs?

Facilities

Nisley: Facilities for teaching properly are still very inadequate. The rooms are small, the books limited, the atmosphere is one of confusion in all too many places. Even in new buildings, Christian education has been slighted by shortsightedness and by poor planning and a poor understanding of what this department of the church is really for!

Gering: The providing of well equipped educational units in many of our churches indicates a growing interest and appreciation for the place of a rounded teaching program within the congregations of our Conference.

What Is Christian Education?

We asked this question first. It is a hard question. Now that we have seen the practice, let's test the theory.

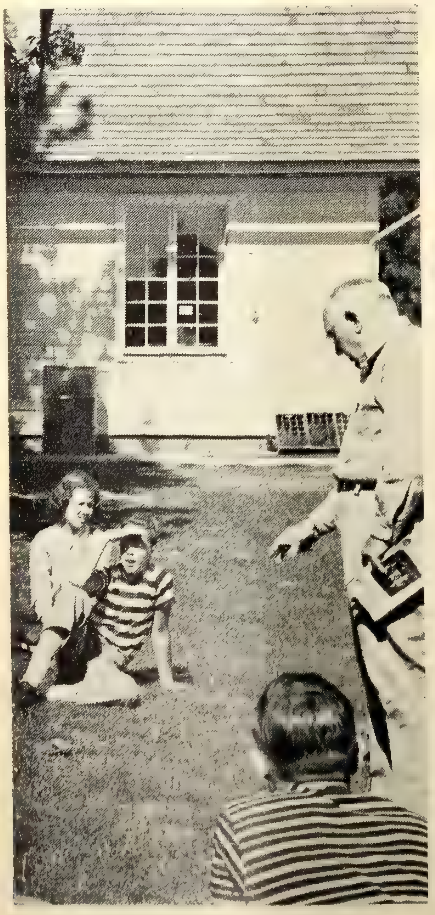
Emmert: The teaching of Christian principles, morals, and biblical facts. It is a molding of an individual's attitudes and beliefs and does not mean that the individual being taught is a Christian but that he has designs of becoming a Christian. It includes the individual's whole disposition and not just one or two aspects.

Lamont Woelk, Hoffnungsau Church, Inman, Kansas: It is the process of teaching and learning through word of mouth, activities, visual aids, and example for evangelism, Christian growth, and effective Christian living.

John P. Suderman, Glendale Church, Lynden, Washington: Christian education is the process of training and developing the knowledge, skill, mind, and character. The purpose of Christian education is that the child taught may believe in Jesus Christ, the Son of God, who redeemed us from sin and its bondage, and that through faith he may become a child of God.

Isaac: Instruction in all phases of church work and conference work and church related work. This instruction includes Bible study directly and other Bible-centered

The teachers are more willing to learn new methods.



studies such as catechism, young people's work, Sunday school, summer Bible school, midweek children's programs, men's organizations, ladies aides, Conference schools and other Bible schools and colleges, etc.

Waltner: The purpose of Christian education is to lead each person into a decision to live as a Christian. Thus it is concerned with making men whole—helping the individual answer the fundamental questions of who he is, who other people are, what the world is like, and where we are going.

Jacob Enns, United Church, Black Creek, British Columbia: Christian education, to me, (although I feel I am not the right person to define Christian education as I am not educated enough) is more than just education acquired in a Bible college, or seminary, but through fellowship with God and God's people, and learn what Jesus says in Matt. 11:29: "Take my yoke upon you, and learn from me, for I am gentle and lowly in heart."

Gering: To lead individuals to faith in Christ as Lord and Savior, and an understanding commitment to His way of life as it relates itself to the relationship of this atomic generation—this may be considered to be the purpose of Christian education.

Thieszen: Christian education gives and provides the opportunity for a continuing experience of Christ and the translation and the integration of this life into everyday life and thought.

Nickel: As secular education primarily equips us for our life here so I would define Christian education which educates us how to live a consistent Christian life. It takes much wisdom to unite our physical living with the spiritual so that the spiritual may be the overruling.

Retzlaff: Christian education attempts to prepare men and women to take their significant place in life; not only to develop high ideals, but also to be able to communicate these to the man in the street.

Arthur D. Dick, formerly pastor of First Church, Edmonton, Alberta: Any effort at helping people to understand and develop a meaningful Christian faith and life whether formal or informal.

Krehbiel: Christian education is helping to make individuals aware of God's purpose and plan for their lives as revealed in the person of Jesus Christ.

Nisley: Christian education is to the church like the farmer is to the farm. His goal is a crop and in working for a crop he may use thousands of methods and skills, draw from great sources of knowledge, experience and discoveries, and try different farming theories. He must plan, prepare the seed bed, plant the seed, see that it is fed, cared for and protected as much as humanly possible, harvest the crop and then dispose of it (selling or feeding it). Yet the farmer never has anything to do with the actual growth process of the crop . . . this is still God's doing. But he continues to try to understand all he can about it and to help it along *in every possible way*. To me, Christian education is just like this, only our goal is faith. Faith is still something possible only between an individual and God, but we can do *everything possible* to help that relationship become established and to grow and produce.

Thieszen: Christian education is an extension of the home which is the primary institution in our society and seeks to build on that foundation. If the home has failed, Christian education should seek to build the home and encourage its building of Christian foundations.

Otto Dirks, First Church, Lima, Ohio: There is a dangerous separation of the evangelistic, by faith alone, supernaturalistic orientation and the teaching, by service and work primarily, humanistic orientation. Our schools and more traditional, larger congregations are in danger of emphasizing morality, service, and culture at the expense of evangelism, while some of our more "fundamentalistically" oriented brethren and churches tend to promote a gospel without implication for morality, service, or intellectual and cultural developments in our age. This is most unfortunate. The two belong together.

Nisley: Christian education is now more closely tied with the total work of the church. Once it seemed that we had a Sunday school and a church as separate entities, but with a new understanding of the total work of the church and a resultant organization to tie the two together, this separation is being healed.

TAKE ME TO YOUR LEADER

Watch out for two pitfalls in your relations with Christian leaders.

A. W. Tozer

VE HAVE, AND WILL always have, piritual leaders. Even the most lemocratic-minded Christian is being influenced, and so led to some legree, by some other Christian, iving or dead. He cannot escape it. That is the way he is made.

At the extreme ends of the reigious spectrum are those churches hat are controlled from the top by n all-powerful hierarchy, and hose churches that boldly reject ny such supreme authority. The atter insist upon complete autonmy within the local assembly. Yet oth kinds of churches are conrolled by their leaders. The one roup admits it, the other denies . But the control exists for both, evertheless.

That our religious outlook is argely determined for us by our eaders cannot be denied. But whether that is a good or an evil will depend altogether upon the ind of leaders we have, and the wisdom we exercise in our attitude oward them.

I think we make two mistakes in ur attitude toward our Christian eaders: one in not being sufficient- grateful to them, and the other following them too slavishly.

gratitude

The first is a sin of omission. Beuse it is something that is not ere, it is not so likely to be noed as a sin that is plainly present. r instance, it is a sin to be unateful to a man who has beiended us, but it is not as bad or obvious a sin as stealing his cketbook.

To be grateful to God's servants to be grateful to God. The benefits we receive from them, result from God's working through them; but as free agents, they could have cheerfully yielded their members to the Spirit for our good, puts us under obligation to them. Because they are so many, and because the vast majority of them have long fallen asleep, we cannot make a like return to them in person; the only way we can discharge our obligation is to be thankful. Gratitude is an offering precious in the sight of God. It is one that the poorest of us can make and be not poorer but richer for having made it.

In a very real sense we thank God when we thank His people. Gratitude felt and expressed becomes a healing, life-building force in the soul. Something wonderful happens within us when gratitude enters. We cannot be too grateful, for it would be like loving too much or being too kind. And if we are to make a mistake, it had better be on the side of humble gratitude for benefits received.

Every Christian owes a common debt to his fellow Christians; but he owes a heavier debt to particular Christians; to Bible scholars, to translators, to reformers, missionaries, evangelists, revivalists, hymn writers, composers, pastors, teachers, and praying saints. For these we should be continually thankful to God.

Slavishness

If it is a sin of omission to be ungrateful toward our God-ordained leaders and benefactors, it is as surely a sin to be too dependent upon them. Those men who were honored of God to write down the words of the inspired Scriptures hold a unique position in the providence of God, and we except them from what follows. We are completely dependent upon the Scriptures for divine truth, and in that sense we must follow the words of the inspired writers without question. But no other man holds such a power over us.

We make a serious mistake when we become so attached to the preaching or writing of a great Christian leader that we accept his teaching without daring to examine it. No man is that important in the Kingdom of God. We should follow men only as they follow the Lord, and we should keep an open mind lest we become blind followers of a man whose breath is in his nostrils.

Each Christian leader has his blind spot, his unconscious prejudices, and these will influence his teachings. We will have plenty of our own, without weakly accepting those of our teachers.

What, then, shall we do? Learn from every holy man who exercises a ministry toward us; be grateful to every one of them, and thankful for all; and then follow Christ. No free believer should ever sell his freedom to another. No Christian is worthy to be the master of other Christians. For this position, only Christ is worthy.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27).

The Man With Scars on His Arms

His folder in the prison office held a cold fact.

James Bertsche

MAWESHA APOLLO STROLLS slowly along the aisle of the little chapel at Tshikapa. The community around the Congo Inland Mission chapel is heavily populated by Bapende and Baluba people. Although it is a weeknight in this busy urban center, the room is filled to the door. People come in large numbers to hear this remarkable evangelist.

Every eye is on him as he approaches the pulpit. Dressed in a knit shirt, the slope of broad, heavily muscled shoulders and arms is clearly seen. The narrow waist and heavy thighs could be the envy of any college fullback. He has the easy tread of a strong man in the prime of life.

But it is the scars which hold the attention of the watching audience. Great ridges of deformed tissue circle his arms at the elbows; lesser but still noticeable marks are at midforearms and wrists.

Returning to the chapel pulpit he promises to give his life's story and testimony the next night. The next night the chapel is again full.

Brought to Tshikapa from South Kasai where he currently fills a pastorate in the Congo Presbyterian Church, to hold a one-week series of meetings in two chapels in the area, Mawesha Apollo made a sharp impact upon the people here, Congolese and missionaries alike.

On Sunday morning, he held his audience captivated. For forty minutes he spoke in his expressive, tonal Tshiluba language. His grasp of Scripture and the astonishing amounts that he constantly quoted from memory made a continuous impression throughout the two weeks. Largely self-educated, the machine-gun pace at which he read biblical passages far surpassed the abilities of many of those in his audience who were supposedly his superiors in academic achievement. His knack for breaking abruptly into song in the midst of his messages often threw the point he sought to drive home into sharp relief. In a clear, strong baritone he would sing from memory a verse or two of a hymn whose text proved to bear a startling resemblance to the emphasis of the moment in his message.

His sermons received application from the ample range of illustrative material he used. For the message centering about the theme of growth and fruit bearing in the Christian life, he placed on the banister of the chapel platform two cement blocks, each section filled with dirt. On one dirt-filled quarter lay seeds of corn. From a second the spear of a new sprout rose. In a third stood a withered, worthless stalk, and in the fourth quarter was anchored a tall, ear-laden plant. His audience saw a perfect illustration of the essence of his message.

On another occasion, the message revolved about a stick, a hoe handle, and an iron hoe head. Emphasizing the truth that we are all redeemed for a purpose, he pointed out that once a stick has been cut in the forest, brought to the village, and shaped into a handle by the local craftsman, that stick is forever after known as a handle. It can never return to its former state as a worthless stick. It can, indeed be a worthless hoe handle but never again a worthless stick without identity. But to accomplish its purpose, the handle needs its iron hoe blade—and as he inserted the handle into its socket, Pastor Apollo made the applications to the attentive audience. If you are a handle, what kind of handle are you? One with the hoe head of the Holy Spirit inserted or a no-account, good-for-nothing handle, doing nothing, a reproach to your name?

One evening Pastor Apollo sat with the Tshikapa missionaries. Using an African painting on the wall of the missionary home depicting a lone oarsman standing in a dugout canoe and making his way along a Congo stream, he pointed out simply that we — we missionaries and he, a Congolese servant of God — are not our own. As the Congo dugout is at the command of the skilled oarsman balancing in its stern, turned, maneuvered, and propelled according to

Mawesha Apollo
IMPRISONED FOR LIFE

his will, so we must also be controlled and directed by the Spirit of God, responsive and submissive to His directive will.

But it was during informal hours through the day and evenings after the services that he was at his best. Seated in the living room of his host's home, it was in the free give-and-take atmosphere of a question-and-answer period that he undoubtedly left his greatest impact. With his Bible lying open on a table before him, he made repeated references to his own experiences. These testified both to the reality of his own relationship with God and his deep-rooted confidence that this same relationship could be that of any person ready to come to terms with God.

Flipping the worn pages of his raffia-cloth-covered Bible, he punctuated his comments, testimony, and suggestions with Scripture passages, some quoted from memory, some found and read, and some cited to another to be found and read—all with equal ease and assurance. And in the short-sleeved informality of these hours of fellowship, we always saw the scars—scars that bore mute witness to the past life and experiences of this man.

Mawesha Apollo was born to Bauba villagers in the early 1920s at Gandajika in South Kasai. Although he had non-Christian parents, he enrolled as a child in a nearby rural Catholic school. Before completing his primary education, however, he dropped out of school and began a restless, aggressive, and turbulent life which was o bring him eventually to Kolwezi n Southern Katanga. Here he seured employment as an electrican's elper with the Union Miniere, the reat mining concern of copper-rich Katanga. Quick-witted and eager to earn, he was soon employed in the apacity of a *Kapita*—a foreman for group of laborers.

But while moving up the employment ladder, he also lived a lusty fe in his free hours—a life which rought him one fateful day in 1944 o bloodshed. During a drinking out, he got into a brawl with a woman and was consequently arrested by police. So violent was he n resisting them that some Belgian oldiers were summoned to take im in hand. In the free-for-all fight hich ensued, he snatched a stick from the ground and clubbed a soldier over the head, killing him.

Having attacked the military he was seized and bound in chains. His arms were bent sharply behind his back and chained elbow to elbow, wrist to wrist. His legs were chained at the ankles and drawn back and up at an angle permitting the chaining of ankles and wrists together. In this brutally trussed condition he was kept for a total of ten days, in the meantime being thrown into a railway car and transported to the Central Prison at Elisabethville where he was kept in maximum security quarters. During the ten days he was in chains, his arms and legs, trussed in such cramped positions, began to swell. As the limbs grew larger, the unyielding links of the binding chains cut deeper and deeper into his flesh, finally creating bloody sores.

Mawesha was promptly tried for his crime and was sentenced to life imprisonment. During the following six years, he vented his resentment on all those about him. Using his great physical strength, he often was the instigator of arguments and fights. He often inflicted personal injury on fellow prisoners. He was regarded by his keepers as an incorrigible who would spend the rest of his days within the confines of prison walls.

In his seventh year in the Elisabethville prison, Mawesha Apollo became acquainted with a newly-admitted prisoner. This man, a Protestant, who also had been involved in the death of a person, turned to his faith for sustenance and courage in his prison life.

Mawesha Apollo observed him in prayer.

He asked: "What are you doing?"

"I'm praying to God," came the response.

"Why?" persisted Mawesha. "You surely don't think God can do anything for you in this place, do you?"

"Yes I do," was the reply.

Then after some thought, Mawesha continued: "And what about me? Do you believe God can really hear me if I pray, and help me in this prison?"

The man said yes. Mawesha fell into thoughtful silence. He had reached a turning point in his life.

Other conversations with his new friend followed on other days. Then came the time when his friend told him the story of Saul on the Damascus Road and of the Lord's intervention in his life. At that point, according to Mawesha, "All of my wicked past life loomed before me like a great wall. I saw myself as a *muntu wa tshianana* (a person of worthlessness), and I was afraid. I cried to the Lord and I was converted. My fears were gone."

New developments were not slow in coming. Told by his fellow prisoner of the Protestant Bible, some intrigue quickly took shape. Catholic literature was abundant in the prison but Protestant books and Scriptures were strictly forbidden on the ground that they fostered schism, sects, and heresy. Fifty francs was slipped to a sympathetic guard who in due time purchased a Bible at the local Methodist mission and smuggled it back to Mawesha.

By this time the influence and witness of Mawesha Apollo were such that he was the center of a little group of men who were aware of their spiritual needs if not yet all actually believers. In secrecy they met around a single candle, the flickering light of which was hidden from guards by a curtain of blankets held end to end in a circle about them. They carefully split the Bible apart, book by book, distributing these portions to various members of the group. These pages were hidden inside the waistbands of trousers and in pockets. It was agreed that should any one of them be caught with his portion, he would accept the lash of the hippohide whip rather than betray the presence and location of the other portions. Thus they ensured among themselves the secrecy of as many portions of their Bible as possible.

As Mawesha Apollo began his eighth year in jail, he became an increasing influence for good among his fellow prisoners. Due to his persistence, regular services were now held and men were making professions of faith. He was, as he puts it, "eating" the books of the Bible. He began committing to memory passages that he found particularly meaningful. Later, when prison regulations concerning Protestant Scriptures were relaxed —largely through his efforts — he said that he read the Bible "from corner to corner."

But it was not only his friends

who were aware of the dramatic change in his life. Prison officials also had noted it, as testified by the increasing responsibilities they gave to him. At first assigned to such menial tasks as cutting grass and digging graves, his changed conduct gradually prompted confidence, and by his ninth year of imprisonment, he held the trusted position of yard foreman, having authority over his fellow prisoners.

It was also at about this time that Apollo began to think a great deal about his life—his past, his imprisonment, and his future. Having now found something new to live by and to live for, the prospects of being confined to prison walls the rest of his life were galling indeed. But there was the cold fact of his folder in the files of the prison office, across the cover of which was stenciled in bold lettering: IMPRISONED FOR LIFE. He began to pray much about this.

Finally one day he fasted and asked God to give him an answer one way or another. During the night he received what he took to be God's reply to his prayer. He heard the words of Acts 1:20: "And his office let another take." So persuaded was he that this was the answer he sought, that he began announcing to his friends that he would be set free.

"I don't know when, but I'm going to be freed," he insisted.

One September morning in 1953 during his ninth year in jail, Mawesha heard a tap on his cell door and the voice of the prison warden calling his name. In response to Apollo's answer, the door opened and he was told that the next day he would be given his freedom. Did he have any particular wishes as to where he wanted to go? "I want a path letter to the American Presbyterian Mission at Luebo," he replied. "I'm going to Bible school."

Mawesha Apollo enrolled in the Luebo school for evangelists in January 1954 and was granted his certificate in June of 1956. His first assignment was as an evangelist at Pt. Francqui on the Kasai River. In two years the group he served asked that he be ordained as their pastor. Following a year of trial service at various points, this was granted. In February of 1961, the violence of intertribal warfare erupted in his area and he had to flee with his family and others of his fellow tribesmen to Mwene Ditu in South Kasai, the place where he now lives and serves the Lord.

On the last Friday of his series of meetings in Tshikapa, Mawesha Apollo was speaking to a full house — secondary school students, a scattering of government employees and officials, mothers and wives laborers, and commercial people.

Among them were those who in the past had come from small vil lages in the surrounding countryside who had once attended missio schools, professed faith in Chris and were baptized, and who ha since come to the city. In followin the elusive glitter of money, status and supposed sophistication, the had become careless and indifferen with regard to the church. Amon his listeners sat those who had su cumbed to the temptations of re vived tribal practices contrary t their commitments as Christians The youth also came, so many o whom see the ultimate values o life in the new Congo as a govern ment job, with the suit coat, brie case, and tiny corner of office space And also present are those who pu sue faithfully their walk with God To one and all, Mawesha Apoll hammered home his theme: "Yo cannot serve both God and Man mon. You may be trying it bu don't fool yourself. The Book o God says it can't be done." And h audience listened intently to th man with the scarred arms an knew that what he told them wa truth.

In the troubled, uncertain, turb lent land that is the Congo, ther are Mawesha Apolloes. Pray fo them; praise God for them. They ar penetrating shafts of light in Co go's cloudy skies.

My Son, My Executioner

Donald Hall

My son, my executioner,
    I take you in my arms,
Quiet and small and just astir,
    And whom my body warms.

Sweet death, small son, our instrument
    Of immortality,
Your cries and hungers document
    Our bodily decay.

We twenty-five and twenty-two
    Who seemed to live forever,
Observe enduring life in you
    And start to die together.

I take into my arms the death
    Maturity exacts,
And name with my imperfect breath
    The mortal paradox.

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MEDGAR EVERS, MISSISSIPPI civil rights leader, was shot to death in front of his home June 12, 1963. He had been a secretary for the National Association for the Advancement of Colored People. The memorial service held in his honor a year later symbolized the struggle taking place in the South. It also symbolized the quality of the leadership for "freedom now" and the risk which these men and women take for their rights.

The memorial service in Jackson, Miss., was orderly and dignified, in keeping with the solemnity of the occasion. With poise and confidence Mrs. Medgar Evers stood before the audience of 1,500 Negroes with a sprinkling of whites and expressed the hope that her husband had not died in vain. She appealed to each one to carry forward the cause of freedom for which her husband had died. Among those attending were members of the General Conference Peace and Social Concerns Committee.

The struggle for freedom is not over. The goal has not been achieved. Men continue to suffer and die for their rights and the rights of their brothers. This story was repeated again and again as the Peace and Social Concerns Committee consulted with various persons while in Mississippi. A white Presbyterian minister from the South, a Mennonite pastor from Mississippi, Negro leaders from both North and South, a Quaker now working for reconciliation in Mississippi—all of these said that here the white society is desperately sick.

They told of the intimidation, discrimination, and even murder which takes place in this state. Mississippi s a police state. Not only do policemen arrest people without cause, hey exercise brutality. Prisoners, male and female, are cruelly beaten. This contributes to the potentially explosive tension which permeates ll of Mississippi today.

What role should Mennonites ake? What contribution should they make?

The Peace and Social Concerns Committee decided that the Mennoite concern for peace and nonesistance should involve them in a ministry of reconciliation in Mississippi. The Board of Christian ervice in consultation with the

NEWS

Gaeddert to Mississippi Goes as Peace Emissary

Mennonite Central Committee Peace Section chose Albert M. Gaeddert, Mountain Lake, Minn., to serve as an emissary of reconciliation to Mississippi. Gaeddert left for Mississippi on July 1 for a six-week period of duty. He is pastor of the Bethel Church in Mountain Lake.

The committee sees this is as much of an emergency as sending men to build homes in Alaska after the earthquake, or to clean up in Haiti after the hurricane, or to distribute food and clothing in Algeria during and after the war.

Gaeddert will listen to both Negro and white and attempt to provide opportunities for both to share their feelings. Often whites are afraid to talk about race to other whites. White and Negro hardly ever enter into real dialogue. Such communication needs to be restored. Mennonites need to help share the burden of the Negro and the white in the South.

MINNESOTA HOSTS NORTHERNERS

The seventy-first session of the Northern District Conference convened June 18 to 21 at Mountain Lake, Minn. Host churches were the Gospel Mennonite Church, Daniel Regier, pastor, and the Immanuel Mennonite Church, Delft, Emil Krahn, pastor.

Three hundred and fifty people registered for the conference. They came from thirty-seven different churches in Minnesota, North and South Dakota, Montana, and Nebraska.

Paul Goossen, Carpenter, S. D., president, chaired the sessions. His conference sermon was based on 1 Peter 4:10. The guest speaker, Robert Rayburn, president of Covenant College and Seminary, St. Louis, Mo., lectured on the book of Haggai. He pointed out that the Bible is always up to date and that the message of God to Israel as found in the book of Haggai is applicable to our present time.

Among the conference guests were Indian-American delegates from the churches of Montana and one from Oklahoma. Warren Moore from Tennessee who will be taking up the work of associate pastor at the Woodlawn Mennonite Church in Chicago also attended. Lala K. K. Dey, India, who is a convert from Hinduism, and a recent graduate of Mennonite Biblical Seminary, Elkhart, Ind., also shared in the meetings.

The leaders chosen to direct the work of the Lord in the conference for the coming year are as follows: Paul Goossen, president; Malcolm Wenger, vice - president; Waldo Stoesz, secretary; Arnold Regier, financial secretary; Carl Friesen, Henderson, Neb., statistician. President of the Mennonite Men is Marlin

Pankratz, Mountain Lake, Minn. President of the Women's Mission Society is Mrs. Peter Tschetter, Butterfield, Minn. President of the Young People's Fellowship is Gayle Preheim, S. D.

The conference accepted a budget of $32,520 for the coming year.

GROWTH AT PARAGUAY HOSPITAL

Dr. Haenel, a woman psychiatrist from Germany, is in charge of the Hoffnungsheim mental hospital located at Filadelfia, which is owned and operated by the Mennonite colonies in Paraguay.

The Hoffnungsheim Sanatorium has facilities for fifty patients and employs a staff of twenty-two people. Five hundred and fifty-two new patients came for constultation during 1963, and the total number of consultations for the year stood at 1,463. Dr. Haenel has been giving regular attention to resident patients as well as holding consultations for outpatients twice a week.

Under Dr. Haenel's guidance a reform has been instituted. The colony *oberschultzes* adopted her proposition in regard to guardianship for mental patients. This measure provides that a patient, who is usually unaware of his condition, can obtain care from a doctor through the approval of a guardian. Many of the patients are accident-prone. In such circumstances treatment is essential and is facilitated by the guardian's consent.

The number of visitors in 1963 increased considerably over that of 1962. Interest for and understanding of the Hoffnungsheim Sanatorium seems to be growing.

CMBC OPENS NEW STUDENT HALL

On June 14 over 400 friends of Canadian Mennonite Bible College joined together to dedicate a $200,000 extension of the students' residence. Visitors came to Winnipeg from as far away as British Columbia, Alberta, Saskatchewan, and Ontario, and from all parts of Manitoba.

Rudy Janssen, the building supervisor expressed appreciation to all those who had worked to raise this new structure. Before turning the master key for the building over to J. J. Thiessen, chairman of the board, he pointed out that we dare not say that now we are finished. We must continue to build for the education of our youth.

Thiessen then turned the key over to President Poettcker. In his dedication address Thiessen reminded the people that this now marked the completion of the original plan for the campus which was initiated when development in Tuxedo first began. After a responsive dedication by the congregation Thiessen spoke the dedication prayer.

Immediately following the dedication service the commencement service began in the chapel. More than 600 people were in attendance.

The valedictorian, Lorne Buhr, Langham, Sask., expressed sincere appreciation on behalf of the class of nineteen for the educational opportunity which was theirs at Canadian Mennonite Bible College.

J. W. Fretz, president of Conrad Grebel College, Waterloo, Ont., was the commencement speaker. In dealing with his topic, "Society Is the Patient" he gave an excellent analysis of our society which enjoys an economy of abundance. Fretz said that our wealth brings many dilemmas to those who truly want to live as Christians.

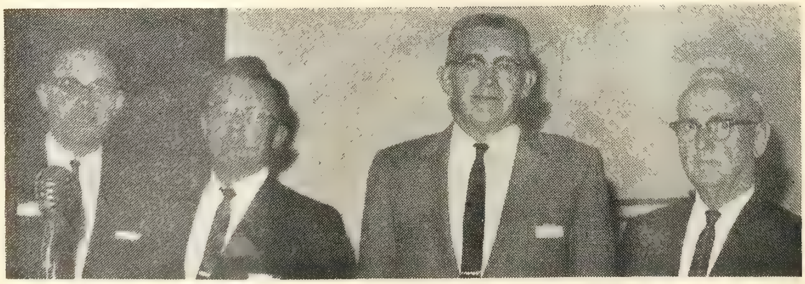
For the coming year a major change in the school calender is that College opens on September 8 instead of early in October as in the past. Over thirty freshman applications are already in for this fall.

MCC ASSIGNMENT IN BOLIVIA

After spending eight months studying Spanish at a school in Costa Rica, Arthur and Kathleen Driedger, Leamington, Ont., moved to Santa Cruz in April, 1964, to become the director of the MCC program in Bolivia.

As director, Driedger is responsible for the medical and small agricultural program in the Mennonite colonies near Santa Cruz. He may be involved in developing a small material aid program in the area where MCC is situated. He is also responsible to work with the growing team of Paxmen, now numbering six, assigned to assist the Methodists and Canadian Baptists.

The thrust of the MCC program is to the native Bolivians. Consequently, four Paxmen are helping the Methodists in a settlement and community development program among Altiplano Indians who have been brought to the Santa Cruz region and are located some seventy-five miles from the Mennonite colonies.



DISTRICT OFFICERS. The Pacific District Conference re-elected its officers for another tour of duty at their recent meeting in Aberdeen, Idaho. They are (above, left to right): Lyman Hofstetter, president, Pico Rivera, Calif.; Roland Goering, vice-president, Upland, Calif; Robert Franz, treasurer, Ritzville, Wash.; and Earl Eymann, secretary, Upland, Calif.

At Mountain Lake, Minn., the Northern District Conference chose the following officers (below, left to right): Arnold Regier, financial secretary, Mountain Lake; Malcolm Wenger, vice-president, Lame Deer, Mont.; Paul Goossen, president, Carpenter, S. D.; and Waldo Stoesz, secretary, Mountain Lake.

Two Paxmen are assisting the Canadian Baptists in setting up transmitters for their Cruz del Sur radio station.

Mennonite Central Committee is cooperating with South American Mennonites in a joint effort to aid Bolivians. The first South American Mennonite voluntary service worker to Bolivia, Wolfram Driedger from Uruguay, went to Bolivia in May to begin a one-year assignment. It is highly possible that South American Mennonite volunteers in increasing numbers may enter the new resettlement regions to assist Bolivians and to participate with MCC in cooperative ventures.

President Paz of Bolivia has stated that one of the final aims of the Government's Economic and Social Development Plan is to increase agricultural and livestock production and for that reason it is necessary for them to promote the immigration of family groups to cultivate the land.

Recently a number of Mennonite delegates from Saskatchewan and Manitoba traveled to Bolivia to look things over. It appears that more Mennonites from Canada may be moving to the Santa Cruz area in the near future. The present Canadian colony is located thirty-five kilometers from Santa Cruz and they number close to seventy families.

Outside of the Himalayas Bolivia is the highest country on earth. Seventy-five percent of her four million people live on a tableland the Altiplano, the vast Andean plateau averaging 12,000 feet above sea level. Here they exist on substandard conditions while vast fertile plains remain untouched.

Treeless and windswept, the Altiplano consists largely of desert and salt flats. Mountain ranges hoarding rich mineral deposits rim the plateau. Bolivia's economic activity and major cities center here to exploit the ores lying nearby. At two-and-a-half miles, chilly La Paz is the world's highest capital.

From the Altiplano the land descends to the southeast to the valleys such as Cochabamba. Then the descent continues to the eastern half of the country which could become the breadbasket for Bolivia and South America. Only about two percent of the nation's total area is under cultivation.

The living standards for most Bolivians are among the lowest in the whole of Latin America. The average per capita income is less than $100 a year.

Before 1956 the Santa Cruz area was economically isolated from the rest of the country. Since then highways have been built, immigration encouraged, land cleared, soil cultivated, and production of rice, sugarcane, and other crops begun.

At great expense a good road has been built through the mountains from Cochabamba to Santa Cruz. In the area of Santa Cruz hard dirt roads are being constructed out into the bush. Thousands of Indians are moving from the highlands above La Paz and settling along these roads.

Colonization groups, among them being Japanese, Okinawans, and Bolivians, are settling on the land close to Santa Cruz.

CANADA COUNTS MISSIONARIES

"Almost seventy-five percent of the Canadian Protestant missionaries overseas are from the small evangelistic denominations," says the Toronto *Star* in a recent report on missionary candidates.

Mennonites ranked third in this study.

"The Fellowship of Evangelical Baptist Churches, for example, with a total of 110,000 members, has 410 missionaries abroad," continued the account. "The larger and liberal Baptist Feberation, with four times the membership — 420,000 — has 135 missionaries overseas.

"The Anglicans have one missionary for every 40,000 adherents; the United Church of Canada one for every 15,000; Presbyterians one for every 10,000; Roman Catholics one for every 6,000; Federation Baptists one for every 3,000; Mennonites one for every 600; Evangelical Baptists one for every 270; Plymouth Brethren one for every eighty."

MCC NEEDS 65,000 BLANKETS

The Mennonite Central Committee will appeal for 65,000 blankets this autumn.

The month of October has been set aside for the blanket drive, although one group has already indicated that they will not hold their drive till November 8.

The blankets will be collected in October and early November so that many of them can be distributed that same winter. Shipments are scheduled to be sent to Algeria, Burundi, Congo, Hong Kong, India, Jordan, Korea, Laos, Paraguay, Taiwan, and Vietnam.

The first MCC blanket drive was held in 1962. Over 50,000 blankets were received at that time.

ABORTION CONDEMNED IN JAPAN FAMILY PLANNING ENDORSED

Family planning, including use of contraceptives, was approved by the National Christian Council of Japan which, at the same time, strongly condemned as a sin the Japanese law permitting induced abortion.

In a statement on "Responsible Parenthood and Induced Abortion," the Council stressed that Protestants can never accept abortion as a means of population control, except in extreme cases when the mother's life or health is at stake.

Speaking of birth control practices the statement opposed "the view that unlimited natural procreation is synonymous with the will of God." Christian parents must consider limiting the number of pregnancies, it said, and recommended as methods of family planning: "periodic continence (rhythm), abstinence, and scientific methods of contraception by modern medicine."

The Council is composed of most of the major Protestant bodies in the country. Its largest member is the United Church of Christ in Japan.

FOURTH ANNIVERSARY MARKED

The North Gulfport Good Deeds Association celebrated its fourth year this spring at the North Gulfport (Miss.) High School with Pastor T. B. Brown of Jackson, Miss., as special speaker. The Association is a nonprofit corporation with twenty-eight members and assets of over $5,000. It operates a community library which has 1,009 catalogued books, 337 patrons (mostly school children), and an average monthly book circulation of 334. Besides operating the library and a thrift shop, the Assoication is working hard on a community swimming pool project. A membership drive has been initiated by the Association to raise money for community projects. Several types of membership are available, from one to twenty-five dollars.

MDS Helps Clean Up Montana's Worst Flood

Flood waters covered 5,000 square miles of Montana in the worst natural disaster of the state's history during the second week of June. Montana's governor said: "We can't even begin to estimate the damage. It will run into tens of millions of dollars."

Towering walls of water escaped from river beds, fled down valleys, and churned across farmlands. The Sun River, which flows into the Missouri at Great Falls, Mont., became swollen and unruly, knocking out bridges and tearing riverside roadways from their beds. Thirteen hundred homes in the low-lying sections of Great Falls (population 70,000), were submerged. The residents were evacuated to safety.

What triggered the flow of water? Spring was late this year. All at once temperatures soared melting the snow with a rush high on the mountains of the continental divide. A three-day downpour of rain teamed up with the sudden thaw to bring down the deluge of water.

Rescue operations were set up immediately. The Red Cross undertook the feeding and housing of evacuees, some of which were placed in private homes. On Saturday, June 13, a team of Mennonite Disaster Service men drove 350 miles to investigate and offer assistance. A Red Cross official, remembering the cleanup done by MDS following flooding in the Ohio Valley earlier this year, pressed them into action and urged them to recruit men to undertake cleanup operation in the Great Falls area.

By the end of the third week in June, twenty-two Mennonite Disaster Service men from Glendive, Bloomfield, and Wolf Point were cleaning out Great Falls houses that had been swamped. Red Cross caseworkers searched out the homes of needy families safe for cleaning and notified the MDS volunteers of their location. The repair and rebuilding of the houses has not yet begun.

Although the immediate crisis is over, flood conditions still exist. Therefore, the Red Cross does not permit anyone to remain in the cleaning up area during the night.

It is reported that similar flooding occurred on the western side of the continental divide and that MDS men are at work at Kalispell, Mont., where 1,000 homes were rendered unlivable.

RUSSIAN BAPTISTS WRITE THANK YOU TO AMERICAN MENNONITES

Ilia Ivanov, head of the four-man Baptist delegation from the Soviet Union which visited the United States in May, has written a letter of appreciation to North American Mennonites for their hospitality. His letter reads as follows:

I want to thank you and our brethren of the Mennonite Central Committee most sincerely for all that you did to make the recent visit of our delegation so memorable and rewarding an experience. We are most grateful for the opportunity of being with the believers in many places in your country and seeing the way they are bearing their testimony.

You were all most generous to us in the arrangements you made. Your love and brotherly care were beyond anticipation. Please, give our warmest greetings to all your people.

PACIFISM CAN BE RELIGIOUS

The Appellate Division of the New York State Supreme Court today announced a decision affirming a lower court judgment holding the Fellowship of Reconciliation, a religious pacifist organization with headquarters in Upper Nyack, New York, exempt from taxation on its property. The five-judge Appellate Court's decision was unanimous, without opinion.

The decision marked the conclusion of almost seven years of litigation, during which the Village of Upper Nyack and the Town of Clarkstown sought to have the Fellowship declared both non-religious and illegal because it is pacifist and counsels conscientious objectors to military service.

In September 1962, after ten days of hearings, Judge James W. Bailey, in the decision that has now been sustained, declared that "The thought that the position of the pacifist and the conscientious objector offends the laws of our society has long been dispelled." Judge Bailey also declared: "The doctrine that war, strife and controversy are but passing phases to yield at last to persistent force of Christian love and prayer, when expressed in a refusal to participate in any war or to sanction military preparations, may ride rough-shod across the unsettled thoughts of an unsettled world; but that it be unorthodox or unconventional, unacceptable in current norms, does not exclude it from the concept of religion, touch it with illegality, or bear upon the statutory right of tax exemption."

ALL BROTHERS THROUGH BAPTISM

A Catholic cardinal said all baptized Christians are brothers. Speaking in Spain, he included Protestants.

Augustin Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, in a lecture in Madrid declared that "every valid baptism, even if conferred outside the Roman Catholic Church, organically unites the baptized person to Christ and to His Mystical Body, the Church, and gives him grace as an adopted son of God.

"Therefore," he added, "all those validly baptized are brothers in Christ."

His audience of more than 1,000 persons included eight local Protestant pastors, all of whom had received special invitations to attend. Among them was Jose Cardona, a secretary of the Evangelical Defense Commission, a body representing all the major Spanish Protestant denominations in their discussions with government authorities concerning their rights and legal status.

Cardona commented later that Cardinal Bea's lecture had been a positive influence on Spanish Roman Catholic leaders with regard to pending government legislation regarding Protestants' rights.

WALLACE DEGREED BY BOB JONES

George C. Wallace, Alabama's segregationist governor, now holds an honorary Doctor of Laws degree from Bob Jones University, a nondenominational institution in Greenville, S. C.

The degree was awarded, according to Dr. Bob Jones, Jr., president of the school, in recognition of Wallace's showing in three state presidential primary elections. The success of the Alabama governor's campaigns, Dr. Jones said, showed that "there is still in America love for freedom, hard common sense and at least some hope for the preservation of our constitutional liberties."

MDS BUILDS KITCHEN IN ATLANTA

During the first week of June, one plumber and one carpenter from Mennonite Disaster Service's Region I installed a kitchen on the second floor of a house in Atlanta, Ga., rented by the Mennonite service unit.

The carpenter was Allan Miller, Sarasota, Fla.; the plumber was Dan Brunk, Newport News, Va.

The Mennonite Central Committee project in Atlanta, Ga., is meeting with success but more housing is needed for additional workers and to provide adequate facilities for those who are joining this venture in race relations.

THE PRINCIPAL SYMBOL in the 350-seat chapel at Bethany Theological Seminary, Oak Brook, Ill., is an immense wood carving devoted to the theme, "I will make you fishers of men." It appears in the chancel against a massive stone wall under an eighteen foot free-standing cross and above an open baptistry. The carving utilizes the Chi Rho, symbolic of Christ, in whose fisherman's net are caught the twelve fish, representative of the disciples of Jesus Christ. From 1945 to 1958 Mennonite Biblical Seminary now located in Elkhart, Ind., was affiliated with Bethany, then in Chicago.

TOUR MCC HEADQUARTERS ON YOUR WAY TO THE WORLD FAIR

People travelling to and from New York's World Fair should note that the Mennonite Central Committee central offices at Akron, Pa., are readily accessible from the Pennsylvania Turnpike. Fairgoers are invited to stop in and see the MCC headquarters.

Akron, Pa., is in the heart of the Pennsylvania Dutch country, and lies approximately midway between Harrisburg and Philadelphia. You should take Exit 21 off the Pennsylvania Turnpike and proceed about ten miles south along U.S. 222.

If you are planning to visit on a Saturday, write beforehand to Mennonite Central Committee, Akron, Pa., and someone will be available to give you a guided tour.

HOMECOMING FOR KINGS VIEW

Kings View Hospital, Reedley, Calif., has announced plans for homecoming festivities and the dedication of its new facilities on Aug. 8-9, 1964.

Homecoming activities will begin at 3 p.m., Saturday, August 8, with swimming and games in the new recreation areas. Previous and present employees and board members are cordially invited to attend. A period of socializing will be followed by dinner at 6 p.m. in the new dining hall. The evening will be climaxed by a program given by personnel of the past and present.

On Sunday, August 9, the dedication of the new fifteen-bed ward, clinic addition, and the dining and recreational building will be held. The program will begin at 3 p.m., with a dedication service, to be followed by tours of the old and new sections of the hospital. The dedication service is open to the general public.

Those planning to attend the homecoming festivities should write to P. O. Box 631, Reedley, Calif., for their reservations.

OHIO CHURCH JOINS TWICE

A congregation in Ohio belongs to two Mennonite conferences. The group is the Columbus Mennonite Church. In April it united with the Central District, a General Conference Mennonite area conference.

A few weeks later the Columbus church was received into the membership of the Ohio and Eastern Mennonite Conference. This group is related to the Mennonite Church, referred to as Old Mennonites.

The congregation developed several years ago out of a student fellowship. Members came from several Mennonite groups.

When the church was received into the Ohio and Eastern Mennonite Conference, Jacob T. Friesen, Bluffton, Ohio, president of the Central District was present. The group adopted this resolution:

"Whereas this conference has received fraternal greetings from the president of the Central District Conference, Jacob T. Friesen, and whereas we have welcomed into our conference the Columbus Mennonite Church, which has also been received into the Central District Conference, be it resolved that we be open to and actively explore other ways by which Jesus' prayer of John 17 may be fulfilled."

President of the Ohio and Eastern Mennonite Conference is Roy S. Koch, West Liberty, Ohio.

This is the first dual membership for a General Conference congregation. Another congregation in Ohio has expressed interest in a similar arrangement. A Kansas congregation will probably seek double membership later this year.

The Kansas group is the Kansas City Mennonite Church, a General Conference group, which merged with the Grace Church, Mission, Kan. on March 1. The latter group was associated with the (Old) Mennonite South Central Conference. The new congregation has voted to apply for membership in the South Central and Western District Conferences. (See *The Mennonite*, March 3, page 136.)

NURSE SEES HOPE FOR CONGO

"The Congolese have learned a lot in the past four years," recently stated Hulda Banman, a missonary nurse in the Congo.

"There is much discouragement and uncertainty among the Africans over the departure of the United Nations troops from the Congo," she said, "but the Africans have a lower opinion of themselves than they need have. They have made much progress since independence.

"Many Congolese are nervous and would like to have the UN back, but it is actually the Congo army that has controlled the uprisings in recent months," she added.

Miss Banman is an instructor of nurses at the Institute. The hospital is well known for its orthopedic and plastic work and physical therapy. People have come from as far as 1500 miles away to receive help.

The Institute is a cooperatice project of the Congo Inland Mission, a union of General Conference, Evangelical Mennonite, and Evangelical Mennonite Brethren missions in the Congo.

Miss Banman reported that the Congolese are very appreciative of the missionaries and their work in the Congo. "Their main concern is that we might leave them," she said.

"Ever since the missionaries were forced to leave temporarily some time ago, the Congolese have appreciated them more and have seen the need for them even more."

The medical need was termed "tremendous" by Miss Banman. She noted that Wichita, Kan, feels it has a doctor shortage with 346 doctors in that city. But this is more than all the doctors in the Congo.

Since the need for medically trained personnel is so great, one of the goals of the Institute where she served is to train native doctors and nurses. Graduates of the Institute are sent to many areas where there have never been any doctors before. They are the only hope of health the natives have.

"One of the great satisfactions of my work," said Miss Banman, "is the contribution to individual lives. The people at the Institute are strategic young people. Members of the small minority of the educated, they are already community leaders. This is a tremendous challenge."

Miss Banman, a member of the Alexanderwohl Church, Goessel, Kan., has served in Africa for the past nine years. She has just returned from the Congo on furlough.

NEW FAMILY WORSHIP FEATURES

The July-September issue of *Our Family Worships* contains two special features in addition to the regular daily meditations for the family. The quarterly magazine is designed to help families with devotions in the home.

In "A Cheerful Receiver" Margaret Weaver, Bluffton, Ohio, writes of our interdependence and the need for gratitude and cheerful service.

"Planning Your Own Family Worship" contains suggestions for the family that wants to plan its own meditations. The section, designed specially for families with junior and senior high age young people, suggests various topics for discussion.

Among the topics suggested are: Does it matter what I believe? What does conversion mean? What is God like? How does Jesus show God to me? How does the Bible speak to me? Can God help meet problems? If I sin, what? How can I live for Christ? and How can I prepare for eternity?

The daily meditations for families, written by Anne Buller, contain brief discussions of different aspects of the Christian life, as well as suggested Bible readings and songs.

Our Family Worships is published quarterly by the Board of Education and Publication of the General Conference Mennonite Church, 722 Main Street, Newton, Kan.

CURRICULUM WRITERS MEET

Members of the Editorial Committee of the General Conference Mennonite Church met with curriculum writers June 16 and 17.

The conference, designed to make the uniform Sunday school lesson series more effective, discussed such problems as the philosophy and future of the Sunday school Christian education and the use and handling of the Bible in curriculum writing.

Present as members of the Editorial Committee were: Paul R. Shelly, chairman, Bluffton, Ohio; Bertha Harder, Elkhart, Ind.; Arthur Isaak, Souderton, Pa.; and Helmut Harder and H. T. Klassen, both of Winnipeg, Man. Curriculum writers present were: William Keeney, James Waltner, Heinz Janzen, Nick W. Dick, Ralph Weber, and Carl M. Lehman.

Also present was Dan Hertzler of the (Old) Mennonite Publishing House, Scottdale, Pa., who will edit the *Builder* beginning with the October issue.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Oct. 16-20—Western District

Canadian

July 18, 19—Youth Retreat and Songfest, Carrot River (Sask.) Church, Eugene Gerbrandt, speaker.

Aug. 16-30—Brunk Revivals, Rosthern (Sask.) Church.

Central

July 19 — Fiftieth Anniversary services of Gospel Church, Peoria, Ill.

Northern

July 19-26—Mt. Lake Community Services. Charles Hostetter speaker.

Western

Aug. 7—Bethel Deaconess Hospital School of Nursing, Commencement at First Church, New-on, Kan.

MINISTERS

Howard Birky, Goshen, Ind., is ummer assistant pastor at Ebenezer Church, Bluffton, Ohio. He is student at Grace Bible Institute, Omaha, Neb.

Herbert A. Peters has resigned s pastor of Friedensberg Church, Avon, S. D.

DEATHS

Mrs. Sara Bartel, First Church, Aberdeen, Idaho, born Feb. 1, 1882, n Mountain Lake, Minn., and died May 18.

Henry Funk, First Church, Aber-een, Idaho, born Mar. 23, 1888, in oungtown, Kan., and died Mar. 27.

Mrs. Pauline Driedger, Bethel hurch, Aldergrove, B. C., died Apr. , at the age of 76. She was born Russia.

Frank F. Neufeld, First Church, t. Lake, Minn., born in South Rus-a, Apr. 2, 1892, and died June 12. is wife, three sons, and one daugh-r survive.

Waldo M. Niswander, First Church, uffton, Ohio, born Nov. 15, 1887, nd died May 30. He is survived by s wife and four daughters. He was a retired veterinarian.

Mrs. John Regier, Bethel Church, Aldergrove, B. C., died on May 2, at the age of 81. She was the wife of an elder.

Mrs. C. C. (Marie Friesen) Dick, First Church, Newton, Kan., born Feb. 14, 1873, in South Russia, and died May 4.

Mrs. Mary E. (Noah) Gerber, First Church, Monroe, Wash., born Apr. 24, 1870, in Switzerland, and died May 19.

Mrs. John (Mary Andres) Huebert, First Church, Newton, Kan., born Apr. 7, 1875, and died Apr. 27.

Herman G. Krehbiel, First Church, Moundridge, Kan., born Nov. 12, 1891, and died May 19.

Cornelius B. Regier, First Church, Newton, Kan., born Apr. 28, 1883, and died Apr. 29.

Chester C. Siebert, Bergthal Church, Pawnee Rock, Kan., born Jan. 17, 1897, and died June 3. Two daughters, one son, two step-sons, and his wife survive.

Mrs. Henry K. Siebert, Hutchinson, Kan., born Aug. 20, 1884, and died May 31. One son, and three daughters survive.

MARRIAGES

Dietrich Braun and *Anna Klassen,* Bethel Church, Aldergrove, B. C., on June 7.

RoJean Franz, Inman (Kan.) Church, and *Loren Loucks,* West Liberty Church, Inman, Kan., on May 31.

Mrs. Nora Jane Goering to *Eldon E. Graber,* both of First Church, Pretty Prairie, Kan., on June 6.

Rosalie Heppner, Faith Church, Minneapolis, Minn., to *Kenneth Buller,* First Church, Mountain Lake, Minn., on June 13.

Rudolf Hoffman and *Annie Bergen of* Bethel Church, Aldergrove, B. C., on July 11.

Richard Earl Webber, First Church, Pretty Prairie, Kan., to *Marilyn Frances Moore,* Countryside Christian Church, Shawnee Mission, Kan., on June 6.

Paul Wiens, First Church, Hillsboro, Kan., to *Deloris Flaming,* Mennonite Brethren Church, Enid, Okla., on May 30.

Albert Gaeddert (News).

WORKERS

Rachel Becker, Aberdeen, Idaho, began a period of voluntary service as a teacher at the Markham Day Nursery. The nursery, a project of the Central District Missions Committee and General Conference Voluntary Service, will be located in the educational wing of the Markham Community Church, Markham, Ill.

Mrs. Tulsa Craig has been named resident director at Bethel College Women's Residence Hall, North Newton, Kan. She has served as housemother at Gamma Phi Beta house at Kansas State University, was a former teacher, and is a native of Wisconsin.

Ronald Geiser has been appointed as part-time Director of Publicity at Bluffton College for next year. Geiser is a Bluffton resident and a graduate of Bowling Green State University in journalism. He is now completing his work for a master's degree in journalism at Ohio University, Athens, Ohio.

Arlin Hunsberger, Telford, Pa., has been appointed acting executive secretary of the *Service Chretian d'Haiti* (Christian Service of Haiti) by Church World Service, New York. He and his wife have been the MCC unit leaders at Grande Riviere du Nord and active in community development since August, 1962. In his new assignment Hunsberger will have opportunity to work closely with many of the churches represented in Haiti, particularly those which cooperate with Church World Service.

Peter R. Kaufman is returning as industrial arts instructor at Bethel College, North Newton, Kan., after a year's leave of absence.

Elsie Neufeld completed a twelve month course at the Bethel Deaconess Hospital school of Medical Technology on June 6. She is employed in the hospital laboratory.

Myra Neufeld, First Church, Hutchinson, Kan., has been employed as secretary for the Board of Christian Service, Newton, Kan.

Donald Pannabecker has accepted

an appointment to teach courses in the field of philosophy at Bluffton College during the coming school year. He will continue to serve as pastor of the Cleves Presbyterian Church west of Cincinnati but will live in Bluffton. He is a graduate of Bluffton College and McCormick Theological Seminary in Chicago.

Melvin Pauls, Newton, Kan., accountant at Prairie View Hospital, accepted an appointment as successor to Homer Andres, beginning September 1. In this position he will give part time to the direction of Mutual Aid Services, Inc., of the General Conference Church and part time to the interests of Mennonite Mutual Aid.

Chris and Celia Preheim, Marion, S.D., volunteered to spend several weeks in Markham this summer to build equipment for the Markham Day Nursery.

Kay Frances Scharping, First Church, Hillsboro, Kan., has accepted employment as a secretary for the Board of Missions, Newton, Kan. She replaces Myriam Ramirez who returned to her home in Colombia, S. A.

Eldon S. Schmidt, Alexanderwohl Church, Goessel, Kan., entered 1-W service in Los Angeles, Calif.

Gene Schmidt, Alexanderwohl Church, Goessel, Kan., is serving his 1-W term in Kansas City.

Lowel Unruh, Alexanderwohl Church, Goessel, Kan., is serving his 1-W term in Denver, Colo.

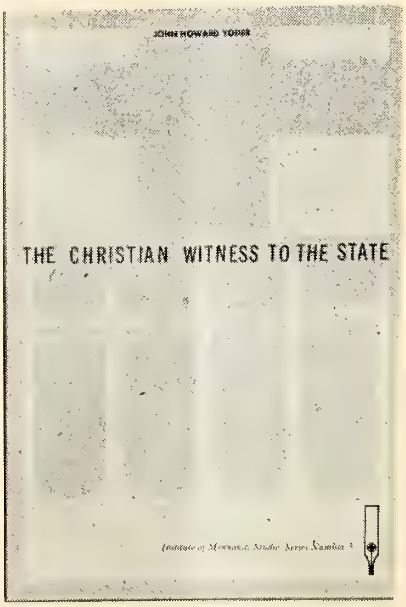
Hector V. Valencia, formerly of Bogota, will teach Spanish at Bluffton College beginning this fall.

Emerson Wiens, a 1960 graduate of Bethel College, has accepted a position with the college as instructor in industrial arts. He taught three years at Golden Plains Elementary School and one year at Halstead (Kan.) High School.

PUBLICATIONS

The Christian Witness to the State, by John Howard Yoder, a newly published book asks the question: Can the Christian or the Christian church "address to the social order at large or to the state, criticisms and suggestions concerning the way in which the state fulfills its responsibility for the maintenance of order?" After all, "the very nature of the state is violence," while "the Christian has committed himself to have no recourse to force. . . ."

Yoder explores the "Ground for the Witness to the State," showing that the New Testament "gives the reasons for a Christian witness to the state and the standards which would govern such a witness." He then takes up the "form of the Church's Witness," General Consideration of Ethical Theory," the "Criteria of Political Judgment," "Examples of Political Judgment," the "Classical Options Graphically Portrayed," "Theoretical Understandings of the State," "Misuse of the Church-World Dichotomy."


JOHN HOWARD YODER
THE CHRISTIAN WITNESS TO THE STATE
Institute of Mennonite Studies Series Number 3

The Christian Witness to the State is the third in a series on questions facing the contemporary Christian. Earlier publications were *The Christian and Capital Punishment,* also by John Howard Yoder; and *The Christian in the City* by Paul Peachey. All were assigned and edited by the Institute of Mennonite Studies, an inter-Mennonite research agency which studies areas of common Mennonite interest. Director of the Institute is Cornelius J. Dyck, of Elkhart, Ind.

Author John Howard Yoder teaches contemporary theology at Associated Mennonite Biblical Seminaries, Elkhart; serves as assistant to the executive secretary of the (Old) Mennonite Board of Missions and Charities; directs faculty theological studies at Goshen College; and, beginning this past winter, has been serving as associate director of the Institute of Mennonite Studies.

The book sells for $1.50 and is available at Conference bookstores.

BAPTISMS

Bethesda Church, Marion, S. D., on June 14: Betty Becker, Bonnie Becker, Della Ensz, Shirley Schmidt, Larry Nickel, Richard Tiahrt.

Lehigh (Kan.) Church on June 14: Merle Duerksen, Peggy Sue Goering, Peter Goering, Richard Martens, Marlin Keith Schmidt.

North Battleford (Sask.) Church on June 14: Mrs. Herman Dyck, Ben Friesen, Leonard Loewen, Mrs. Leonard Loewen, Peter Peters.

Saron Church, Orienta, Okla., on June 28: Phyllis Warkentine, Myron Frantz, Allen Huebert.

Waters Church, Copper Cliff, Ont., on June 7: Marilyn Bast, Linda Fillinchuck, Sonja Petrovitch, Donald Bast.

Zoar Church, Langham, Sask., on May 17: Raymond Mierau, Doreen Goosen, Melba Dick.

First Church, Mountain Lake, Minn., on May 17: Leroy Derksen, Roger Friesen, Douglas Harder, Erwin Harder, Margaret Harder, Robert Minion, Loren Pankratz.

Inman (Kan.) Church, on June 7: Linda Kay Doerksen, Linda Marie Regehr, Reva Kay Becker, Patsy Jean Plett, Aster Valgene Regehr, Connie Lou Schierling, Clareen Beth Froese, Gilbert Wade Regier.

Kansas City (Kan..) Church: Michael Curtis, John Notz.

Rosthern (Sask.) Church on May 17: Jacob Rempel, Gerald Dyck, Ron Driedger, Margaret Friesen, Velma Dyck, Garry Friesen, Abe Rempel, Rudy Wiebe, Marion Friesen, Dorothy Martens, Elsie Funk, David Toews, Peter H. Janzen, Eugene Janzen, Carol Fast, Laura Andres, Cornie Funk.

Eden Church, Inola, Okla., on May 17: Cheryl Kroeker, Mrs. John Golbeck, Mrs. Don Ridge.

New Hopedale Church, Meno, Okla., on May 17: Debra Unruh, Jay D. Jantzen, Robert Koehn, Maynard Eck.

Salem - Zion Church, Freeman, S. D., on May 17: Mary Kaufman, Burnette Goertz, Paulette Goertz, Sharon Graber, Ricky Schrag, Norman Schrag, Gary Unruh.

Zion Church, Elbing, Kan., on May 17: Kenton David Buller, John Mark Janzen, Gary Wayne Klassen, Wayne Arnold Regier, Ronald Lee Stucky, Loren Albert Entz.

Calvary Church, Barlow, Ore., on May 31: Mrs. Merle Learfield, Mrs.

Lloyd Egli, Gil Yoder.

Eben-Ezer Church, Abbotsford, B. C., on May 17: Margaret Bergen, Ingrid Thiessen, John Peters, Louise Bergen, Henry Janzen, Kathy Peters, John Hildebrandt, Rita Janzen, Nick Peters.

First Church, Moundridge, Kan., on May 31: Beverly Gehring, Jon Goering, Bonnie Graber, Donna Graber, Connie Stucky, Mark Stucky, Roger Stucky, Verne Voth, Ruth Wedel, Scott Stucky.

First Church, Winnipeg, Man., on May 17: Eleanor Barg, Alvin Braun, Edward and Ronald Bueckert, Judith Epp, Eleanor Froese, Werner Giesbrecht, Erich Kliewer, Irene Klassen, Katherine Koslowsky, Eric and Erica Lubosch, Ken Martens, Alvin Penner, Herb Penner, Irma Penner, Cornelia Plenert, Ted Plenert, Doris Regehr, Eleanor Rempel, Ruth and Elizabeth Rempel, Linda Riediger, Richard Siemens, Rosalie Thiessen, Gertrude and Lily Unrau, Arno Weiss, Mrs. Margarete Doering, Abe Krahn.

Grace Church, Collegeville, Pa., on Mar. 22: William Burgess; on May 17: Iris Arana, Mary Lou Fretz, Susan Heffentrager, Nelson Howe, Thane Myers, Clara Nice, William Slifer, Janet Smith, Mrs. Judith Ziegler.

Maplewood Church, Fort Wayne, Ind., on June 7: Susan Dick, Jim Dick, Peggy Miller, Sue Ann Wooster, Clifford Miller, Joan Miller, Jack Quaintance, Donna Quaintance.

Salem Church, Kidron, Ohio, on June 24: Mrs. John Sprunger.

Warden (Wash.) Church, on May 31: Paul Nachtigal, Jr., Patty Nachtigal, Gene Toews.

LETTERS

HARD PULL AHEAD

The writer of the following letter is chairman of the General Conference Committee on Evangelism

DEAR EDITOR: In response to Willard Claassen's editorial of June 9, I regret very much that the latest membership figures of the Conference have not yet reached me as they appear to have reached Claassen but with the checking I have already done I believe the last half of the past decade will show a different picture than the first half. In 1961, after several years of special evangelism endeavor in the Presbyterian church the record revealed that during this period of special endeavor they reported a record low mark in new members. Our own committee then studied this report and felt that they had tried to evaluate the results too early. Nevertheless we have a hard pull ahead. Pray that the spirit of God may empower the churches of our conference. *Ward W. Shelly, 2110 Birchwood Rd., Lancaster, Pa.*

TASK FOR MINISTER'S WIFE

DEAR EDITOR: Concerning the article "Come Down to Earth Pastor!" June 9) I must speak up in defense of seminary students who use "six-syllable words." During their three years in Seminary they eat and breathe this vocabulary. The professors use these words in teaching, the books used for study and research are filled with them, and fellow students discuss in this language until they are no longer thought of as "bit words."

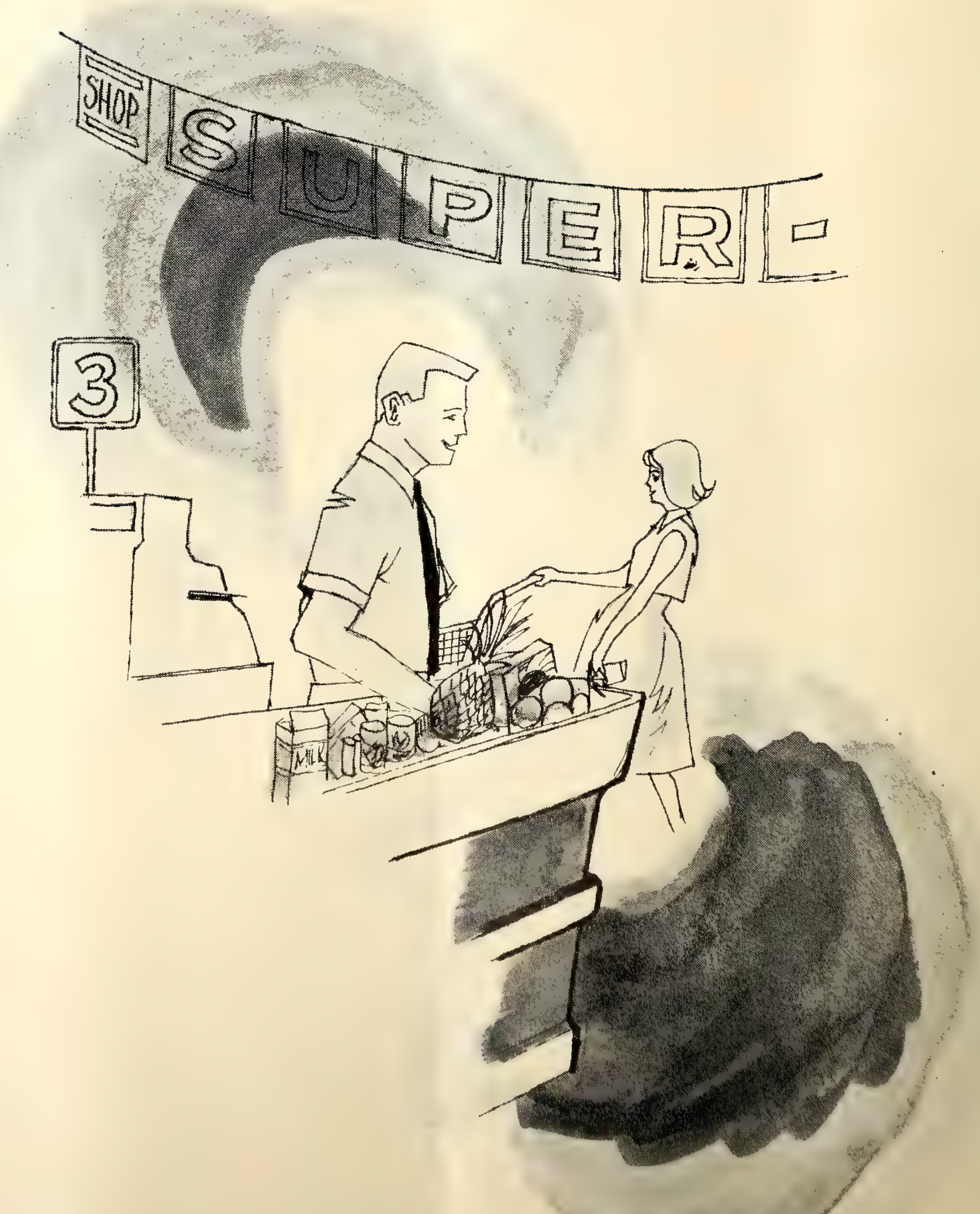
Students aren't trying to show what "brains" they are but in fact are so familiar with this terminology they fail to remember those of us who have not had a similar experience. Perhaps the main task of the minister's wife should be to censor the sermon and help her husband rethink his theological terms in simpler, everyday language. *Mrs. James Mohr, 109 E. Adams St., Washington, Ill.*

BELIEVE GOD RATHER THAN MAN

TO THE EDITOR: Luke 18:10-13, the publican and the pharisee in the temple at prayer, the pharisee "I, I, I" do this and that and I thank you God that I am not like other men. The publican in humility, God be merciful to me a sinner, appear in bold view as I read and reread the letter, "Bible for the Educated"? (the question mark is mine), that appears in *The Mennonite,* issue of May 12, penned or typed by this brilliant young scholar who has not studied philosophy for nothing?, (again my question mark). How deftly he removes Mark 15: 32b and Luke 23:40-42 from their context to satisfy his own vanity as a highly educated individual. Mark 15:27-34, Luke 23:33-44 we learn that our Lord and Savior hung upon the cross for a three hour period. Mob hysteria is at its highest peak at the very beginning of its efforts and wanes as time passes. It is logical to conclude that both of these thieves when first placed on a cross did emit these taunts as did the mob. But as time passed one could not help but see the difference in the attitude of Jesus from that of the mob, the most outstanding comment of my Lord and Savior was "Father forgive them for they know not what they do." This alone has melted more than one hard hearted individual, and most assuredly was true of this repentant thief. If this young man desires proof of this statement I would challenge him to spend a period of time in visiting a hospital or a prison with a pastor or layman as he speaks to individuals who are traveling the last mile of their earthly journey, concerning the way of salvation and he will learn that there will be those who shall seek the Lord's forgiveness and receive Him into their hearts. I would most assuredly disagree with his statement that there is a contradiction here. In the light of this individual and his university colleagues yours truly is an ignoramus educational wise. But I believe God's Word that the wisdom of this world is foolishness compared to the wisdom and truths of God. My hope and prayer is that his letter shall not lead any child of God astray, but they shall continue to believe God rather than man, that this young man and his colleagues will be led into the true pathway of righteousness through faith in the wisdom and majesty of our Lord and Savior. *Arthur Weiss, 2940 Princeton Ave., Philadelphia, Pa.* 19149

Blackberry Syrup

The store wasn't crowded. I stole a furtive glance at counter three.


SHOP
SUPER-
3
MILK

YOUTH

Dorothy Best Rains

THERE WAS NO smile on Mother's face when she talked to me about it the first of July. "I'm putting you on your honor, Valerie," she said, "You're not to entertain a single boy at this house during the daytime when I'm not here."

I wanted to tell her not to get all shook up, that the boys I liked did not know I existed. The others were all creeps. "You can depend on it," I stated firmly. And I meant to keep that promise. I really did.

Because the end-of-the-summer reward was the biggest prize any junior in high school could ask for. A trip to Hawaii. Dad's younger sister, my Aunt Edith, who is married to a dream-boat, invited me to take a two week trip with them—if the folks would pay my plane fare. I nearly died with joy when they asked, alternating with fear that the folks would say "no."

Well, Mom and Dad decide everything together. *Everything.* The Fourth Street Bank doesn't exhibit a more solid front than they do. So after two full days, they reached a conclusion. A conditional "yes." "What are the conditions?" I demanded, ready to promise I'd do the dishes three meals a day for six months by myself. *Anything.*

"Listen carefully," Mother said. "Remember Daddy said that Mrs. Swenson wanted two months off to go back to visit her family in Sweden?" I nodded, wondering what Dad's office nurse had to do with my trip. "Well, Daddy can't locate a suitable substitute. And Mrs. Swenson is such an excellent nurse Daddy doesn't want to replace her so he wants me to help him out."

"*You?*" I asked, surprised. Sometimes I forget there was ever a time when my mother wasn't my mother—if you get what I mean. Somehow it's hard to believe she was once Daddy's office nurse before she was Dr. Fairchild's wife and my mother.

"It means you'll have more responsibility this summer."

I nodded eagerly. Responsibility was suddenly spelled f-r-e-e-d-o-m in my mind. But Mother read me like a book.

"What I'm asking is perfectly simple," she continued as she assembled ingredients for a pie. "Just behave in every way as though I were here."

"That's easy. No smoking opium. No slitting Butch's throat." Butch is my nauseating eleven year old brother.

Mother got her patient look on her face. "I mean getting up when we do and getting dressed. Having devotions with the family. Doing the housework early. Practicing your music every day. Eating lunch at noon. Being a sister to Butch.

"You may entertain your girl friends here during the day." She paused in fluting the edge of the crust and looked right at me. "Do I make myself clear?"

"Call yourself Saran-Wrap," I answered brightly.

I drifted off then thinking that Mother knew me too well. Left to my own devices I would have spent every morning in my pajamas and snacked all day instead of eating lunch.

I could hardly wait to share the news with Carol. She and I could enter a talking marathon for six months and never run out of things to tell each other. Her response was as overwhelming as I'd hoped.

"Hawaii! Oh, Val you *lucky* girl! And to think you're my best friend. You can bring me back some of those fish nets and shells and hibiscus flowers to decorate our patio, and we'll give a luau!"

"Sounds swell, who'll we invite?"

We planned our party naming all the boys who don't say anything but "hi" to us. "Let's ask Bill Kinsinger and Chuck DeVore as a start." Carol crooned.

"Who do *you* want us to ask?" I heard Carol coaxing.

Visions of a blond crew-cut filled my head. "He probably wouldn't come," I answered.

"Who?" she demanded.

I waited. "You'll never guess."

"Church or school?" she asked. All the fellows we knew were divided into these categories. Of course some fellows we knew both at church and school but these were still called church fellows. They were the ones our folks approved of.

"Neither," I answered. "He's an older man."

Carol shrieked. "Not Mr. Adams!" Mr. Adams is our bald, bachelor, biology teacher who lends a sympathetic ear to our troubles and dishes out advice full of psychological terminology.

I shook my head. "Not that old."

I suppose I kept my secret for an estimated four minutes after that. Carol was absolutely suffering to know. Finally I relented "Do you know the fellow at the super-mart, the one who checks at register three?"

"Do I? Oh, Val, have you talked to him? Has he asked for a date or anything?"

I answered the questions in reverse order. "Not yet, but he will. Of course we've talked." Well, we had. He'd said "hello" when it was my turn and "Is that everything?" when he'd finished ringing the register. An I was so mesmerized by those blue eyes and shaggy blond eyebrows that I usually couldn't even find my voice.

"What's his name?" Carol wanted to know.

"Nelson Huffman," I answered. I'd read it on his name tag.

"Do you call him Nels?" she asked.

"Sometimes." In my mind I called him all sorts of endearing names. But like all my previous love-affairs the best part was in thinking about it and talking to Carol. The actual contacts were disappointingly bland.

My first day on my own I did pretty well. A bargain's a bargain. "Help me with the breakfast dishes and I'll make pancakes for lunch," I propositioned Butch.

He hesitated. Then asked, "Is there any blackberry syrup?"

"Some. Enough for you." I'm strictly a maple syrup fan myself.

I made the beds and dusted the living room, then sat down to practice. It was deadly dull. I called Carol. We talked for an hour.

I shampooed my hair and set it in a new style. The door slammed. Butch!

"Where's lunch?" he accused.

"Sorry. I'll have it in a jiffy."

"You said twelve sharp," he reminded me as he helped himself to a handful of cookies.

The pancakes put him in a better

mood, though. I fix a neat pancake if I do say so myself. I use biscuit mix and milk and egg but three times the amount of liquid shortening the recipe calls for. They're rich. And dreamy!

Butch and I had a little argument about the lunch dishes but I won. We both did them—which is about as far as anyone wins with Butch. I had to promise him I'd buy more blackberry syrup.

The early part of the afternoon, I prepared to go to the grocery. I ironed my best blouse and decided to wear my new print skirt. I polished my white flats. Of course Nelson never looks at my feet, but I knew I'd feel my best, most confident self, if my shoes were chalk-white instead of speckled grey and white.

The store wasn't crowded. I stole a furtive glance at counter three. He wasn't busy. He looked at me. And smiled. I sort of waved and made myself turn away.

What happened later would probably never have happened at all if it hadn't been for the blackberry syrup. It was the last on my list and I was hurrying to make sure I'd be going to aisle three when wham! I dropped it. The seventy-nine cent jug of blackberry syrup cracked and ran all over the floor in crazy streams. It splattered the wheels of the shopping cart and my legs and shoes. It was a mess! Who do you suppose came to my rescue? Like the mature, older man that he is, Nelson swooped down with a dustpan. He scooped up the jagged pieces of broken glass. From out of nowhere the manager appeared and exchanged the dustpan for a mop. Efficiently, magnificently, my Nels stopped every purple rivulet, then deposited the mop in a wastebasket he got from under his counter. By this time, the manager was back. He looked in distress at my syrup-spattered legs and shoes.

Finally I had recovered my power of speech. "I'm sorry," I murmured. "I'll pay for the syrup."

"Not necessary," the manager said courteously. "I'm sorry about your shoes." He looked undecided. I was just standing there thankful with all my heart that I'd had the sense to polish them when I heard Nels saying, "I could drive her home. How far do you live?" he asked.

"Four blocks, "I answered faintly.

The manager nodded. "Check her groceries. She can leave through the back door."

It was when I began to walk that I realized the syrup had even run inside my shoes. It squished. And I'll tell you a sticky squish feels funny.

Nelson quickly joined me carrying the packages. He was very masterful opening the door and all.

"Over here," he said, indicating an old '55 Chevy like we used to have before Daddy bought the Dodge for our second car.

He helped me into the front seat. I felt like I must be dreaming. Here I was riding beside the handsomest fellow I'd ever seen. I struggled to think of something clever to say as we pulled out of the parking lot. Instead he spoke first.

"You'll have to direct me."

"Turn right till you come to Double Drive. Then left."

He drove like a man who's been born behind the wheel. As we turned onto Double Drive I suddenly realized I was losing a wonderful opportunity.

"This is certainly nice of you," I said.

"Glad to," he answered. "You couldn't be expected to walk with that mess all over your shoes."

"But I'd like to show my appreciation," I insisted. I swallowed hard. "When do you get off work?"

"At four. Why?"

Well, how about coming over for a cool drink before you start home some afternoon. Say tomorrow?"

There was a pause. "I guess I could do that."

We were in front of my house now. He jumped out of the car, opened the door, carried my groceries to the service porch door and opened it for me. "Hope your shoes aren't ruined altogether," he said in his resonant baritone.

"Don't worry. They're not new."

Inside the house I removed my syrup-coated shoes, made a sort of sandal of paper towels for each foot and padded toward the shower. Never, never, had I had such an exciting experience. Suddenly I remembered Mother's rule. I groaned. If I told my mother about it she'd either say I couldn't have Nels or else that Butch must be here to chaperone. Now that would make a revolting impression on Nels. No, now that I'd invited him, I'd have to go through with it and not let on. Mother wouldn't know, anyway.

I called Carol and told her all about Nels bringing me home. She could hardly believe it. But I *didn't* tell her about the date. Because she knew Mother's rule, too.

The next morning I realized I'd have to enlist Butch's help. I couldn't have him running in from ball playing looking a mess. And if he *did* come home and find Nels and blabbed it in front of the folks I'd be sunk.

I approached Butch at lunch. "Tell you what. I'll fix a swell picnic for you and your friends for tomorrow noon. Fried chicken. Potato salad. Chocolate cake." Butch's face wrinkled with surprise.

"Honest?" he asked.

"Honest. All I ask is one small favor."

Choosing my words carefully, I said. "I'm having company at 4:00 o'clock today. Make yourself scarce and don't say anything to the folks."

The look he gave me was curiously adult. "What're you up to?" he demanded.

"Nothing." There was a pause. "Is it a deal or not?" I asked him. I watched his mouth work unhappily.

"I'll have to think about it. I'll let you know."

"Make up your mind soon because I'll bake you the cake tonight," I said to his retreating back. He was a funny kid. I shrugged.

I'd spent the morning cleaning the living room and dining doom. I picked fresh roses in the yard and made several flower arrangements in low bowls. I thought how pleased Mother would be to have the house looking so nice. She'd never guess the reason and sometime *after* the trip to Hawaii I'd tell her and she'd understand. She was better than most mothers about understanding what girls are like inside.

Butch had disappeared so I just dismissed him from my mind. He hated company anyway so I would not have to worry about his showing up.

I prepared lemon freezes and put a maraschino cherry in each glass using our best crystal goblets.

I fixed my hair in a bubble and wore my new pink linen dress and my white heels so I'd look older. I put some mood music on the stereo. It was exactly five after four when the '55 Chevy pulled into the driveway.

Nel's sport shirt was the exact color of his eyes. His smile looked a little shy. My heart was beating so hard I thought he could hear it. "Come in," I said. "Please sit down." Our home looked pleasant and cool. Suddenly I was more proud of my home than I've ever been.

I served him the lemon freeze. "This is swell. Thanks," he said. "Any luck getting that syrup off your shoes?"

I made quite a story out of removing the sticky part, then drying them, then trying to cover the stain with white shoe polish. Right in the middle of my description, I heard a car door close. I froze. It sounded like it was in our driveway. I was so right.

My mother walked in the front door. "Hi," I said weakly forgetting n my misery even to introduce Nels.

But Mother is always a lady. She nodded graciously. "I'm Mrs. Fairchild, Valerie's Mother."

Nels stood. "How do you do?"

Mother smiled. "That lemon freeze looks good. I think I'll make one for Daddy and me." She disappeared and Nels sat down and drank his freeze.

I felt terrible. So terrible I couldn't hink of anything else to say. Nels stood up. "Thank you. I really must be going." His eyes looked puzzled. I took his glass and nodded. "Thank you again for rescuing me." wondered if he'd say anything about another meeting but he didn't. When he said good-by and went down the steps I almost felt like he knew I'd been entertaining him against my mother's wishes.

Mother and Daddy came in the living room together. They sat down nd looked at me. Nobody said a word for awhile. Finally I could tand it no longer. "I'm sorry," I aid.

Mother put down her glass with n unsteady hand. Daddy's voice nswered my half-apology. "I can't nderstand you, Valerie. There was o reason to be disobedient. You ould have had that boy here any vening. We've encouraged you to ave company. Who is he?"

In agony I told them of the shoe nd syrup episode.

Mother's voice was strained, unatural. "For you to plan to deceive us, and enlist the help of your brother—"

"How did you know that?"

Mother's face sort of went to pieces then. "Butch called us. He was crying. He didn't know what you planned, he just knew it was wrong."

Any other time I'd have been furious with Butch for squealing. But for the first time I saw myself as I must look to my parents.

"Look—I wasn't—we weren't doing anything wrong. It was perfectly innocent—"

My father's voice interrupted me. "Disobedience is never innocent when it is premeditated."

I stared at the pattern on our Persian rug for a long time. "I'm sorry. Really sorry. I'll never do anything like that again. Ever." I swallowed hard. "Forgive me?"

I was in Mother's arms then, crying against her shoulder. The folks said a lot of things about character and integrity and how they wanted to be able to trust me. I truly felt forgiven. That's why the next part was so hard to understand.

"I hope you've learned your lesson, dear," Mother said, "and your punishment of course will cost you dearly."

Fear struck me dumb for a moment. "You mean — no trip to Hawaii?"

She nodded. Dad said, "You've forfeited your right to go, though we're as disappointed about this as you are."

"But," I protested, "I said I was sorry. You said you forgave me."

"We have. But that doesn't change the punishment." When Dad reached for the Bible I braced myself.

"Let me read you from Ezekiel. God's people were chastened and disciplined but Ezekiel assured them of God's love." He read several verses. "Your Mother and I are held accountable to God to teach you the results of disobedience."

We had prayer then. I cried. Hard. Partly in disappointment. But mostly in a fresh wave of repentance. Butch came home and found us praying. I told him I was sorry and I cried all over again.

Looking back now I realize that through that bitter experience I grew up. I lost my trip to Hawaii, and I lost a chance to have Nels for a friend. But I learned a lesson which will stay with me all my life.

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EDITORIAL

In a year from now, we'll be knee deep in our next General Conference session. We'll also be a mile-high in Colorado. Our present skeleton program says that on July 14 at 9:00 a.m. we'll hear a mission speaker. Then we'll have some executive committee business. After an afternoon of sightseeing, we'll come back for an evening youth program. That's just one day out of seven. Some of the other days will be a bit more rugged. All of them will be interesting even though business meetings may not always grip you in the same way that a horse race does. Once every three years we take this time to do the work of the church at the highest level—or at the broadest level, if you don't like the implication of height. What happens at these triennial sessions leaves a lasting mark on the church. For example, nineteen years ago in the 1945 session at Newton, Kansas, the decision was made to begin mission work in Colombia. The conference also gave its approval to the mental hospital movement which was just beginning. Both of these actions have touched the life of almost every congregation since that time. Neither of these ideas, of course, was invented out of nothing at that meeting. But the projects were young and fragile at the time. The conference decided to help them grow. These were important acts.

We know that next year's conference at Estes Park, Colorado, will make a number of important moves. We do not know now what they will be. It may take twenty years until we know for sure. But they will be made next year, and we need the help of many people.

The planning committee expects two thousand people to attend the conference. That's a lot of people, though only a small fraction of our total membership, of course. Should I write an editorial about a conference which only two thousand may attend? Yes, I must, because whether we go or stay at home, we are all involved. At the moment, I'm concerned about those who go. And who should go?

Every minister should go. This isn't a ministers' conference, of course. We want laymen to represent the church also. But we know that the minister carries a central responsibility in the life of each congregation. We know that the things he remembers the congregation remembers. And all too often, the things that he forgets, the congregation also forgets. It may be helpful to the life of the General Conference if we can remember and forget in unison and rhythm, at least, part of the time.

And the attendance of most ministers at the conference depends on the spirit and willingness of the congregation. Most ministers cannot attend without some financial assistance from the congregation. It shouldn't be necessary for the minister to mention this. We should all be sensitive here and take proper action.

Laymen from every congregation should attend the conference. Each congregation has its own method of selecting delegates. Unfortunately many of the systems are a bit haphazard. The task is often put off until too late. Many times it is the volunteers who are chosen. These are usually good people. But should we not also seek out some people who don't volunteer and ask them to go? Perhaps not all of these could afford to go on their own, but we believe enough ingenuity exists in each congregation to solve this problem. And young people should be represented also. We know that a conference can easily become a council of the elders only. And the elders deserve the right to vote and speak. Young people do not find it easy to fit themselves into a conference program, but we are all poorer if they do not try.

Finally, we need every congregation represented whether by a minister or a layman or a youth. The last time we met, thirty-nine congregations went unrepresented. Another forty-seven were represented only by proxies. Of course, the conference went along without them. Even though we chug along on only three out of four cylinders, chug we must. And how will things be in Colorado's higher altitude? Let' do better. Registrations are due six months in advance. That means you have six months time to ge the wheels moving.

THE MENNONITE

79:28 JULY 28, 1964

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MDS-MENNONITES DOING SOMETHING

Esther Eby Glass

FILES—I ALWAYS thought it one of the dullest words in the dictionary—almost as dead as archives, or vault, or morgue. But since reading the Mennonite Disaster Service files, I have changed my mind. Here I found reports that stirred my heart. They made me glad to be associated with Mennonite Disaster Service, even in so modest a role as the wife of a congregational contact man.

Udall, Kansas

Take these notes selected from the day-to-day report of John A. Diller, Hesston, Kansas, in 1955. A tornado had just swept through Oklahoma and Kansas.

"*May 25, 9 p.m.* or soon after. Blackwell, Oklahoma, hit by a tornado. About 20 dead. 10:27 p.m. Udall, Kansas, almost completely demolished. At least 77 dead. Two hundred or more hospitalized in a town of 500 population.

"*May 26, 7 to 10 a.m.* One hundred or more men from at least 12 congregations left for the Udall Disaster Area. 4 p.m. Galen Rudiger called from Udall. He will need 100 men on Friday, equipped with chain saws, wrecking tools, shovels, and trucks. Everyone entering should have a pass — Mennonite Disaster Service membership card.

"*May 27, 4 p.m.* Three hundred and twenty-two men registered. . . .
The work largely was combi
through debris looking for watche
money, and valuables, even fal
teeth, before it was pushed togeth
and loaded by army equipment.

"*May 28, 4 p.m.* For Monday
need 100 men with ten trucks (ea
truck should have an ensilage fork
four or five farm tractors wi
loaders, ten chain saws and t
usual small tools, hammers, ba
hand saws, axes, some shovels, a
drinking water. Two hundred a
twenty men registered for work
day.

"*May 29, p.m.* Mr. Pierpont call
from the Red Cross Office in Blac
well asking for men to help cle
debris from fields. An area one mi
wide and 20 miles long with

rms needs clearing and harvest
ly a few days away.

"*May 30, 11 a.m.* I left for Udall
r my first visit to a disaster area.
ne amount of destruction is al-
ost unbelievable. Whole blocks of
dall were already cleared of any
gn of homes or debris. The air
as filled with dust and the hum of
otors, cranes, bulldozers, loaders,
nd trucks. I don't envy the men
ho make initial contacts in a dis-
ter area."

From the first disaster report in
ay through the Udall rebuilding
oject in September I could feel
e MDS organization at work. I
und it difficult to single out notes
om this action-packed report, so
ll of human need and the ready
sponse of Christian men and wom-
to help the distressed.

ba City, California

Operation Muck Out, in Yuba
ty, California, was reported by
R. Wiens. Here are a few ex-
rpts, in his own terse words.

"*December 31, 1955, 5:30 p.m.* Aug-
t Schroeter called and relayed the
mmittee's wish that I go to Yuba
ty and set up the relief work. I
shed to town to buy work clothes.

"*January 2, 1956, 4 a.m.* Brother
hroeter took me to Yuba City.
ne Red Cross Headquarters — a
dlam as many case workers in-
rview the unfortunate ones. Cof-
, sandwiches, cigarettes every-
ere, and especially smoke! On
e faces of the victims were ex-
essions of fear, uncertainty, and
xiety. But after case workers
ished each interview, new glim-
rs of hope began to pierce the
om."

After twenty-four hours of run-
g from one official to another in
vain effort to organize a cleanup
erations plan for the men the
xt day, Brother Wiens writes:

'*January 3, 1:30 p.m.* Mr. Ewy
d I scouted the stricken area.
at utter devastation and confu-
n. Muck, more debris; houses
ed together and broken; every-
ng mucky, slimy, smelly. . . .

'Night at last. Both of us tired.
owing that tomorrow we would
ve 30 or 40 men on our hands
hout a single cleanup job for
m to do, we sat in our rooms re-
wing our work. Where had we failed? We joined in prayer committing all this to our Heavenly Father.

"*January 4.* We were at the work pool early. Soon requests started to pour in. At 9 a.m. the men began to arrive. It was a mad rush all day as our men went out and came back for new assignments. They were deeply gripped by what they saw and responded to the need of these poor people. Our men showed a wonderful spirit and it was a thrill to work with them—no job was too difficult or dirty."

This daily report describes the men working in pouring rain, cleaning out wells, eating in the canteen with a multitude of more than 5,000 a meal. Then we read:

"*January 12.* Chet Page called for me. Nicalous farmers are flooded out, and the hay in their barns is getting hot, would our men help? It is urgent.

"Our men helped haul out hay from several barns, that is, the hay that had remained above the water level. Tough and dangerous work. Henry Goetz almost got crushed. David C. Reimer lost his glasses in the water under hay, others were thrown into water when the truck hit a deep hole (under water) and automatically unloaded the hay."

The report continues. Rain every day, levees breaking, more devastation, and more cleanup operations.

"*January 22.* Phase one of 'Operation Muck Out' of the West Coast MDS was drawing to a close. I finished reports to the Red Cross, handed in the meal tickets, made contact with the Farm Bureau for phase two of the MDS activity at Yuba City. Yes, our men would begin on Monday to help farmers get their yards and orchards into shape.

"They praised the work of MDS most highly and were happy that we would remain in the field of action longer. They report that our help has been well received and the people were talking much about the Christians who had so wonderfully helped them.

"*3:30 p.m.* I checked out of the Hotel and left Yuba City. Had our efforts been worthwhile? Others should evaluate the results, but I can say many homes were cleaned, many hearts cheered, many a testimony given by deed and mouth. God was glorified. People came to me and inquired about the way of salvation. All those who labored were blessed richly. No serious accidents occurred."

Marion, Indiana

East of the Mississippi, in Marion, Indiana, a tornado struck on March 6, 1956, leaving many homes damaged and unfit for use. Here again MDS men offered to help, removing trees and debris, helping with the cleanup and salvage jobs. In a little more than a week they had donated 2,000 work hours.

When they went to work to rebuild the wrecked home of an elderly man in poor health, an Indianapolis reporter, Richard S. Simons, smelled a story. He wrote an article, complete with pictures, entitled "Love Thy Neighbor," which was printed in the *Indianapolis Star Magazine*. Perhaps what amazed him most was the fact that he found merchants, ministers, truck drivers, and professors with doctor's degrees, working alongside skilled carpenters and builders, all in one spirit of Christian love.

Haylift

A somewhat different, but helpful service, was the "Operation Haylift," launched by the Illinois MDS in 1956, to provide feed for the livestock in drought areas. Two hundred and seventeen carloads, containing 1931 tons of hay, were sent to Kansas farmers by the brethren of Illinois and Minnesota.

John Diller reports that one farmer calculated that this act not only helped Mennonite farmers, but reduced the abnormal demand for hay and helped to keep the price of hay from inflating to an exorbitant figure for their neighbors as well.

Stroudsburg, Pennsylvania

In the East, MDS grew out of the heroic labors of Mennonite Men in aiding the flood victims in the Stroudsburg area of Pennsylvania in 1955. Andrew Rosenberger, aviator, flew over the stricken area accompanied by Norman Good, contact man, and David Derstine, pastor. These three men organized disaster units to clear homes of mud and debris, day after day. The Red Cross estimated they had donated 12,664 man hours.

By the time the great mid-Atlantic coastal storm of 1962 destroyed property along the beaches from Virginia to New York, the Eastern Pennsylvania MDS was well organized to help. They undertook special projects, such as rebuilding a house for Mr. Zoog, a blind man whose house had been wiped out in the storm. The Red Cross supplied the material; MDS donated the labor.

How It All Started

Have you ever wondered just how this useful service arm of our church came into being? You would hardly expect anything so substantial as Mennonite Disaster Service to have its roots in a picnic. But at a picnic in Kansas the movement was born.

At a joint fellowship meeting of young married couples of the Pennsylvania Mennonite Church and the Hesston College Church, a discussion arose over the practical outworking of concern for their neighbors. To put this concern into concrete form, the young people sent a statement of concern and willingness to serve, to the Mennonite Central Committee and to the South Central Conference of the Mennonite Church. They then established a Mennonite Service Organization in each of the two congregations, and selected a coordinator.

Opportunity to serve arose before their enthusiasm had time to cool. On May 17, 1951, a call for help to sandbag the Little Arkansas River in Wichita, Kansas, attracted the attention of the organization. Volunteers were dispatched and the Mennonite Service Organization was in business. That same night the coordinator called the Eden Church (Moundridge, Kan.) of the General Conference and the Christian Welfare Workers of the Church of God in Christ Mennonites. Inter-Mennonite cooperation was born.

That fall, an MCC unit moved into Topeka, Kansas, to aid flood victims. Topeka had been waiting for help from Kansas volunteers. Because efficient organization was necessary for this program, a coordinator was appointed, and a continuous supply of volunteers was provided for this rehabilitation project.

Through the work in Topeka it became evident that the church ought to be able to offer its services in a well-organized and systematic way if it wanted to gain access to disaster zones. This, coupled with the reports of severe tornado damage in Arkansas, triggered the beginning of what today is known as Mennonite Disaster Service.

Eighty men, representing four branches of the Mennonite Church, met to consider disaster organization on the Hesston College campus on March 31, 1952. Peter J. Dyck, pastor of the Eden Mennoni Church, called the meeting to orde He read from Hebrews 11 ar James 1. Dyck pointed out that “ the body without the spirit is dea so faith without works is dea also.” The delegates selected a ter porary disaster committee to gui the work in Arkansas and to prepared for another disaster.

All over the United States ar Canada groups began to organiz patterned after the Kansas area d aster service unit. Soon it becan

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"I thought all the help was going across the water but now I know that someone cares at home too."

parent that co-ordination and en- uragement were necessary on the tional level. In 1956, a plan for a tion-wide coordinated committee, mposed of one representative om each Mennonite group, was commended by MCC. This plan has en the basis for national coopera- n to this day.

w It Works

Currently serving as executive ordinator of MDS is R. Wayne emens, who is located at the ron, Pennsylvania, office of the nnonite Central Committee head- arters. In addition to carrying t the day-to-day program, he is liaison officer among the local units and regional organizations. When he receives calls for help, from nearby or halfway around the world, he knows where to turn for aid. He gets in touch with the regional coordinators, who in turn contact local MDS leaders. The local leaders call the congregational contact men, who know where to find the helpers and equipment.

Mennonite Disaster Service begins in the congregation. Each church selects a representative or contact man, sometimes referred to as the "disaster man." He can locate a plumber, a carpenter, a nurse, men to clean up debris, and women to scrub floors or serve meals. He knows where he can probably get such equipment as generators, sump pumps, winches, pickup trucks. If he is absent when the call for help comes, his wife is usually trained to summon volunteers.

Mennonite Disaster Service remains a simple organization like it was in the beginning, but with sufficient machinery to carry on its work effectively. Its power lies within the individual volunteer, an ordinary man or woman, perhaps, but one who is motivated by the extraordinary love of God within him to help his neighbor, or anyone in distress. Every member of every congregation can be a volunteer.

Mennonite Disaster Service is not limited to cleanup work. Members

of an Iowa unit have had their blood typed so they are prepared to give blood in emergencies. Canadian units are trained and organized to fight forest fires. Kansas has rescue teams, station wagons equipped with sirens, two-way radios, stretchers, first aid supplies, and removable red lights. They render emergency ambulance service to keep in practice. Many units have men and women trained in first aid, or prepared in other ways to give of themselves to their neighbors.

Our people do want to serve human need in terms more personal than dollars, but many cannot participate in longer term programs of the Mennonite Central Committee. When disaster strikes near home, Christians can witness without leaving home responsibilities.

In disaster the need is real, the situation desperate for those involved. The people cannot help themselves; they need outside help. Despair and despondency often hamper the victims in their self-help activities. Fire Chief Kanagy of Hickman Mills, Missouri, said that the night the tornado struck the suburbs of Kansas City, 1500 people filed through his fire station to receive first aid, information, and comfort. Many were injured, some praying, others cursing, but all shocked and numb from their experiences. He suggested that MDS could have rendered a real service if it could have had men and women on the spot to give a word of sympathy and encouragement, to pray, and just to be understanding listeners.

People who went through disasters in Udall and El Dorado were asked, "What is the most valuable help immediately after disaster strikes?" Their answer was, "The placing of the arm around the stricken and lending sympathy and understanding is of great value."

In ten years, MDS has developed from a practical concern expressed at a young married couples' picnic, into a service organization of over twenty-eight regions encompassing a majority of Mennonite churches. Mennonite Disaster Service has not only grown in size, but in breadth of vision and in depth of concern. Our people are not just saying, "Do something," but "How can we do more effectively what we are doing?"

What the People Say

The MDS files contain comments from editors and items written by reporters about MDS in action. Some articles were widely circulated in religious publications, such as *Christian Life's* article, "After Twister's Stab: The Job of Healing." The legislature of the State of Michigan issued a proclamation commending Mennonite Disaster Service for the work done in Michigan in 1956. The governor of Indiana and the mayor of El Dorado Kansas, wrote complimentary letters to MDS officials.

But perhaps the words valued most come from the people who have been helped. A resident of Summerfield, Illinois, said: "Summerfield will never be the same place. The moral and spiritual atmosphere has improved because of Mennonite Disaster Service."

A nervous mother, after the Kansas City tornado, remarked: "We weren't afraid of you Mennonites You were here to help."

From an Oxford, Pennsylvania man: "I thought all the help was going across the water but now I know that someone cares at home too."

The father of a family in Kansas for whom a home was built told those who helped: "This is the first group of Christians I have met that really live the teachings of Jesus Christ."

Perhaps most gratifying, but most sobering too, are the words of two women, both from Oklahoma The one said: "If we had been killed by the storm, we would not have been ready. But it is different now." The other, unable to understand why MDS men would clean up her destroyed house and help her to salvage what could be saved without remuneration, said: "You are the answer to my prayers."

I shall remember, when the phone rings some day soon (as it has rung before) and my husband begins to contact men, that the carpenters the painters, the plumbers, or the twenty cleanup men, are needed to help answer someone's prayer. And I shall hope that when the job is finished someone can say: "We were not ready before you came but it is different now."

For the Mennonite Church—A Last Chance

udy H. Wiebe

NCE WORLD WAR II the Menno- tes on this continent have crossed e tracks. They have joined the osperous ranks of the America nat has." No longer are they scat- red across rural North America— nall, mostly poor, either disliked ignored if known about at all.

Today young Mennonites at uni- rsities are proud to be known as ch. Our scholars grace high pro- ssorships in the most venerable iversities. Our businessmen con- ol complexes upon which entire mmunities depend for livelihood. ir politicians speak in city coun- s and federal governments. We ve Ph.Ds in our pulpits, to say thing of MAs and BDs. We have cussed the love ethic with Rein- ld Niebuhr and Karl Barth — ough more and more of our men e serving in the armed forces.

n a materially blossoming so- ty the Mennonites have kept up h the Joneses so well that we ve now become self-conscious. t in the bashful sense; rather in sense of recognizing unique self- ntity. In a comparatively short ne we have grasped the meaning having a long, vivid, and—on the ole—honorable history. We have image. And when you have an age you have to live up to it.

his very self-consciousness, this owledge of ourselves as forever ing on the apron-stage of his- y, this awareness of contemporary image, can be lethal to the spiritual principles the Mennonites as Christians in the Anabaptist tradition have ever stood for. It seems to me it is almost lethal already.

The Cultural Hangman's Noose

Like most persons called Mennonites, I am one born and bred. The fact that, at a responsible age, I deliberately chose to join and remain a member of a particular Mennonite church cannot refute that for generations my antecedents, on both my father's and mother's side, were also called Mennonites. A Mennonite genealogy can be as easily traced today as a Scottish or German one. Probably more easily; Mennonites marry in a tighter circle.

The very idea of a "genealogical Mennonite" is as far from original Anabaptist concepts as that of the *Volkskirche*—the national church—which they refused to accept. First generation Anabaptists had no genealogical or ethnic unity: they were Swiss, Frisian, German, Flemish, Austrian, and French. The label "Mennonite" was attached to those who followed the teachings of Menno Simons, not to his physical descendants. Menno, unlike Israel, established no patriarchy.

There are, of course, profound historical reasons why the ethnic swarming of a people eventually developed out of the Anabaptist movement. Inhuman persecution soon slowed and stopped evangelistic outreach, killed leaders, and hounded the believers to the frontiers of Prussia, North America, Russia, and Latin America. We can understand why, under such conditions, cultural identity grows at the expense of Christian doctrine.

We can also understand the periodic attempts at reform which tried to cut the Mennonites loose from their ingrownness and re-establish the original Anabaptist church concepts. The Oberholtzer episode in 1847 America and the Brethren movement in 1860 Russia are the most obvious examples. We can also understand how these attempted reforms, their inevitable counter-reforms, and a historical enlightenment should at last reveal the original Anabaptist vision of the church.

What cannot be so easily understood is why, with all this reawaking combined with religious freedom, Mennonites are still regarded as a people and not as a church.

It often takes several generations for the general public to change its ideas about an ethnic group (though if forces are dramatic enough a few years will do: witness Western attitudes towards Germans and Japanese since the last war), but surely within the group itself the process can be speeded up, especially if the group is relatively small. For generations the debate has been going on among Mennonites: Are we or are we not an ethnic group? And despite at least forty years of historical enlightenment about essential Anabaptism, the Mennonites' view of themselves remains largely unchanged. We are still an ethnic group. We are *the Mennonite people.*

The word Mennonite does not primarily call up, even to ourselves, a new understanding of Christian discipleship, a body of committed and practicing Christians, an ethic of love in all human relations. That is the kernel of our Anabaptist spiritual heritage. But it remains obscured behind Mennonite folk festivals in Kansas and Pennsylvania, behind Mennonite names like Reimer and Yoder, behind borscht and shoo-fly pie. The very idea of Mennonite is so ethnic and culture-centered that even an enlightened inter-Mennonite paper can decide that a brief must be presented on behalf of "all Mennonites" to the Canadian government's Commission on Biculturalism. Blood and culture, not belief make the Mennonite.

For the Anabaptist vision to survive at all, it must be reinterpreted by men who will not fear to leave behind those things that deserve to be left there.

When will we admit that gradually, through the four hundred years of our history, the Mennonites have become a motley of groups held together by ethnic and cultural trappings? When will we repent of this and ask God's help to cut the spiritual life within our Mennonite churches free from this cultural hangman's noose?

We do not have much time left to pray such prayers. In the light of today's psychology and ease of communication, culture has become purely relative. Though the Anabaptist vision of repentance and discipleship has lived on for generations in groups that were largely culture-centered, today's mentality no longer makes this possible, even if it were Christian to do so. For the Anabaptist vision to survive at all, it must be re-interpreted by men who will not fear to leave behind those things that deserve to be left there. The Mennonitism of culture is one of these things.

Decide What We Wish to Keep

We already have a healthy precedent to guide us. In Africa, Central America, Japan, Indonesia, and India, the work of missionaries from various Mennonite churches has shown that *Christi Nachfolge* depends in no way whatever upon blood strain or type of clothes (if any). In North America too congregations of all major Mennonite churches have Negroes, Indians, and Mexicans as members, but these are not the congregations that have much say at the conference level. They are usually small, supported by mission funds, and far enough from the main congregations to escape notice most of the year. In the large congregations, the backbone of the various Mennonite conferences, a friendly church member still greets a newcomer with, "Ah, glad to have you here, Mr. Watson." And then, in trying to maintain conversation, he will add, "Watson—hmm—that isn't a Mennonite name, is it?"

In crossing the tracks, we may lose all that is worth losing if we do not make haste to decide what we wish to keep. Emphasis on history and genealoay, as Plymouth Rock and Robert Bruce societies show, is excellent for banquets but really makes little difference in daily living. In many cases, in fact, an overemphasis on history merely underscores the painful experiences of the past. We all know that the history of Mennonite churches is painful enough. History is an account of what men have done, not necessarily what they should do, and if we are going to allow God's message to the world to grow in us we will have to get far beyond what has been done in the past. We will have to build on the Christlike efforts of the past and recognize the others for what they are: expressions of fallible humans.

This will mean that Mennonite churches cease emphasizing that they are primarily linear historical descendants of original Anabaptists, and place emphasis on their spiritual heritage. What this heritage is we know, thanks to the last forty years of unremitting research. The further intricacies of this research can now be left to a few specialists; the main thrust of the churches as such must be to reapply the biblical interpretations of the Anabaptists to our time.

As the twentieth century is different from the sixteenth, so will our expression take different forms from those of the original Anabaptists. Where they wrestled with a monolithic traditional church floundering after centuries of the most un-Christlike maneuvering imaginable, we confront a splintered traditional church bankrupt in the face of two world wars and an oncoming atomic cataclysm. Where they wrestled with a total, canton, system of government, we face the social welfare state. Where they were confronted by persecution, confiscation of property, and statelessness, we face religious freedom, personal wealth, and speed in communication and travel.

We cannot, then, look to the sixteenth century for practical ideas to express the essence of our belief. We must look to the Holy Spirit for the new ways He woul lead in our decade.

It is difficult to say where thi leading might point, but surely i would go beyond our present concentration of trying to be good citizens known for their hard worl and frugality. The Anabaptist were never concerned with bein *good* citizens; rather, with bein *Christian* citizens. The two are no necessarily synonymous. The biggest united effort of all Mennonite today is trying to prove that the can go into *any* legitimate occupation, be successful in it, and gai the recognition of the world. Ou Lord asks, "What more are yo doing than others?"

It is time that members of Mennonite churches reject the middle class paradise we have been struggling for—and have largely attained. Rather, captured by the revitalizing uniqueness of the gospe we must leave ourselves open t the leading of the Holy Spirit. Suc leading will take advantage of ou wealth and ease of movement. I may drive some of us "into th wilderness" of settlement evangelism, far from the comforts of re atives, there to build a home, an stay, and work. Trained personne can now go where no professiona missionary can. Is it not time tha we began to expect as much fron ourselves as from missionaries w have been *sending?*

New Mission Fields for Us

Why could not the Holy Spiri lead us to expect at least two year voluntary service from every believing young person—even if n Selective Service Board were prodding him or her? Why could no individual persons remaining a home pledge a year's support fo such volunteers?

Why should not the Mennonit Central Committee be expanded t have an emergency plane standin by, fully supplied, to leave on twenty-four hour notice to any place i the world where disaster strikes Why should not believing druggist and engineers and carpenters an doctors and administrators and language experts and nurses and cook and similarly trained church members have their names listed on twenty-four hour notice master fil which could be used to gather th personnel to man such a flight

Unrealistic? Not a bit. We have nough money, if we stop putting it ıto third mortgages. And anyone an get off from his work, no mater how vital, when a close relative ies. Why should not a disaster to ther people be as important to hristians as the death of a relave? Surely we have not quite forotten the words of our Master to ie man who wished to go bury his ather? Besides no person would ver have to go more than once very three to four years.)

Why could we not commission a anel of our most capable scholars nd theologians to study world eace from the Christian perspecve? Appoint them fulltime, for everal years. Who knows what ould result in terms of contemorary peace witness if such a anel were supported by the prayers f an entire brotherhood.

Why could not Mennonite churchs once again look for signs of reentance from sin rather than mere greement to church rules when ıey interview candidates for bapsm? Perhaps it is unrealistic to xpect a sense of sin in today's umanistic and conscience-deadened orld, where the most atrocious imes are perpetrated before our ery eyes in our own living rooms. he fact remains: many Mennonite hurches no longer preach nor exect a conscious conversion and ırning from sin. With the proper ıild training, a concept of forgiveess seems no longer necessary in ır theology. As a result it takes sociologist to see the parallels etween much of the church joing of young "born" Mennonites nd the initiation rites of social nd ethnic groups the world over. Somewhere in this direction, it ems to me, the Mennonite church will have to move if they are not vanish in today's fluctuating soety and ecumenical shallows. Efrts along these and other lines are ready alive in many individuals nd local churches, but it is time at entire conferences were hosted ıt of self-contentment and the ace that is cemetarial.

The Mennonite conferences will ıve to leave the history of their fferences in the place where they long: the air-conditioned deadss of historical libraries. They ill have to forget their mutual itch-hunting and label-pasting, where every General Conference Mennonite is an unconverted liberal, every Mennonite Brethren a trite fundamentalist, and every (Old) Mennonite either a hopeless conservative or a dangerous ecu-Menno-maniac.

If we will not leave all to strive for our spiritual heritage, we will lose it, and with it any message God would have us bring the world.

The world—a dangerous word, that. We have been warned against it from our youth—after all, one rotten apple can spoil a bushel of whole ones. That argument is irrefutable—if we see Christians as nothing but a heap of dead fruit shaken from their living tree, influenced by every wind but having no influence of their own. But such is not the life in Christ. The Christ-follower contains within himself—*is* himself—the dynamic that heals the rotten world. The dynamic is "Christ's love shed abroad in our hearts."

If God in His mercy has, even to the smallest extent, revealed this love to the Mennonite churches, cannot we get on with the dynamic of healing? Unless this love once again radiates from us, we too will find our lamp removed from its place (Rev: 2:5). Holding to our history and ethnic uniqueness and material progress then will be like clutching a feather in a maelstrom.

NO CHURCH WITHOUT BLOOD

John A. Hostetler responded to the original publication of Rudy Wiebe's article in CHRISTIAN LIVING *with the following letter.*

RUDY WIEBE'S "A Last Chance" probably says what many of us who have become marginal to a nativistic community have felt at times, namely that Mennonites are one degree more stupid than other people and that this "stupidity" can be dumped at will. Perhaps it is only a stage in maturity when one feels this way. There are several assumptions in his analysis that reflect an educated approach but which are not appropriately balanced with responsibility.

(1) The concern with image rather than brother; (2) that a church without an ethnic tie is possible; (3) that the norm for Mennonites is Anabaptism; (4) that spiritual life can flourish if freed from culture; and (5) that beliefs are not what makes the Mennonite. It would take more space than a letter to document these points, but a few brief observations may suffice.

The concern with image rather than singleness of love for the brethren is at best a worldly way of thinking, perhaps from secular Canada if not from Madison Avenue. Elementary Christianity is love for the brethren on a level of feeling, marked by obliviousness to advertised or manipulated Christianity on the level of abstraction. Jesus simply prayed for His followers rather than set up a publicity department to look after the image of His little flock.

No church can be built without blood, or culture. The idea that a group can function without it is academic. Blood is essential to human life and without human life there is no church. Culture is simply the preferred way of thinking and behaving of any group. To say that a church can exist without having any preferred way of thinking or behaving is not scientific and scarcely biblical.

No human being can live without culture. Respect for preferred ways of thinking has to be appreciated if not understood. To war against the preferred ways, whether they be language, occupation, art, or shoe-fly pie, in hopes of a renewal or breakthrough is to misunderstand the nature of human groups. If there is a "last chance" for Mennonites it will be within the confines of blood and preferred ways of thinking.

All groups tend to feel that their way is best. It is of course true that some groups are highly ingrown. They are ethnocentric. In extreme form the old saying applies: "self-praise stinks." But this is corrected not by doing away with farming or borscht or shoe-fly pie, but by responsible persons who can identify with their group and bridge the gap between "stink" and respect.

The Day I Became a Mother-in-Law

Helene C. Schellenberg

IF YOU WERE given a script and told that without rehearsal you had to play a part—a role quite different from your everyday self — how would you feel? You would be scared to death. I, too, was scared when I learned that I had to do this. Yet we all play many roles as we travel across the stage of life. Our roles include that of child, adolescent, marriage partner, and parent. Each role is indeed difficult, but the hardest role of all to play is the part of the mother-in-law! The one who plays this part well deserves a special Oscar.

My son had been married almost six months before I realized with shock that one of my roles had been changed. Though I referred to "my new daughter-in-law," I was still thinking of myself in my old role, my son's mother. Then I made my first visit to the newlyweds, and the transformation took place. It didn't take place in a moment, but in a series of moments—when I was faced with a variety of brand-new situations. For instance, there was the moment when their bedroom door closed and I realized with a kind of panic that the tall figure retreating behind it was not my little boy but her husband.

I used to laugh with the best of them at mother-in-law jokes, but now as I realized that I was the central character of every joke I'd heard, I was petrified. How was I going to play this part so that I would emerge the heroine—loved, respected, and missed—when the curtain came down? How could I avoid becoming the villain—the pathetic figure of all the timeless jokes —who was hissed off the stage?

I thought about all the mothers-in-law I had ever known, good and bad. There was my friend Edna's mother-in-law. "Nothing I do ever pleases her," Edna had wailed only a few months ago as we drank our second cup of coffee together. "She is so—so critical. If I knock myself out to have a nice fried chicken dinner on Sunday, she tells me that I should have roasted it because Bill has a sensitive stomach."

"I must remember not to criticize," I told myself.

Then there was poor Ralph who lived across the street from us. When his mother-in-law left after a visit, he took to his bed for several days. "He is a complete wreck," Julia, his wife, would say. "She takes over," was Ralph's way of describing Julia's mother. "When she comes through the door, everything changes. I come home and find that my favorite chair and lamp have been moved. The house just isn't mine anymore."

"Heaven help me," I thought the first night of my visit, "if I move so much as a bean can on the shelf."

I remembered that my friend Helen had lamented, "When Don's mother visits us we have no privacy whatsoever. Everywhere we go, his mother goes too. She feels hurt if she's not included in everything."

How glad I was that I had let the children do their marketing

Reprinted from *Mature Years*, Jan. 1963; Copyright 1962 by Graded Press.

t was quite a day. I wouldn't
ave missed it for anything.

one! I would need to be careful so
. not to intrude.
But there are nice mothers-in-
w, I reasoned, seeking hope and
urage to play that part that I
ɔw had to play. "My own mother
ed when I was four," Jane had
id. "Bob's mother has been every-
ing my own mother would have
en had she lived. She's a real
iend in need. There have been
nes in our marriage when she has
tually saved our lives."
"I must remember to be a friend
need," I told myself, plumping
y pillow up into a new mound.
From the inventory of mothers-in-
w I knew, had read about, or had
en told about, I drew up a com-
site picture of the kind I wanted
be. I saw that in order to emerge
the finish as this lovable char-
ter, I would have to adhere strict-
to certain rules. I began by trying
keep the following six easy ones:
Try to be a good friend. Loving
kes time, time to really get to
ow another person and time in
ich to share experiences. Remem-
r that although your daughter-in-law fell pell-mell in love with your son (or your son-in-law with your daughter), you are still almost a stranger.

Don't give advice unless it is asked for, and then sparingly. And don't get your feelings hurt when the advice isn't taken. Age doesn't always bring wisdom, and times do change. Be patient and tolerant.

Don't try to compete for your daughter's (or your son's) affection. The roles of wife and mother are not competitive.

Never take sides in a quarrel. Let them work out their own differences. After they have kissed and made up, they will be grateful for your discretion.

Make your visits short. Guests (especially relatives), like fish, smell after three days. There will be other occasions when you can enjoy them.

Be fair and generous. Every dog has his day and you have had yours—your home, your ways of doing things, and your children to raise. Now it's someone else's turn. Remember that it is her (or his) house, methods, and children to rear.

Rule six is, I suppose, the hardest of all to remember. It is so tempting to try to steal scenes and to blow up your part. When you've had the spotlight for some twenty years, it is hard to step back into the shadows. Yes, the mother-in-law role is a tough one to play well. But it is challenging and rewarding. No applause is any sweeter than the respect given you by that girl (or boy) your child married. I knew this the day I ended my visit and my son walked me to my car.

"She likes you," my son said. He paused and then said with a grin, "You know, Mom, she was afraid of you at first."

I've thought about that remark a lot lately. It has made my new part easier to play because, as difficult as the mother-in-law role is, the daughter-in-law role is equally hard. What rules, I wonder, has my daughter-in-law made for herself to help her over the first scenes?

The day I became a mother-in-law was quite a day; I wouldn't have missed it for anything!

NEWS

Prisoner Translates Mennonite History

JUST PUBLISHED HAS been *Die Geschichte der Mennoniten Europas,* a German translation of the larger part of C. Henry Smith's popular *The Story of the Mennonites.* The translation was the work of a German scholar and university president, Abraham Esau, who worked on the translation while still a prisoner in Holland.

In 1948 Peter S. Goertz, of North Newton, Kansas, and his wife Helene were engaged in Mennonite Central Committee work in the Netherlands. An entry in his diary on February 25 of that year reads:

"I went to see Professor A. Esau at 29 St. Jorrisstraat in S'Hertogenbosch. Letters had gone back and forth between him and C. J. Dyck of Kiel and also his daughter and C. J. Dyck. Copies had been sent to me at Amsterdam. I had also written to the prison warden at S'Hertogenbosch for a permission to talk to him and to visit Esau again. Word came that I might visit him any day except Saturday and Sunday.

"I arrived at the prison about one p.m. The warden called me and we talked over the Esau case. He claims that he does not know why Esau is in prison. . . .

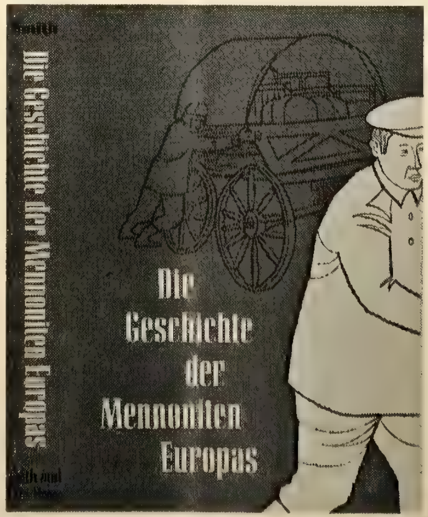
"After my visit with the warden Esau was called and then the warden left us alone in his office for two hours, that is, until three o'clock. Many things were talked over. . . .

"Esau was dean of the faculty of mathematics and physics for a year. Then he became rector of the University of Jena. . . .

"Esau expressed a desire to translate the C. H. Smith book into German for the good of the German Mennonites, who, he says, have lost the original footing. . . ."

Mrs. P. S. Goertz wrote in her diary on May 1 of the same year (1948):

"Two unexpected guests arrived here today towards noon, Professor Esau and Dr. Boettcher, two men who had just been released from prison at S'Hertogenbosch, Holland. Peter had been over to see Professor Esau several times. Esau is a Mennonite from the Danzig area and a prominent physicist from the University of Jena. At one time he was president of the university. He has some important discoveries in radar to his credit. He speaks English fluently and has traveled very widely: South America, Africa, Denmark, Sweden, etc. He is about sixty-four years old; his wife is dead and his father died in Denmark. A daughter, a practicing physician near Kiel, is all he has left of the family.


Smith
Die Geschichte der Mennoniten Europas
Die Geschichte der Mennoniten Europas

"The two men were pronounced 'Not guilty' after they were in a Dutch prison for twenty months not knowing why they were there. . . . Since the MCC had befriended Prof. Esau, he came directly to our center upon release from prison, bringing Dr. Boettcher with him."

A later entry in Mrs. Goertz's diary reads "On May 25 Esau and Boettcher left." A June 5 entry says that the Goertzes had opportunity to visit Esau's daughter.

The completed manuscript was given by Peter Goertz to the Bethel College Mennonite Historical Library. Through the efforts of the Library's director, Cornelius Krahn, part of it ran in *Der Bote,* the German-language weekly of the General Conference Mennonite Church, in serial form in 1951. After the death of *Der Bote* editor D. H. Epp, the manuscript remained unused until the present publication. *Die Geschichte der Mennoniten Europas* covers the story of the Anabaptist-Mennonite faith in Europe.

C. Henry Smith, the author of *The Story of the Mennonites* which Esau translated, authored many books, including others on the Mennonites, and co-edited *The Mennonite Encyclopedia* until his death in 1948. He taught at Elkhart Institute and Goshen College in Indiana, and at Bluffton College, Ohio.

Translator Abraham Esau was
born in 1884 in West Prussia, stud-
ed engineering in Danzig and Ber-
in, and taught chemistry, physics,
and mathematics before serving as
rector of the University of Jena.
Following his release from prison,
he taught at a technical institute in
Germany until his death in 1955.

*Die Geschichte der Mennoniten
Europas* has been published by
Faith and Life Press of the Gen-
eral Conference Mennonite Church
and is available from Mennonite
bookstores. The book sells for $4.50
n the United States and $4.95 in
Canada.

MEN-O-LAN BIBLE CONFERENCE

B. Charles Hostetter, Mennonite
Hour pastor from Harrisonburg,
Va., will be the Bible teacher at
he Bible Conference at Camp Men-
O-Lan in Quakertown, Pa. Menno-
nite Men of the Eastern District
ponsor this annual conference.
Betty Worral, youth worker in New
York City, will be in charge of the
hildren's meetings. She is active in
Bible Clubs and is a ventriloquist.

Recreational activities are sched-
led. Lodging is free and meals rea-
onably priced. For more informa-
ion write: James Gerhart, Quaker-
own, Pa.

HREE PEACE GROUPS IN STUDY NATURE OF FREE CHURCH TODAY

The week was marked by serious
tudy, intensive dialogue, and deep
hristian fellowship. Some twenty-
our persons representing the Quak-
rs, Church of the Brethren, and
Mennonites met June 8 to 14 on the
ampus of the Earlham School of
eligion, Richmond, Ind. The occa-
on was a seminar on the church in
he world.

For many years these historic
eace churches have been in conver-
ation on their common concern for
eace, relief, service, and mission.
ut this was the first attempt at a
rious discussion of the nature of
he church. A major concern was
seek clarification of the free
hurch tradition in our pluralistic
ulture.

The keynote address on "The His-
rical Free Church Tradition" was
ven by Franklin Littell. In his
finition of the free church, Littell
oposed eight characteristics in
hich the free church differs from
oman Catholicism or established cultural Protestantism: the normativeness of the early church; a separation from the spirit of the times; a Pauline stress on the church universal; true priesthood of believers; voluntary and uncoerced faith; concensus, i.e. a confidence in the working power of the Holy Spirit; voluntary covenanting in Christian disciplines; and a new style of public and political action. Discussion of Littell's presentation raised many questions, among them the appropriateness of the term "free church" to identify common dimensions of Anabaptist-Friends-Brethren traditions.

Three studies by Charles Thomas, Donald Durnbaugh, and C. J. Dyck identified the historic positions of the three traditions. Clearer understanding of the vision of the early leaders of the respective movements was sought. Peculiar emphases and similar strands were noted. Common to the original vision of the three groups was a strong sense that the primitive Christian church was being restored through them in their time.

Papers by Cecil Hinshaw, Robert Wagoner, and John Howard Yoder defined the nature of the free church as it may be seen in relation to the state, race issues, and the ecumenical movement. The stance of the free churches on these issues has varied somewhat. The papers and pursuant discussions sought to go beyond the much used but oft-misleading categories of withdrawal-involvement and relevance-irrelevance in seeking bases for faithfulness in relationship to society and the larger church.

Discussions through the week frequently focussed on the current human problems of poverty and racial injustice as embodying specific calls for the free churches to exercise courageous and creative leadership in calling Christians to obedient discipleship. The urgency of moving from words to deeds—from affirmation to actions—was felt by the seminar. It was expressed in recurring attempts to focus theories in concrete life situations.

Allen Deeter, Canby Jones, and Leland Harder presented papers on "The Church and Its Internal Life" as seen from the Brethren, Quaker, and Mennonite perspectives, respectively. In portraying the inner life of the Brethren, Deeter presented a critique of pietism, analyzing some of the power and the peril of this movement which has been a part of Brethren tradition.

Said Deeter, "Pietism is good for flavor, but it needs Anabaptism to become a proper diet."

Harder lifted up some of the incongruities between doctrinal norms and behavioral practices in his paper on Mennonite church life. In a strongly biblically-oriented presentation, Jones inspired the Seminar with an analysis of church life climaxed in a powerful expression of Christian hope which Quakers express in terms of the Lamb's war. "Our Lamb has conquered, let us follow him." This eschatological hope, said Jones, "is the adrenalin that moves the church."

A final series of papers attempted to identify what the three traditions could learn from each other. One participant summarized his evaluations of the positive contributions of the respective groups as follows: Brethren — encounter around the Word of God; Friends—expectancy toward the living God; Mennonites —disciplined living before God.

Calvin Redekop, Mennonite faculty member of the Earlham School of Religion, testified, on the basis of his association with the Quakers, as to what he felt Mennonites could learn from them: a stronger doctrine of the Holy Spirit and understanding Scripture through the Holy Spirit; a stronger doctrine of worship, particularly the quiet expectancy in Quaker worship, a breaking down of the clergy-laity problem, and freeing people to be charismatic; a practice of decision-making based on concensus—"It seemed good to the Holy Spirit and to us"—rather than majority votes; quiet, confident interpersonal relationship—trust others, expect the highest from others, expect differences.

In an expression symbolic of the depth of personal as well as theological confrontation, the seminar group climaxed its week together with a love feast as practiced by the Brethren, including the act of footwashing and the partaking of the communion elements with a common meal. There was general concensus that some such depth conversations should continue.

Mennonites attending the seminar included Clarence Bauman, C. J. Dyck, Irvin Horst, John H. Yoder, Leland Harder, and Peter Ediger.

Kreider Elected President of Bluffton College

Robert Stanford Kreider was electer fifth president of sixty-four year old Bluffton College at a special meeting of the College Board of Trustees on Tuesday, July 14. He will succeed L. L. Ramseyer on August 1, 1965. Ramseyer will have served as president for twenty-six years when he retires from the office.

As president, Kreider will take charge of a college which has over 500 full time students and forty-four faculty members. In responding to the election he stated, "We are grateful for the trust and sobered by the responsibility placed in us by the Board of Trustees. We have found deep satisfaction in our association with Bluffton College. The college has been built on sound and solid foundations. We look forward with expectation to this next period in Bluffton's history—facing a host of new challenges in higher education and continuing in the task of seeking to fulfill our mission as a college."

Kreider came to Bluffton as professor of history in 1952. Two years later he was appointed to the deanship, succeeding the late J. S. Schultz.

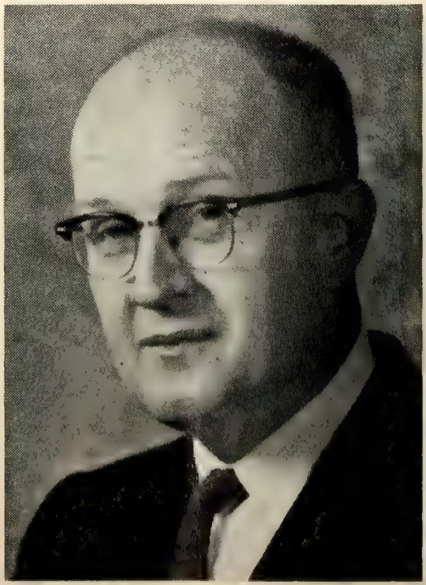
Ramseyer, commenting on the new appointment, said, "I have worked very closely with Robert Kreider for the past ten years, during the time that he was dean of the college. This has been a happy working relationship. In my opinion he was the logical choice for my successor. We agree on the ideals and purposes of the college and there should be a minimum of disruption in the merging of one administration into the next. We pledge ourselves to do all that can be done to make this a smooth transition and to work toward the long range improvement of the college."

Kreider had close ties with the Bluffton community prior to joining the college faculty. His father, A. E. Kreider, now residing in Goshen, Ind., formerly served on the college faculty and as pastor of the First Mennonite Church in Bluffton. Kreider received his high school and part of his elementary school education in Bluffton.

Following his graduation, from high school in 1935, he went to Bethel College, North Newton, Kan., where he graduated with a major in History in 1939. At Bethel College he served as editor of the college paper, *The Collegian,* and as president of the student council. His extracurricular interest also included drama and debate.

Kreider's graduate study began with a year at Chicago Theological Seminary in 1939-40. The following year he received his M.A. in Social Ethics at the University of Chicago.

During the war and postwar years, 1941-49, he was active in the Civilian Public Service program and in the Mennonite churches relief and service efforts in Europe. He served in Civilian Public Service as an educational director, director of mental hospital units, and as a member of the China Unit of the American Friends Service Committee unit which had to return after reaching the Union of South Africa in 1943.



From 1946 to 1948 he was stationed in Germany as publicity director of the Council of Relief Agencies for Operation in Germany. In 1949 he was European director of the Mennonite Central Committee.

Kreider studied at the University of Basel in 1948-49. In 1949 he returned to the University of Chicago to begin work on his Ph.D. in Modern European History. He graduated in 1953 and was a University Fellow 1951-52. His dissertation was entitled "The Anabaptist and the State of Switzerland, 1525-55."

In 1955 Kreider delivered the Menno Simons lectures at Bethel College, his alma mater. He has written a number of articles which have appeared in scholarly journals. He is an associate editor of the *Mennonite Quarterly Review.*

His tie to the church has been close. He is a member of the First Mennonite Church of Bluffton and has served this congregation as Sunday school teacher, deacon, and chairman of the church council.

In the broader church organization, he is chairman of the Board of Christian Service of the General Conference church and vice-chairman and a member of the executive committee of the Mennonite Central Committee.

During his sabbatical in 1961-62, he was a special assistant to the MCC in the field of international education. He traveled to Africa, Mexico, and the Caribbean and assisted in the development of the Mennonite Central Committee teachers abroad program. Fifty secondary school teachers have now been sent to African schools.

Kreider was born in Sterling, Ill., in 1919. He is the son of Mr. and Mrs. A. E. Kreider, 613 South Eighth Street, Goshen, Ind.

He married Lois Sommer of Pekin, Ill., in 1945. Mrs. Kreider is a graduate of Bluffton College. She received her M.A. from Columbia University Teachers College in 1946.

The Kreiders have five children: Esther 12, Joan 10, Karen 7, David 5, and Ruth 3. They reside on Route 2, Bluffton, Ohio.

SOVIET TOUR POSTPONED

Menno Travel Service has announced that the 1964 tour to the Soviet Union has been postponed until 1965.

Paul Ruth, general manager of Menno Travel Service, reports that his tour brought in more inquiries han any other MTS-sponsored tour n its history. However, not enough commitments had come in by deadine time to enable MTS to proceed with the tour.

Applicants for this year's tour will be placed with other tour groups to the Soviet Union should his be possible and desirable.

FLOOD CLEANUP IN MONTANA

The flooding of the Sun River in Montana in the early part of June gave the Mennonite Disaster Servce in Eastern Montana an opporunity to help the victims of this nvasion by water.

Harold Snyder, Glendive, Mont., he MDS Director at Great Falls, writes: "While an MDS unit from Kalispell was helping with the cleanp work in that vicinity, we from Eastern Montana worked in Casade County. This was mainly in he western edge of Great Falls nd some in smaller towns upstream rom Great Falls.

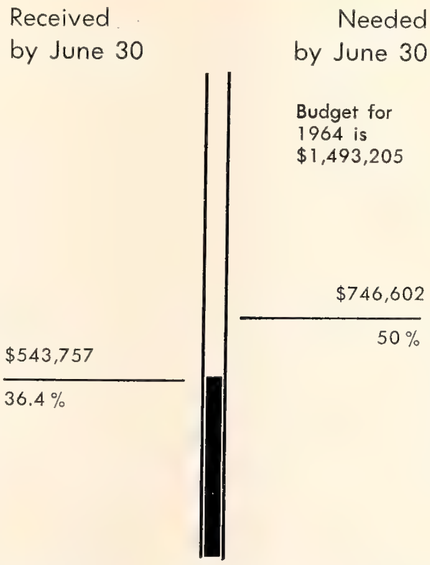
"As most of the houses were not moved from their foundations, our work consisted mainly in cleaning p debris and mud washed in by the ooding river and in scrubbing inide the houses. A total of twentyight men and two ladies from the Glendive, Bloomfield, and Lustre reas in Eastern Montana helped n this clean-up operation. We spent bout two weeks working in this rea. The Red Cross provided us with food and lodging.

"We were able to help twentyseven families in cleaning up their omes. We obtained names of famies needing assistance from the Red Cross. These were older or hysically handicapped people who were unable to do the work themselves. The people helped seemed very grateful for the help they received in beginning what seemed to many a hopeless task. As we worked we found this to be a practical way of showing the love of God to these, ur fellowmen, who were victims of this disaster."

Volunteers considered this expeence very worthwhile and found that helping in a time of need provided a way of reaching lives that would otherwise be less receptive to a Christian witness.

Mennonite Disaster Service Region Three and local MDS men in Montana are keeping in contact with the Red Cross to see if reconstruction work should be done sometime in the future.

CONFERENCE STEWARDSHIP



$543,757 has been received during the first six months of the current year in support of the work of the General Conference. Of this amount, $43,619 was earmarked for the seminary and has been remitted. This leaves $500,138 for the work of the four boards as compared to $478,040 during the first six months of last year. This again represents about 37 percent of the amount budgeted for the year.

It is noteworthy that the seminary has received only about 27.7 percent of the budgeted amount during this first six-month period. This should be a matter of prayerful concern on the part of all who see the relevancy of the seminary with respect to the future of the General Conference Mennonite Church. *Wm. L. Friesen, Conference Treasurer*

OHIO BUSINESSES AID BLUFFTON

Business firms set another new record in their contributions operating funds of Bluffton College during the past school year, President L. L. Ramseyer said recently.

Unrestricted gifts through the Ohio Foundation of Independent Colleges totaled $1,226,895 for the twelve months ending May 31, from 1710 contributors. This exceeded by 156 gifts and by $106,894 totals of the previous year.

Bluffton College's share for the year is $29,113.19, bringing to $264,626 the total received here through OFIC since this college became a member. The latest check is estimated by President L. L. Ramseyer to be equal to the return on an endowment of $724,000.

President Ramseyer said: "Colleges are appreciative of the increased interest shown by industry in higher education. Most of the money has helped increase faculty salaries. Salaries are still low, but would be much lower were it not for this help from industry. This aid is a challenge to all individuals to support the college of their choice."

Thirty-three accredited colleges are now included in the Ohio Foundation of Independent Colleges, the latest addition last year being Wilberforce. Each corporate gift is divided among members sixty percent equally, forty percent according to enrollment, unless a donor specifies otherwise.

Ohio reports the largest number of business firms contributing and the greatest amount given through the Foundation among thirty-nine such state and regional groups across the nation.

PRIEST JAILED IN ITALY SUPPORTED MILITARY OBJECTORS

Italy's Supreme Court of Appeals has upheld the prison sentences of a Roman Catholic priest and of a newspaper editor convicted of having published an interview supporting conscientious objection to war.

The priest, Ernest Balducci of Florence, was given an eight-month suspended sentence after publishing an aritcle in *Il Giornale del Mattino*. The editor of the paper was given a six-month suspended sentence.

There are twelve conscientious objectors in Italian military prisons at the moment. Many of them are serving their second, third, or even fourth sentences on the same charge. After release from prison on completion of the first sentence the conscientious objector is tried again and given another sentence if he still refuses to bear arms. This chain of imprisonments continues

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Investing in the General Conference Annuity Plan assures abiding satisfaction. In this way you can help further the worldwide work of the General Conference Mennonite Church. You are also assured of more income, freedom from anxiety, and other benefits:

Your investment is permanent. You do not need to worry about maturity dates. Your income is steady and not affected by ups and downs in market values.

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The yield is attractive. Depending on your age, rates run as high as 7.4 percent.

Tax advantage. You reduce your income tax by reporting the gift portion of your invested total the first year, and by reporting only the very small portion that is taxable of your yearly annuity income.

No limit. You may invest any amount at any time without expense of fees and commissions.

Economy. Expensive financial or legal counsel is not necessary. An annuity contract may not be contested in court like a will.

Specific causes. You may name one of the four boards of the conference as the specific recipient of your gift if you wish.

Wm. L. Friesen, Treasurer
General Conference Mennonite Church
722 Main Street, Newton, Kansas

Please send information on the General Conference Annuity Plan.

My name: ....

My address: ....

My birth date: ....

If interested in a contract to include a second person, please give his (or her) birth date also: ....

until he reaches forty-five. Then under Italian law he is no longer eligible for military service (See *The Mennonite,* Feb. 18, page 105.)

JEWS HELD FOR JESUS' DEATH ARABS OPPOSE SOFTENED STAND

The Arab Evangelical Church Council has endorsed a statement here opposing attempts by "Christian heads in the West" to absolve Jews of responsibility for the crucifixion of Christ.

The statement was issued in Jerusalem over the signature of Anglican Bishop Najib Atallah Cuba'in, head of the Arab Evangelical Episcopal Church whose jurisdiction covers Jordan, Lebanon, and Syria. It received extensive publicity by Arab radio networks in the Middle East.

The Arab council expressed its "firm adherence to the clear teachings of the Gospel as dictated by divine revelation," and its belief that "any teaching contrary would constitute a departure from the Gospel."

A statement of the Third Assembly of the World Council of Churches denouncing anti-semitism as "absolutely irreconcilable with the profession and practice of the Christian faith" declared: "In Christian teaching the historic events which led to the crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community. Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognize Him."

CHURCHES SEND WORKERS

Two more "young" churches in Asia are sending out their first missionaries.

In Sarawak, Borneo, the Iban Methodists, who have been aided by foreign missionaries from seven countries in recent years are sending out Jerry Rabu Magong, who will serve as an evangelist among the Senoi people of Malaysia, one of the several aboriginal tribes in that country.

In Yu-Li, Taiwan, the Amis tribe, whose Christian churches formed a presbytery less than a year ago, is sending out its first missionaries to Yami tribespeople living on a small island off the coast of Taiwan.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Conerence, Estes Park, Colo.

1967—Mennonite World Confernce, The Netherlands.

Oct. 16-20—Western District

anadian

Aug. 16-30—Brunk Revivals, Roshern (Sask.) Church.

astern

Sept. 12—Mennonite Home for ged Anniversary, Frederick, Pa.

Sept. 5-7—Men-O-Lan Bible Conerence, Camp Men-O-Lan, Quakerown, Pa., B. Charles Hostetter, peaker.

estern

Aug. 7—Bethel Deaconess Hosital School of Nursing, Commenceent at First Church, Newton, Kan.

ARRIAGES

Phyllis Helen Derksen and *Denis Goosen,* both of Zoar Church, angham, Sask., on May 3.

Wilma Ruby Derksen, Zoar hurch, Langham, Sask., to *Laern Bryan Regehr* on June 27.

Betty Marie Hartzler, Pulaski Iowa) Church to *Jackie W. Henerson,* Christian Church, Drakesille, Iowa, on June 20.

Iris Kaufman, Salem Church, reeman, S.D., to *Max Shaw,* Chrisan Church, Florida on May 29.

Mary Louise Lugibihl, Ebenezer hurch, Bluffton, Ohio, to *David eam,* Methodist Church, Rockport, hio, on June 13.

Doyle C. Preheim, Salem Church, reeman, S. D., to *LaDona Thomas,* ilverlake M. B. Church, Freeman, D., on June 20.

Eldon S. Schmidt to *Verna Koehn,* oth of Alexanderwohl Church, oessel, Kan.

Jarold Monroe Schwartz, First hurch, Pretty Prairie, Kan., to *onnie Zielke,* First Church, Buhler, an., on June 28.

Muriel Thiessen, Southern Hills hurch, Topeka, Kan., and *Theoore W. Stackley,* Evangelical Unitd Brethren Church, El Dorado, an., on June 12.

Patricia Waltner, Salem Church, Freeman, S. D., to *Curtis Fast,* Silverlake M. B. Church Freeman, S. D., on June 12.

WORKERS

Nancy Becker, Bethel Church, Inman, Kan., taught summer Bible school at Moencopi, Ariz.

Paul and *LaVerne Boschman* will leave for Kobayashi, Japan, on July 30. This will be their third term of service there.

Alfred and *Bertha Dahl,* Saskatoon, Sask., left in June for Woodstock School, Mussoorie, India. He will teach music at Woodstock.

Agnes Dueck, Abbotsford, B. C., will leave on July 30 for Japan where she replaces *Virginia Claassen* as teacher of missionary children. Miss Claassen terminated her service in July.

John and *Winnifred Dueck,* Vancouver, B. C., left on July 14 for Champa, India. They will serve a short term there. Dueck, a doctor, will replace Arthur Thiessen while the Thiessens are on furlough.

Ferd and *Viola Ediger* will leave Japan on July 30 for a furlough. They will return to the States via Europe.

Willene Goering, Eden Church, Moundridge, Kan., is serving as secretary at Camp Mennoscah, Murdock, Kan.

John and *Olga Klassen,* Carrot River, Sask., left in July for Brussels where they will study French in preparation for service in the Congo.

Aganetha Penner, Mt. Lake, Minn., returned to Oraibi, Ariz., in July after a short furlough. She teaches in the Hopi School at Oraibi.

Mary Peters, Chilliwack, B. C., left on July 15 for Hwalien, Taiwan. She will serve a short term there as secretary to Roland Brown.

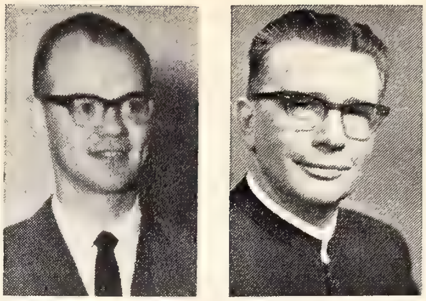
Betty Quiring, Dallas, Ore., left the Congo in June. She plans to study while on furlough.

Ivan and *Anna Marie Regier* left Japan on July 4. They have terminated their service there and will make their home in Madrid, Neb.

Benjamin and *Leona Sawatzky* left Champa, M.P., India, in June for a furlough. They will be at Mt. Lake, Minn.

Russell and *Helen Schnell,* Winona Lake, Ind., left the Congo in June. After their furlough they expect to enter the pastorate.

Edward and *Wally Schmidt,* Waldheim, Sask., left on July 14 for Jagdeeshpur, India, where Schmidt will serve as a maintenance mechanic.



Robert W. Gerhart (Ministers); B. Charles Hostetter (News).

MINISTERS

Arthur Dick has accepted the pastorate of the Grace Church, St. Catharines, Ont.

Robert W. Gerhart was ordained to the ministry at East Swamp Church, Quakertown, Pa., on June 7. A graduate of Grace Bible Institute, he is the pastor of the Flatland and Bethany churches, Quakertown, Pa.

O'Ray Graber has resigned as pastor of Hebron Church, Buhler, Kan. In August the Grabers will go to Oklahoma City, Okla., to assist in the founding of a Mennonite Church and of a service project in an interracial neighborhood.

Cornie Rempel has begun serving as pastor of the new Charleswood Bethel Church, Winnipeg, Man.

Waldemar Regier will serve as pastor of the Mt. Royal Church, Saskatoon, Sask., a daughter church of the Mayfair Church, Saskatoon.

Peter Sawatzky, pastor of the Mayfair (Sask.) Church, is planning to study at the Mennonite Biblical Seminary next fall.

Benno Toews has accepted the pastorate of the Willow Creek Church, Paso Robles, Calif.

WORKERS—SUMMER VS

Following is a partial list of persons serving in voluntary service projects during the summer months. Other names will be listed as they become available.

Angela Albrecht, Bloomfield, Mont.; Montana Cheyenne Mission

Bernette Albrecht, Freeman, S.D.; Denver, Colorado, Workcamp

Mary June Bechtel, Kitchener, Ont.; Ontario Caravan

Elaine Bueckert, Saskatoon, Sask.; North Battleford Hospital

Rose Bueckert, Waldheim, Sask.;

North Battleford Hospital

Lois Claassen, Kingsburg, Calif.; Fresno Church

Jeanie Doell, Henderson, Neb.; Woodlawn Church

Kathleen Doerksen, Inman, Kan.; Woodlawn Church

Binne Douglas, Chicago, Ill.; Woodlawn Church

Henry and Marie Dueck, Altona, Man.; Camp Landon

Duane Duerksen, Hillsboro, Kan.; Mississippi Workcamp

Carol Ediger, North Newton, Kan.; Denver, Colorado, Workcamp

Grace Epp, Laird, Sask.; North Battleford Hospital

Patricia Epp, Goessel, Kan.; Denver, Colorado, Workcamp

Audrey Esau, Meadow Lake, Sask.; North Battleford Hospital

Claudine Esau, Meadow Lake, Sask.; North Battleford Hospital

Rose Fairley, Gulfport, Miss.; Mississippi Workcamp

Bonnie Franz, Buhler, Kan.; Oklahoma Indian Churches

Marybeth Frey, Newton, Kan.; South Dakota Workcamp

Delores Friesen, Rosthern, Sask.; North Battleford Hospital

Dennis Friesen, Marion, Kan.; Mississippi Workcamp

Emily Friesen, Coaldale, Alta.; North Battleford Hospital

Janet Friesen, Buhler, Kan.; Woodlawn and Maplewood churches

Clareen Froese, Inman, Kan.; Denver, Colorado, Workcamp

Mrs. Marie G. Funk, Newton, Kan.; Arizona Mission

Kathy Gaeddert, Mountain Lake, Minn.; Mississippi Workcamp

Myrna Gaede, Hillsboro, Kan.; Mississippi Workcamp

Gayle Gerber, Bluffton, Ohio; Mississippi Workcamp; Camp Landon

Marietta Goering, Moundridge, Kan.; South Dakota Workcamp

Jo Ellen Goertz, Freeman, S. D.; Mississippi Workcamp

June Graber, Freeman, S. D.; South Dakota Workcamp

Sharon Graber, Freeman, S. D.; Denver, Colorado, Workcamp

Guenter, Jim, Taber, Alta.; Mennonite Pioneer Mission

James Hall, Sidney, Ohio; Arizona Mission

Rita Hamm, Saskatoon, Sask.; North Battleford Hospital

Geraldine Heppner, Waldheim, Sask.; North Battleford Hospital

Bob Hiebert, Mountain Lake, Minn.; South Dakota Workcamp

George Hiebert, Mountain Lake, Minn.; South Dakota Workcamp

Gertrude Holmes, Gulfport, Miss.; Mississippi Workcamp

Herbert Holmes, Gulfport, Miss.; Mississippi Workcamp

Ruby Isaak, Rosthern, Sask.; North Battleford Hospital

Annie Janzen, Winnipeg, Man.; Camp Landon; Mississippi Workcamp

Mary Kay Janzen, Henderson, Neb.; Arizona Mission

Keith Kingsley, Berne, Ind.; Loyalty Mission, Kansas City

Darlene Klassen, Mountain Lake, Minn.; Denver, Colorado Workcamp

Esther Klassen, Swift Current, Sask.; North Battleford Hospital

Eddie Klingenberg, Reedley, Calif.; Mississippi Workcamp

Theodore Koontz, Hillsboro, Kan.; Mississippi Workcamp

Esther Kuhl, Morden, Man.; Montana Cheyenne Mission

Aubery Moore, Gulfport, Miss.; Mississippi Workcamp

John Neudorf, Yarrow, B. C.; North Battleford Hospital

Gordon Neufeld, Carstairs, Alta.; Montana Cheyenne Mission

Leonard Neufeld, Didsbury, Alta.; North Battleford Hospital

Christine Nickel, Inman, Kan.; South Dakota Workshop

Howard Nikkel, Inman, Kan.; South Dakota Workcamp

Edith Penner, Winnipeg, Man.; Ontario Caravan

Paul Peters, Lushton, Neb.; South Dakota Workcamp

Martha Plank, Goshen, Ind.; Denver, Colorado, Workcamp

Chris and Celia Preheim, Marion, S. D.; Markham and Grace churches

Roger Rahn, Mountain Lake, Minn.; South Dakota Workcamp

Jeanne Ratzlaff, Henderson, Neb.; Denver, Colorado, Workcamp

Bill Regier, Warman, Saskatchewan; North Battleford Hospital

Lester Regier, Henderson, Neb.; South Dakota Workcamp

Gladys Rempel, Waldheim, Sask.; North Battleford Hospital

Jolene Rinner, Mt. Pleasant, Iowa; Montana Cheyenne Mission

Donald and Elvira Schierling, Henderson, Neb.; East Harlem Protestant Parish

Eileen Sawatsky, Saskatoon, Sask.; North Battleford Hospital

August and Esther Schmidt, Newton, Kan.; Arizona Mission

Delores Schmidt, Buhler, Kan.; Oklahoma Indian Churches

Don Schmidt, Pawnee Rock, Kan.; Mississippi Workcamp

Fred Schmidt, Newton, Kan.; Mississippi Workcamp

Jolene Schmidt, Newton, Kan.; Denver, Colorado, Workcamp

Mary Jo Schmidt, Buhler, Kan.; Woodlawn and Maplewood churches

Kay Schrag, Odessa, Wash.; Denver, Colorado, Workcamp

Mari Schultz, Mountain Lake, Minn.; Denver, Colorado, Workcamp

Lu Shetler, Bluffton, Ohio; Mississippi Workcamp

Erma Stauffer, Geneva, Ind.; Denver, Colorado, Workcamp

Scott Stucky, Hesston, Kan.; South Dakota Workcamp

Janice Thiessen, Gladstone, Man.; North Battleford Hospital

James Thomas, Gulfport, Miss.; Mississippi Workcamp

Sharon Unrau, Inola, Okla.; South Dakota Workcamp

Jean Unruh, Hillsboro, Kan.; Mississippi Workcamp

Karen Voth, Whitewater, Kan.; Camp Landon

Kathy Voth, Goessel, Kan.; South Dakota Workcamp

Anne Marie Warkentin, Steinbach, Man.; Camp Landon

Mary Warkentin, Steinbach, Man.; Camp Landon

Cynthia Wedel, Moundridge, Kan.; Denver, Colorado, Workcamp

Joanne Wenger, Wayland, Iowa; Montana Cheyenne Mission

Lucretia Wilson, Dalton, Ohio; South Dakota Workcamp

Elva Yantzi, Shakespeare, Ont.; Ontario Caravan

NEW ADDRESSES

Key to the congregation code in brackets is available upon request.

J. H. Amstutz, 6477 State Rd., Somerville, Ohio 45064 [29]

Robert G. Delaplane, 122 S. Cherokee, Bartlesville, Okla. 74003 [89]

Isaac I. Friesen, 1152 Corydon Ave., Winnipeg 9, Man. [115]

Emelia Goerz, King's Garden Rest Home, 190 and Fremont, Seattle, Wash. 98133 [185]

Kenneth Rupp, 210 Fourth St., High Point, N. C. 27260 [31]

Robert W. Schmidt, 329 E. Glenn Ave., Auburn, Ala. 36830 [18]

Muriel Thiessen Stackley, 1025 Mississippi, Lawrence, Kan. 66044 [277]

ohn Thiessen, Memorial Home, Moundridge, Kan. 67107 [116]
Irs. James E. Tomlonson, 302 E. Lincoln St., Mt. Morris, Ill. 61054 [3]
arl W. Unruh, Byfield Lane, Greenwich, Conn. 06832
Irs. Myrna Villaneuva, 11547 Kismet St., Lakeview Terrace, Calif. 92353 [48]
oward J. Vogt, 1520 Orizaba Ave., Long Beach, Calif. 90804 [43]
aniel Wedel, Countryside Mobile Park, Hays, Kan. 67601 [14]
ugene Wolofshuk, 210 E. Walnut, Ephrata, Pa. 17522 [84]
Richard Boehr, P. O. Box 133, Taichung, Taiwan [163]
Arthur D. Dick, 39 Beamer Ave., St. Catharines, Ont. [288]
Arthur Isaak, Box 443, Rt. 1, Sellersville, Pa. 18960 [52]
Mrs. Tom Halvorsen, Cote D'Azur, Gualala, Calif. 95445 [48]
Homer E. Kaufman, 5666 Edith, Houston, Tex. 77036 [22]
Leslie Senner, 611 W. Capitol, Pierre, S. D. 57501 [293]
Lawrence Sheffler, 709 N. 7 St., Weatherford, Okla. 73096 [10]
Abram H. Snavely, Christian Chilren's Home, Kasilof, Alaska 99610
Mrs. Nelle Stover, 619 E. Paradise, Orrville, Ohio 44667 [133]
John M. Unruh, Beverly Star Rt., Othello, Wash. 99344 [286]
Reinhard H. Vogt, 384 Niagara St., Winnipeg 9, Man.
Charles Wardrip, 127-13 St. SE, Mason City, Iowa 50401 [101]
Mrs. Richard White, 55 SE 8 St., Homestead, Fla. 33030 [261]
Milton Zilliox, 245 East Pine, Othello, Wash. 99344 [1]

MDS Construction in Alaska

ennonite Disaster Service team II ft from Seattle, Washington, on ıne 17, for Anchorage, Alaska. hey will be doing reconstruction ork for a period of six weeks on fognak Island. Team I returned me by plane on June 15 following eir six-week period of service. The ader of group I will remain on e island for several days to orient w builders with project plans.

Mennonite Disaster Service representatives chose to direct disaster ork on Afognak Island among the dians because of the great need. ney were hard hit by the earth- ıake of March 26 and were iso- ted from the mainland. Twenty- ree homes on the island village ere destroyed and many of the maining were severely damaged.

The Lions Clubs of Alaska have ised $600,000 for this reconstruc- n project. The new village will named Port Lion in honor of the ons Clubs. The new village is lo- ted about twenty miles from ıere the old one stood.

When the first team of MDS work- s arrived on Afognak Island, they mediately constructed a tent city. restaurants or hotels existed the island and so the tent city ovides living, eating, and sleep- quarters. When Team I left ter six weeks of work, they had most completed a two-story, wood ıme community center building of thirty by fifty feet dimensions. The men also had completed one residence, framed another, and had started the third and fourth houses on the foundation pilings.

These construction teams are composed of about ten men. Most of the men are from Canada and the west coast area; however a few are from the midwest and eastern states. It is planned to send a third team of workers to complete the project.

PACIFIC DISTRICT MEN

Several of the Mennonite Men District Conference organizations have held their annual business sessions recently. Meeting at the First Church, Aberdeen, Idaho, in early June, Men of the Pacific District adopted a budget of $1375 for various district projects and toward the help of projects of the General Conference Mennonite Men.

At this meeting the third annual Christian Service Scholarship was awarded. This year the $500 Scholarship was awarded to Robert Suderman who at present is serving the church at Paso Robles.

Men who will serve as officers for the coming year are president, Gay Rempel, Dallas, Ore.; Vice-president, Maurice Wedel, Aberdeen, Idaho; secretary, Clarence Schmidt, Ferndale, Wash.; chairman of Scholarship Committee, Alvin L. Funk, Aberdeen, Idaho.

NORTHERN DISTRICT MEN

The Northern District Mennonite Men meeting at Mountain Lake, Minn., on June 18 and 19 reviewed the work of the past year and made plans for the coming year. The message of the Sunday afternoon inspirational program was given by Lala K. K. Dey from India, who is a convert from Hinduism. Dey recently graduated from Mennonite Biblical Seminary.

Projects supported by the district men are the improvement of Swan Lake Retreat Grounds, and the support of General Conference Mennonite Men projects, especially the Indian settlement project in Paraguay.

Elected to serve as chairman of the Northern District Mennonite Men was Marlin Pankratz of Mountain Lake who spent three months in Haiti doing disaster work. Other officers are vice-president, Clarence Peters, Henderson, Neb.; secretary-treasurer, E. P. Graber, Freeman, S. D.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

LETTERS

CATHOLIC MISCONCEPTIONS

DEAR MR. SHELLY: Protestants hold many misconceptions about Catholics. Perhaps the enclosed item I clipped from *The Tidings*, a Catholic newspaper, will help clear up one common one. I'm all for mutual love and respect between groups of Christians. *Mrs. Kenneth Lieb, Rt. 1, Box 142-A, Ontario, Calif.*

The article mentioned above says: "The church is opposed to the injection of religion into political controversy. Our pulpits exist for the preaching of the Gospel, and over the years this has proved to be a sound policy in both the spiritual and civic life of our people. We leave political decisions to the judgment of the individual. And experience happily has shown that no group is more jealous and zealous of this independence than our Catholic people themselves."

THEY WERE SPIES

DEAR EDITOR: I was extremely disturbed by the letter written by Mrs. Friesen concerning the Russian Baptists (June 30). Being a student at Bluffton College, I felt privileged to have had the opportunity of hearing these men speak and talking with them personally. I regret that the pictures in the June 16 article suggested to Mrs. Friesen that the Baptists were "false prophets." (Perhaps she should refer to 1 Sam. 16:7.) I can rightly say they did no prophesying, false or otherwise, but merely informed us of the work of the Russian churches.

It is true, they were spies: spying on our sincerity as Christians; peering into our "Christian" communities; probing the depths of our "Christian" love. I fear for what they found in the dusty crevices.

"One of them could not even speak American. How could he say he was a Christian?" Christ could not speak "American" (whatever that is). Pray tell why we should believe Him? or Paul? or the entire Bible, for that matter? It is high time "Christians" rid themselves of this muck of hypocrisy, prejudice, and ignorant rationalization they are slowly choking in.

Then suppose, just suppose, those men were sympathetic to the Communist-Socialist economic pattern of life. (I am not referring to the political mechanism. In Russia no member of the Communist Party can belong to the Christian church.)

Would it make any difference in our accepting them as brothers? If it does, then we, who call ourselves "Christians" have died already.

No, they did not return to Russia with microfilms of all our top military secrets. They returned with a much more damaging report insofar as American "Christians" are concerned. *Judith Brown, Delphi, Pa.*

McINTIRE RELIABILITY

The letter below was written by the executive secretary of the Peace Problems Committee of the (Old) Mennonite Church and professor of sociology at Goshen (Ind.) College.

TO THE EDITOR: When the Russian Baptist delegation (which recently spoke in our Mennonite churches) arrived at the Philadelphia International Airport on May 29, 1964, it was met by a protest delegation under the direction of Carl McIntire of the Twentieth Century Reformation Hour radio broadcast. On this occasion McIntire distributed a two-page mimeographed statement of which the following are pertinent sentences:

> Four Russians are in the present delegation from Moscow, the chairman of which is Ilya Ivanov. . . . These men are the agents, propagandists and spies for the Kremlin.
>
> The latest and best answer to these Russians is the testimony of the Rev. Mr. Paul Verghese, associate secretary of the World Council of Churches, who attended the executive committee of the World Council when it met in Odessa, behind the Iron Curtain, in February. He returned to India, where in public addresses he denounced the Soviet's complete control of the churches they permit to exist.
>
> He said: "Khrushchev has given some freedom of worship as he finds that real Christianity cannot be subdued by force. Even if there is some freedom given for worship, there is absolutely no freedom for propaganda."
>
> In another address, the Rev. Mr Verghese said: "There are some Christians who have completely identified themselves with the Communists. They are the major portion. They have done so because they want to get along well with the government. But there are a few others who are real Christians They are not one with the Communists but they have to undergo great suffering and difficulties. They are all hiding in secret places. . . In order that the Communist party may have a firm hold on the church the Party appoints all church leaders."
>
> The men who are now in the United States are here under the appointment and direction of the Communist Party. The Russians have their soldiers in Cuba; the Russian Baptists are now in Philadelphia Both are sent by the same Party and for the over all purpose o bringing about the destruction o capitalism and the downfall of the United States.

Being a personal friend of Pau Verghese and having known hin for many years I wrote him on June 8, 1964, sending him McIntire's mimeographed sheets containing the above supposed quotations, and asking whether he had been fairly and accurately quoted. To this inquiry recieved the following response dated June 15:

> Dr. Guy F. Hershberger, Goshen Ind.: Dear Dr. Hershberger: Many thanks for your letter of June 8th I have tried not to take any grea interest in the propaganda of Dr McIntire. Most of the statements attributed to me in the *Christian Beacon* [a periodical published by Carl McIntire and containing material similiar to the above] I would vehemently deny. Dr. McIntire's informant regarding my views was a person who was not present in any of the meetings I addressed and his report was tendentious and calculated to feed into the purposes o the McIntire propaganda. I shal be pleased if you will say to your own people that I accept no responsibility for the statements attributed to me in the *Christian Beacon* [a periodical published by Carl McIntire and containing material similar to the above].
>
> I know the Russian Baptis clergymen who came to the USA particularly Mr. Ivanov and Mr Zhidkov. From what I know of them they are sincere Christians and no political propagandists or agents o communist subversion. I am glad you found it possible to entertain them and to extend to them the hand of Christian fellowship. Cordially, Paul Verghese, Geneva. *Guy F. Hershberger, 111 Marilyn Ave. Goshen, Ind.*

Little Professor of Piney Woods

velyn Bauer

VHEN YOUNG LAURENCE Jones graduated from the University of Iowa, e was offered a dozen jobs, rang- g from a career in musical com- dy to a position with an insurance rm. None of these tempted him. The son of a prosperous hotel orter, he was not poor. But he as stunned by the squalor and unger he saw in other Negro omes. He decided to visit the outh to see if his people were as nfortunate as he had heard.

So Jones went South. He taught t a small school in Hinds County, Iississippi, for one year. One of is pupils invited him to his home or the Christmas holidays. Neigh- oring Rankin County sat in the idst of pine woods country. Twen- y-three-year-old Jones was appalled t the poverty. Eighty percent of e people were illiterate.

To celebrate Christmas they spent e money they had managed to ave all year for such things as reworks, tobacco, and whisky to righten up the "frolic." The revelry oved from house to house for a hole month—to Jones, "the waste f desperation and ignorance."

The second day Jones went out o investigate the schools of the ommunity and found only two one- oom buildings. These had no win- ows or blackboards. The teachers f the schools had themselves only nished fifth grade. Classes were eld only a few months of the year.

On the last day of the frolic, ones made a speech to the people. e told them how Christmas was elebrated in Iowa and Missouri. hey listened politely as he ex- lained the true spirit of Christmas, ased on Christ's example of broth- rhood and love. The sad yearning their eyes made him decide to ome back and start a real school.

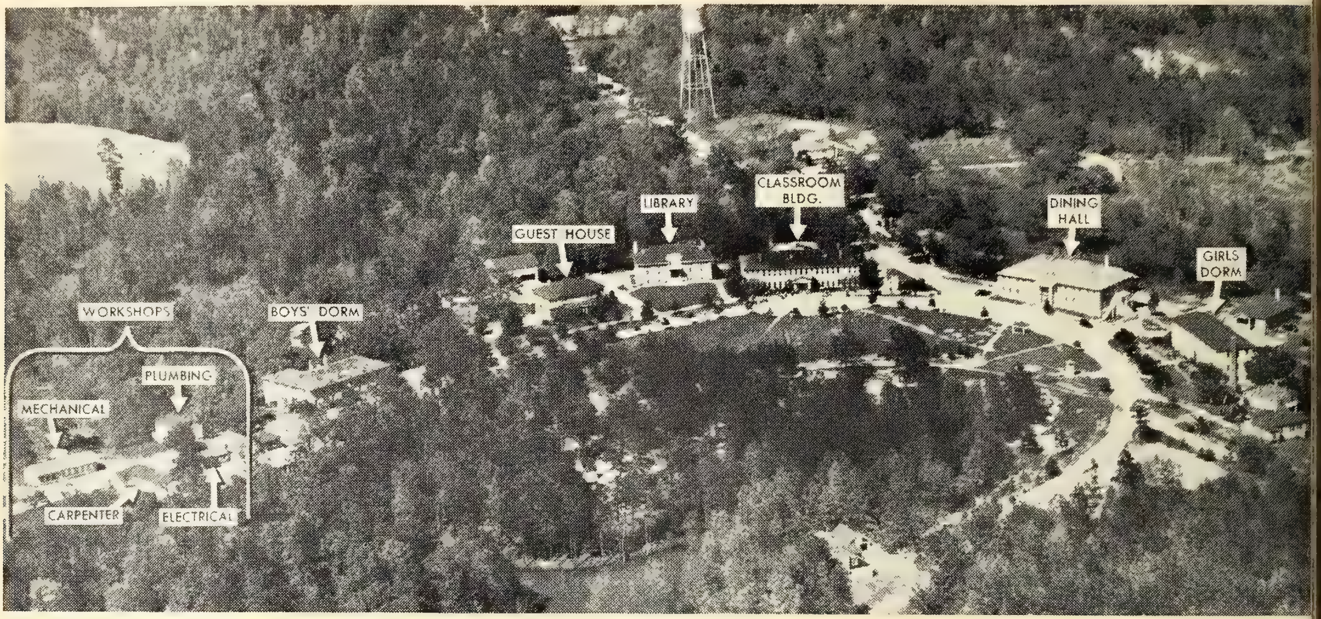
He arrived at Braxton, twenty- wo miles south of Jackson, with a ew clean shirts, his college diplo- a, his Bible, copies of farming agazines, and a total of $1.65. hat summer he often walked twen- miles a day trying to arouse in- erest in a school that would give iritual and practical help to the eople. He went first to influential hites to make sure they would not inder his plans.

The summer added up to one big disappointment. A church of forty-two members gave only thirty cents. Everywhere he met indifference.

He rode with a young fellow who borrowed an old horse and wagon to attend a district church conference twenty miles away. He had hoped to find supporters there for a school but they turned him a cold shoulder. During the meetings the boy did not take care of the poor horse and it died. The owner blamed Jones for the loss, demanding $125.

The charge was unjust, but Jones didn't want to make a scene when trying so hard to win the confidence of the people. With good humor he assured the farmer he would pay for the horse, and promptly arranged to borrow the sum from a

YOUTH



Present day campus of Piney Woods School.

shrewd moneylender.

This experience seemed to be the last straw, but it proved to be a turning point. The colored community admired him greatly for "taking low," the position they often found hard to take from the whites.

As he often did that first summer, Jones took his mail out under a spreading cedar tree to think. Prospects for starting a school looked dimmer than ever now that he had a big debt to pay. The people were really too poor to support a school, yet this was the very reason they needed one so badly. He had written fifty letters to Northern friends but had received not one reply.

As he sat with his head in his hands, he heard a rustling in the brush and a shy, barefoot, fifteen-year-old boy appeared. Accepting the invitation to sit down on the log, he took the newspaper Jones handed him. Out of the corner of his eye, Jones noticed the boy examining the paper minutely, upside down. When the boy put down the paper, Jones asked "Aren't you going to read it?"

"No, I can't read," answered the boy.

"Would you *like* to know how to read?"

Eyes brightened. "Yes, I would!"

"Come back here tomorrow this time and I'll start teaching you."

The word spread like a pine forest fire. The next day the boy was back with two buddies. Jones welcomed them, then said, "We will start with a song, 'Praise God from Whom All Blessings Flow.'" The music brought more eyes peering from the bushes. Jones invited them to join the three boys on the log. Next, Jones took his Bible from his pocket and read a portion before starting the reading class. By the time he finished his first day of school, five boys and seven men became his pupils.

Now that the "Little 'Fessor" had actually started to teach, the people saw he meant business. By October, he had thirty students from seven to sixty years of age. The cold of November made it difficult to continue classes out in the open. Then the "shrewd moneylender" gave an old cabin, forty acres of land, and fifty dollars toward the school. A white sawmill owner donated 10,000 feet of lumber. A colored farmer offered his mule team and wagon for use in hauling. The morning work began on a school building, Jones led in prayer, a lesson from the Bible, and a rousing spiritual. The men and the students worked with enthusiasm.

So began, in 1909, the Piney Woods Country Life School. It opened the second year with five teachers and over 100 students. By 1954, fourteen grades including a junior college had developed. Five hundred boarding students benefited from the large campus of 1,700 acres, with many brick buildings, dairies, shops, gardens, orchards and farm lands. The staff then numbered forty teachers.

Over the years Laurence Jones vision kept him working hard. Most of the financial support came from the North. Each summer he and students went out soliciting. Most of the students were too poor to pay tuition or board. They brought what they could—a sack of sweet 'taters jars of preserves, occasionally a pig —and worked to make up the rest None were turned away because they had no money.

In 1913 a charter was drawn up signed by both whites and Negroes and submitted to the state. The governor accepted the charter, which read, "The purpose . . . is to establish, maintain, and develop a country-life school, in which to train the head, heart, and hands of colored boys and girls for a life of Christianity, character, and service."

The year before, Jones had married a talented girl from the North Grace Allen. She had never been South before, but she shared Laurence's vision and immediately won a place in the hearts of the people "What a place to dedicate your life!" she said, and she liked it there. Grace wore herself out in sixteen years. After her death Jones, feeling his great loss, drove himself all the harder.

Once 'Fessor Jones' life hit a thin spot. He was speaking in a church as two idle, white, teenage boys ode by the open door. They misunderstood Jones' admonitions to Christians to fight against ignorance, superstition, and poverty to mean that the Negroes were organizing a revolt against the whites. The boys hurried home to spread he news.

A gang of angry whites surrounded the church, took out Jones, put a rope around his neck and led him away to a lonely clearing. Beneath he tree branch from which they planned to hang him, a pile of brush was ready to be lit. He was hoved up on the pyre, but just before the rope was pulled up, someone sarcastically asked him to make speech.

He did. He told of his work, his ims, what he had said in the hurch, and their mutual responsibilities to their community, ending olemnly, "There is not a man standing here who wants to go to his God with the blood of an innocent man on his hands." Then he waited uietly before them.

Suddenly an old man pushed hrough the crowd, scrambled up eside Laurence on the brush, and ently lifted the noose off his neck.

Before the affair broke up, the men, feeling guilty, got together fifty dollars for Jones' school. They loaned him a horse to ride back to the church. The few men who were there on their knees praying for the "'Fessor" could hardly beileve their eyes when he walked in.

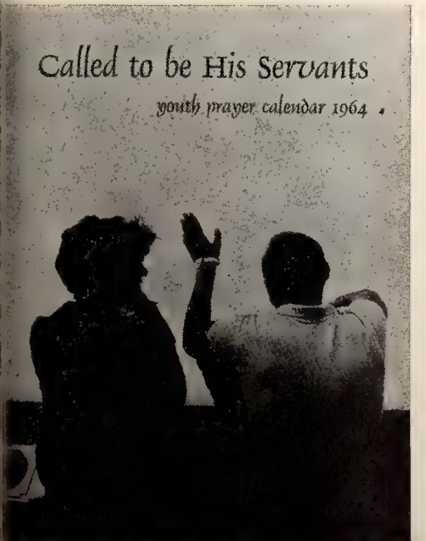
In 1954 the Little Professor's good work became known to the whole country when he appeared on the TV program "This Is Your Life." Through this program listeners poured nearly three quarters of a million dollars into Piney Woods, to set up a permanent endowment for the school.

People who visit Piney Woods go away deeply impressed by what the vision of one man can do for the education of a needy people. As the work expanded, Jones confined his work more and more to "morals and manners"—the spiritual growth of the students. One graduate, after earning his Master's degree in educational administration, returned to Piney Woods to assist Jones. He said that Jones' chapel talks and personal encouragement "taught me more than anything I ever learned in books."

God Saves a People

n introduction to the August readings in the Youth Prayer Calendar.

To the Israelites, the Exodus was as much of a focal point as the Resurrection is to us. Truly that is wonderful pattern of redemption already set in Exodus and in many ways parallel to the gospel.



To me also, Exodus is almost like another Easter story and additionally it has so many valuable lessons for our present-day outlook. Where Genesis spoke of the "mess" mankind had made of himself and his surroundings, and ended with the bones of Joseph in a coffin, Exodus has God restoring the situation. It begins in darkness and gloom, and ends in glory.

Between the close of Genesis and the opening of Exodus three and one-half centuries intervene. God sometimes seems slow to act. While our present world situation sometimes appears "God forsaken" let us not hold His tardiness to be His weakness, but rather His wisdom. As God ironically used Moses' weakness to fulfill His purposes so you and I must place ourselves under His all-knowing will. Are we willing and useful instruments in this ongoing redemption? *Hugo Peters*

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COVER
In the last ten years Mennonite Disaster Service has developed into a service organization of over twenty-eight regions encompassing a majority of Mennonite churches.

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EDITORIAL

"Sure are a lot of girls in this town that don't want to get married." This was the observation of one young man. "How do you know that?" his father inquired. "Why," said he, "I've asked them and they told me so."

And our branch of the Mennonite church could well respond, "We know just what you mean."

The General Conference Mennonite Church has been trying to marry itself off with some other Mennonite group for a long time. We have stated our readiness for the last several decades. The response has been discouraging. Could it be that the deodorant ads are really talking about us? Or are we the awkward suitor? Perhaps those other Mennonite groups really do want to get "married." They just don't want to marry us.

When the General Conference met in Newton, Kansas, in 1945, it amended its constitution to read, "The General Conference stands ready to unite with any conference of Mennonite churches where such union can be achieved agreeable to both." That was almost twenty years ago. How long does it take for the word to get around?

In 1962 at Bethlehem, Pennsylvania, a proposal of marriage was written out. Most everyone was eager. But the oft rejected suitor knows it isn't wise to be too forward. Better be indirect. So the proposal was reworded to say, "We encourage the Executive Committee and the various Conference boards to explore areas of possible further cooperative endeavor with the Mennonite Church and that we likewise encourage similar cooperation with other Mennonite and related bodies." I guess that only amounts to a suggestion to go steady. It looks like we are in for one of those protracted courtships.

The reason I bring this up now is that next year we will hold another conference. It will be at Estes Park, Colorado, 1965. July 10 to 16, to be exact. And we will have to decide—courtship, marriage, or more going steady. The program planners will pus the idea at us too. The theme for the conferenc will be, "Stand fast, strive together for the faith." It comes from Philippians 1:27. Now if we tal about that text for seven days we will eventuall come to that word "together."

Now I've preached enough sermons to know tha you can walk around the idea in several direction and never touch it. But I hope we come to th together problem point blank. I understand th shyness of our sister and brother groups. I recogniz that the General Conference appears to be a rowd character from certain provincial points of view— and perhaps a bit snobbish too as the use of the wor "provincial" would demonstrate. But we also kno that this is the twentieth century. It is two yea after the Vatican Council; not to mention 347 yea after the Protestant Reformation, and twenty-five da after the Senate passed the Civil Rights Bill. This ju isn't the era of the log cabin and the oxcart anymor But how do we free ourselves from the oxcart mind— both ours and others?

But the problem isn't ours, we often feel. Aft all, we are willing. But willingness is only one pa of the package, especially if the eagerness is only o one side. Let's think about this. What, after al do you do with a shy and retiring maiden? Come o now, somebody should have had some experienc

Perhaps we've seen things too much from our ow point of view. It has been easy to brush off th fears and hesitations of those other Mennonite grou as silly and petty. They may be. But if these thin are the things standing in the way of real union, the must be dealt with. What is our strategy? Cand and flowers? If we are going to discuss the proble of (and need for) Mennonite unity at our next co clave, it might be well to tackle the problem fro this side. It's no use talking about our willingnes It only serves to frighten the ones we want to woo.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 29 AUGUST 11, 1964

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Are We Living i

Stanley C. Shenk

I DON'T KNOW. But I wonder. And I half-suspect that we may indeed be living in the times of the end.

This, of course, is ground that must be trod with humility. It is futile to set dates for the end of the world. It is worse than futile. In the well-chosen words of Paul Erb, "It is wicked." Moreover, church history tells of many preachers and writers who dogmatically asserted that the end times were at hand, only to have future decades and generations set their words at naught.

Moreover, I have no interest in propagating either the premillennial or nonmillenial theory of the second coming. I question whether it is possible to erect a complete system of thought that satisfactorily accounts for all of the scriptural details regarding Christ's return. The Holy Spirit has given us a large number of prophetic details; but has He also given us the interpretative keys whereby we may arrange all these details into a unified system of thought? I doubt it.

In this connection, let us think back to the predictive details concerning the first coming. These Old Testament details were of two types. They described the coming Christ as One who would be "despised and rejected by men; a man of sorrows, and acquainted with grief;" and also betrayed and scorned. (See Isa. 53:3; Ps. 22:7; 41:9; Zech. 11:12.) But the Old Testament also predicted that He would reign over a universal and everlasting kingdom. (See Ps. 72:8 and Isa. 9:7.) How are these seemingly contradictory types of details to be reconciled? One explanation is that the first set of predictive details refers to His first advent, while the second set refers to His return. This is an easy answer—for us. But how were Old Testament scholars of say, the first century B.C., supposed to hit upon this answer? Not a single direct statement in the entire Old Testament says that Christ was to come twice instead of once. Perhaps it was not God's will to reveal this. Perhaps He wished His Old Testament servants simply (1) to think of the coming Day of the Lord as a terrible day for the wicked and a glorious day for the righteous and (2) to postpone a unified system of thought about the first advent until the advent was history, and until speculation had been eclipsed by the glorious reality of Jesus Christ.

In all fairness it should also be said that the two above-mentioned sets of Old Testament prophetic details can also be explained as dealing respectively with the first coming and the church age. But even if this explanation is the correct one, it is a distinction much easier to make now than in the first century B.C.!

My conclusion regarding the Old Testament predictions of the first coming is that it was not possible, nor was it God's will, for scholars of the first century B.C. to erect a complete system of thought that would account for all the predictive details. And if this is the case, why should we be certain that we can now erect a complete prophetic system of thought regarding the second coming? We glorify God for the marvelous and detailed way He predicted and fulfilled the first coming; perhaps we must wait until after the second coming, until we are in glory, to see all the richness of prediction and fulfillment regarding His return.

Signs from the Bible

But all this about systems of prophetic thought is somewhat of a digression. Let us return to the specific question, "Are we living in the end times?"

Any consideration of this question must of necessity be based quite largely on the words of Jesus in His prophetic discourse on the Mount of Olives (Matt. 24 and 25; Mark 13; Luke 21:5-36).

This revealing of future events was given after Jesus predicted the overthrow of the temple and after the disciples then asked, "Tell us, when will this be, and what will be the sign of your coming and of the

he End Times?

lose of the age?" (Matt. 24:3, RSV).
In the ensuing discourse Jesus
resented a number of prophetic
igns. A complicating factor here is
ıe difficulty of distinguishing be-
ween the signs of His second com-
ıg and those of the forthcoming
estruction of Jerusalem in A.D. 70.
[owever, the following three signs
:om this discourse are almost uni-
ersally accepted by evangelical
:holars as applying to His return.

*First, the sign of tribulation and
postasy.* "Then they will deliver
ou up to tribulation, and put you to
eath; and you will be hated by all
ations for my name's sake. And
ıen many will fall away, and
etray one another, and hate one
nother. And many false prophets
ill arise and lead many astray.
nd because wickedness is multi-
ied, most men's love will grow
ıld. But he who endures to the end
ill be saved" (Matt. 24:9-13, RSV).
this dual sign applicable to our
me? Perhaps. And perhaps not. In
e fourty-seven years since the Red
evolution of 1917, the church has
ıffered great tribulation and un-
ounted martyrdoms in Russia and
her communist countries. And
ere have also been persecutions in
azi Germany, in Colombia, and on
attered mission fields. But do
ese various persecutions constitute
e tribulation referred to in verse
ne? We do not know. Then what
oout apostasy, the other half of
is sign? In terms of the onslaught
of theological modernism, beginning in the latter part of the nineteenth century and continuing in various forms to the present, there has been undeniably a partial apostasy. But is this the particular apostasy referred to in this passage? A dogmatic yes cannot be given.

Second, the sign of the world-wide proclamation of the gospel. "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14, RSV). In this connection we should remember that prior to the eighteenth century missionary programs of Zinzendorf and Carey, very little foreign missionary work had been done for hundreds of years. Christianity was virtually confined to Europe, the British Isles, and the Americas. The great expansion of the Christian church into worldwide missions has come only in the last 200 years. Today it would be difficult indeed to find a single country where the gospel of the kingdom has not been preached. On the surface, it seems that the second sign has been fulfilled. However, we must still be cautious, for we do not know exactly the degree of coverage the sign requires.

Third, the sign of astronomical disturbances. "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken" (Matt. 24:29, RSV). How should we interpret these words? A possible answer has been offered by John C. Wenger. "A study of the Old Testament would suggest the possibility that the astronomical signs might refer to what we today would call 'world-shaking' events" (*Introduction to Theology*). In support of this possible interpretation, Wenger refers to Isaiah 34:4 and Ezekiel 32:7, 8, where predicted judgments upon two wicked nations are phrased in this same type of astronomical language. I suspect that Wenger's suggested interpretation is correct. If it is, this third sign has special relevance indeed for our present era, for we are certainly living in a time of world-shaking events. In the past fifty years our world has suffered the two greatest wars of history, has experienced a worldwide economic depression, has seen more than a third of its total population pass under the control of communistic governments, and has witnessed the terribly rapid development of atomic and hydrogen weapons.

A fourth biblical sign occurs in the writings of Paul and John. It is *the sign of the Antichrist.* Perhaps its fullest exposition is found in 2 Thessalonians 2:1-12. But see also 1 John 2:18, 21, 22; 4:3 and 2 John 7. After reading these passages it is easy to lean back and say, "Well, our world is in terrible shape, but at least the Antichrist is not yet here." But perhaps Antichrist is not a person; perhaps he is an institution or a government or a system of thought. In any of the latter cases he may indeed be already among us.

Nonbiblical Signs

In addition to these four biblical signs, we should also consider three nonbiblical possible indications. *First, the strong degree of expectancy among Christians.* I recognize of course that the expectancy of our Lord's return has been a continuing factor throughout the whole history of the church. Furthermore, there have been a number of periods when belief in the imminence of the end has been especially intense, at least in specific churches and local areas. However, I am inclined to suspect that (since the end of the first century, at least) the contemporary high level of expectancy is unique and unprecedented—not perhaps in terms of *intensity* of belief, but in terms of ecumenical scope and scholarly discussion. I suspect this; I certainly cannot prove it. Perhaps it is not a statement susceptible of proof. Or if it is, the task of proof would probably require one or several Ph.D. dissertations plus a computer or two!

Second, the impression that world events are moving toward a great crisis or climax. This impression is not shared by all. But intimations of it may be found in the writings of Oswald Spengler and Pitirim Sorokin. And in more explicit form it has been stated by Karl Jaspers, H. G. Wells, and Wilbur M. Smith. This concept of world history on the march toward climax has been based on such factors as the decline in western morals, the development of "absolute" military weapons, the burgeoning of world population, and the steeply-rising curve of technical knowledge.

In connection with this point Karl Jaspers has written: "Intellectually, the consciousness of crisis reached its zenith with Kierkegaard and Nietzsche. Since their time the knowledge that we are at a turning point in history, at the termination of history in the existing sense, that we are witnessing the radical metamorphosis of humanity itself, has been gaining currency. After the First World War, it was no longer the sunset glow merely of Europe, but of all the cultures of the earth. An end of mankind, a recasting from which no people and no man was exempt—whether it was to annihilation, or to rebirth—could be felt. It was still not the end itself; but the knowledge of its possible imminence became prevalent" (*The Origin and Goal of History*).

Third, the fearful development of nuclear weapons. The enlargement and refinement of nuclear wonders and terrors seems never to cease. When the United States dropped its A-Bomb on Hiroshima, an explosive energy equivalent to 20,000 tons of TNT was released. In October, 1962, Russia detonated an H-Bomb with an estimated explosive force of 57,000,000 tons of TNT (57 megatons). And in its November 24, 1961, issue, *Time* magazine referred to the possible future usage of *20,000 megaton* bombs. Such devices would be a million times more powerful than the Hiroshima model.

Already in 1946, *Time* referred to the "possibility of a scientifically-induced Doomsday." And Physicist W. H. Clark, writing in a 1961 issue of the *Bulletin of the Atomic Scientist,* spelled out several of the possible doomsday or near-doomsday nuclear techniques.

No wonder Thomas E. Murray, a former U. S. Atomic Energy Commissioner, declared in the mid-fifties, "It may be the inscrutable will of God to make the twentieth century closing time for the human race."

In the glaring light of all of the above, it is perhaps excusable to suggest that there is nothing worse in the plagues of the book of Revelation than what man possesses (or is close to possessing) already.

Is there a possible relationship between all this and the somber language of 2 Peter 3:10-12? "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up. . . . The heavens will be kindled and dissolved, and the elements will melt with fire!" Is it possible that God may use unbelieving men to destroy His earth? The idea sounds fantastic, and yet God has used wicked men and nations in the past to carry out His divine judgments. Perhaps He will do it again at the end of time.

In 1954, at the dedication ceremonies of the Eastern Mennonite College observatory, J. D. Graber spoke as follows: "It was not mere rhetoric when men said the first atomic explosion marked the advent of a new age. Man had stepped across the threshold of a new world, and the light he saw there looked to him a great deal like the fires of doom. Had man tampered here with something he had no business to touch? Had he unlocked here a secret that would eventually make it possible to destroy him and his world? The description of the end of the world recorded in 2 Peter 3:10-12 reads disturbingly much like an eyewitness account of an atomic cataclysm. The end of the world will come in God's own time, but there would be something more than poetic justice in allowing unbelieving and godless men, who have lifted themselves up in their puny wisdom against God, to release a power that would in the end utterly destroy them and all their works."

It may be in order to end such a grim discussion on a slightly different note. Several years ago a popular magazine carried a cartoon showing two bearded, white-robed, prophet types carrying placards emblazoned with the words, "The end of the world is at hand," and "Prepare to meet God." Sidewalk passersby in the background are shrinking away, their faces reflecting fear. And one of the prophets is saying triumphantly to the other, "See? They're not laughing at us anymore!"

What then is the conclusion of the matter? *Are* we living in the end times? I conclude this article as I began it—not with date-setting or dogmatic assertion—but by saying, I don't know, but I wonder, and I half-suspect that we may be.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

MIND IF I DON'T SMOKE?

Villard S. Krabill

HARLES LAMB, THE English essayist nce wrote, “For thy sake, tobacco, would do anything but die.”

Now, in this twentieth century, ve have learned that a great many eople are not only doing “anything” or tobacco, but indeed are *also* ying for it.

On January 11, the now famous eport of the Advisory Committee the Surgeon General of the Pub- c Health Service was issued. This ocument represents a real mile- tone in the progress toward better merican health. This report was eceived with much comment, and ith some action. But habits such s smoking, of course, die hard. et's take a look at what might be alled the tobacco problem.

The problem, of course, is not ew. Tobacco has been used in merica since the beginning. In act, it was introduced in Europe, pain, and England by explorers eturning from the New World. In 00 an increase in cancer of the ng was first noted by statisticians, and a relationship between this fact and smoking was considered. In the 1930s, definite trends in mortality became more conspicuous, and more and more research into the relationship between the use of tobacco and ill health mounted.

By 1948, Glen R. Miller of the Goshen College faculty presented a chapel talk entitled, “What About Tobacco?” By this time, Miller was able to cite the effect of smoking on the heart and the blood vessels, the poisonous nature of nicotine as a drug, the fact that a disease of blood vessels called Buerger's Disease is found almost exclusively in smokers. He was able to point to the shorter life expectancy of the smoker, and the impairment of respiratory function in smokers.

Since that time, in these last fifteen years, the evidence has continued to mount. In 1952 when I was in medical school, various ones of my medical school professors were beginning to quit smoking. They had seen enough of lung cancer! In my internship, I spent some time in lung surgery. We operated frequently on patients with lung cancer, removing all or portions of a lung. Among those lung cancer patients for whom I cared, every one without exception was a heavy smoker and had been one for twenty years.

A Washington chest surgeon has said, “My work would be reduced by ninety percent if nobody ever smoked.”

By 1959 the health hazard of tobacco became so real the Surgeon General of the United States made this statement, “The weight of evidence at present implicates smoking as the principal factor in the increased incidence of lung cancer.”

In 1962 the Surgeon General appointed his Advisory Committee, composed of ten eminent medical scientists to weigh all the evidence available, to compile it, and to study it. None of these men were particularly well known in the cigarette smoking-lung cancer controversy; none were known as leaders in the fight against smoking. They were regarded as unbiased scholars. This committee contacted 155 consultants, examined 6,000 research articles from 1200 different journals in the United States and from abroad. Thus in 1964, we have available to us a most comprehensive report on the health implications of the use of tobacco, a book of some 350 pages. This report should be of concern to us all. What are the facts? What has been compiled?

Medical Implications

Tobacco increases the sickness rate, the hospitalization rate, and the death rate. And all of these rates are proportionate to the number of cigarettes smoked. The rates are lower in those smoking ten a day, higher in those smoking twenty, and even higher in those smoking forty, and so on. Also the rates are proportionate not only to the number of cigarettes smoked, but to the number of years smoked, and thus those who begin smoking in their youth have the worst outlook for the future. All these rates drop if the person quits smoking and becomes an ex-smoker in proportion to the number of years since he has quit.

Let's look at some specific diseases that are included in the report. In some age groups those who smoke twenty or more cigarettes a day for twenty years are from ten to eighteen times more likely to die of lung cancer than are the non-smokers, fifteen times more likely to die of emphysema or chronic bronchitis, twice as likely to die of a coronary.

Buerger's Disease occurs almost exclusively in smokers. The following are found more often in smokers: peptic ulcer, amblyopia, cirrhosis, although a casual relationship in these diseases has not been definitely established. Women who smoke cigarettes during pregnancy tend to have babies of lower birth weight and they tend to deliver babies prematurely more often compared with non-smokers.

One of the most conclusive studies is recorded by E. C. Hammond for the American Cancer Society. He attempted to show the fallacy of the argument that too many variables are involved to blame so much on cigarette smoking. In order to eliminate as many possible variables as he could, Hammond selected men and paired them off in each of the following: height; weight; religion; education; residence (that is, urban or rural); age of their mother at the time they were born; race; occupation; exposure to dust, radiation, and fumes; the amount of sleep they get; their use of tranquilizers; the degree of their nervousness; their hospitalization record; their family record for cancer; their marital status; and so on up to eighty-five variables of this type. Hammond was able to match 36,975 pairs of men (some 70,000 men were in the study). He then compared the death rates in these two groups over the years, two groups who for all practical purposes varied only in that one group used twenty or more cigarettes a day, and the other group had never smoked regularly. In every age group, from forty to eighty-nine, the death rate was higher for the smokers. The total death rate, first of all—not just from cancer, not just from heart disease, but from all causes—the total death rate for the smokers was twice as high as for the non-smokers. For lung cancer the death rate was nine times as high in smokers; cancer of the throat, larynx and esophagus was twelve times as high in the smokers; seven times as high for cancer of the liver; cancer of the pancreas three times as high. Fifteen times as high among the smokers is death due to emphysema and chronic bronchitis. Coronary heart disease deaths were twice as high in the smokers.

Smokers of pipes and cigars came off a little easier; their death rates, of course, are higher than for non-smokers, but are lower than for cigarette smokers. And so the outlook for pipe smokers is intermediate. The particular risks to cigar and pipe smokers are cancer of the lip and the mouth, cancer of the larynx, the esophagus, also gastric ulcer.

Response to the Facts

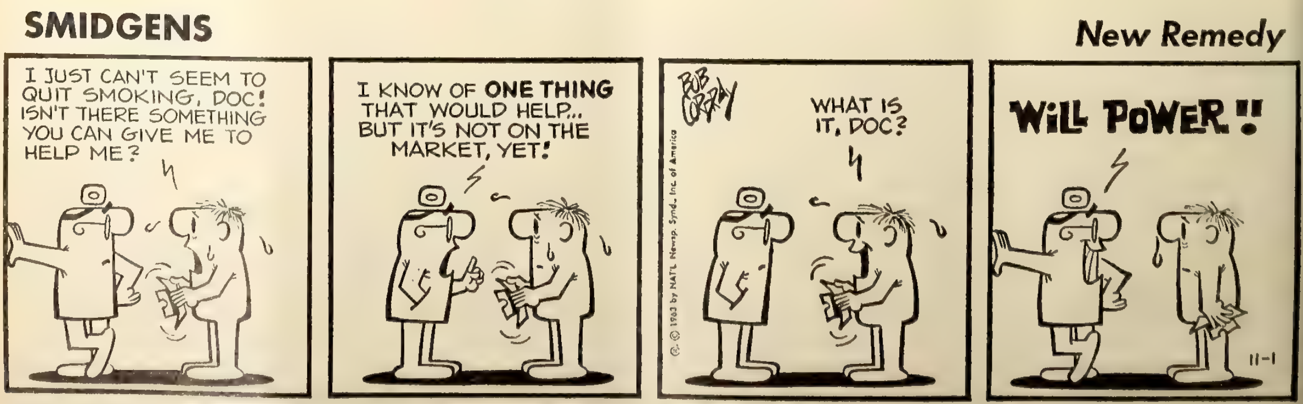
What has been the response to this report? Some have quit smoking. And others will always continue smoking no matter how many reports are put out. However, more physicians than members of any other group have stopped smoking.

The tobacco industry, as a result of this report, I think, has been forced to adopt a new line. We do not hear so much of the claim that cigarettes are harmless or healthful. Little about health appears in today's cigarette advertising.

And the cigarette industry is now even giving millions in research to these same researchers to enable them to perform further studies to try to identify what it is in cigarette smoke that is doing all the damage. The new line is, "Let's find out what is in the smoke that's doing it." No more do they deny that smoking is responsible for all the damage.

Bills have appeared in various legislatures which would first ban the sale of cigarettes to minors. Another one would require each package of cigarettes to bear a label saying, "Warning — Injurious to Health."

Others would ban further government subsidy to the tobacco grow-


SMIDGENS
New Remedy
I JUST CAN'T SEEM TO QUIT SMOKING, DOC! ISN'T THERE SOMETHING YOU CAN GIVE ME TO HELP ME?
I KNOW OF ONE THING THAT WOULD HELP... BUT IT'S NOT ON THE MARKET, YET!
BOB CORBY
© 1963 by NAT'L Newsp. Synd., Inc. of America
WHAT IS IT, DOC?
WiLL PoWER!!
11-1

From National Newspaper Syndicate and Chicago Tribune ers. What a strange country this is where a government will spend millions each year supporting the price of the commodity which has been branded a health hazard by he Public Health Service of that same government, in these words—and this is the key summary of the report—in bold face type, on page 33: "Cigarette smoking is a health hazard of sufficient importance in he United States to warrant appropriate remedial action."

What are some other responses o the report? Some states have banned cigarette sales in state government buildings. Many hospitals have taken the cigarette vending machines out of their lobbies. Over a third of all state medical societies have taken action or have undertaken educational or action programs. Various colleges and universities have begun refusing tobacco ads. This is especially courageous on the part of these college newspaper editors in view of the fact hat upwards of forty percent of ll advertising and all revenue of ollege newspapers across the ountry has been coming from cigarette companies. Some have banned ll sales of cigarettes on campus. eventy-five percent of a medical tudent class at the University of Wisconsin took a no-smoking pledge.

eligious Reasons

Damning as all the medical evidence is, are there not other considerations which are of importance, erhaps of equal or greater importance, which will influence your decision as to whether to smoke or not smoke? What about economic considerations? Smoking is expensive. It eats away at a student's udget, it eats away at the family udget, and it's been estimated that ithin a lifetime of smoking enough spent which would otherwise pay or a very comfortable home.

What about the spiritual considerations? As the editor of the *ospel Herald* said, "For the Christian not only is danger of serious sease important; there are other mportant elements to consider."

I think it is generally conceded at the Christian witness and impact of the life of an individual are rtainly impared by his use of garettes. We can look at it perhaps in this way: How many do *you* now who are able to combine chain smoking with an effective Christian witness? Or you can look at your own life and attitude. What is *your* reaction to the one who enjoins us to a new life in Christ but whose own life is one of enslavement to smoking? Christians, you know, are to be free from enslavements of any kind, and what is more enslaving than the cigarette habit? Christians are to be good stewards of their body and their resources, and health is certainly one of our major resources as an individual. But the smoker damages his body and wastes his financial resources.

One of the prime characteristics of the Christian personality is respect and honor and consideration for his fellowmen. Here I think the smoker falls down most of all. How often is a non-smoker obligated to inhale the obnoxious fumes created by the inconsiderate smokers in the group, on the train, wherever you go? Freedom to breathe clean air has been denied us by the seventy million Americans who smoke.

As Glen Miller put it fifteen years ago, "The use of tobacco seems to dull the person's consideration for others. Personally, I do not like to be drenched in tobacco smoke. I don't like to breathe it. It would seem that a non-smoker should have as much right to clean air as to uncontaminated drinking water. I am quite certain that I am not alone in feeling irritated, annoyed and often disgusted with the stench, the thick murk, the ashes, the butts and especially the crass unconcern of those creating all this mess."

Why Do People Smoke?

Thus far we have examined the health implications of smoking, some economic implications of smoking, and some of the spiritual implications of the habit. And on all counts smoking fails to make a passing grade. Why then do people smoke? And especially, why do young people smoke?

First of all is the pressure to conform to a particular social group in which the individual moves. A second reason is the compelling urge to act "grown-up." Third is a need for some compensatory bravado in those of lower scholastic standing or lower standing or achievement in other areas. And, fourth, the example of parents and relatives, and this is an important reason given.

If we could successfully get today's teenagers to reject this habit and thwart the tobacco companies in their efforts to capture youth, then the next generation of parents would be setting a different example and many lives would be saved—over 40,000 a year. In a couple of generations this dangerous smoking habit would be only a curiosity on the American scene.

Yet the excuses come, and you've heard them too, on the part of those who smoke or want to smoke.

The smoker says, "Well, the damage is done. There's no use stopping now. I'm hooked. I'll just keep right on puffing."

This is entirely erroneous. As I mentioned before, the statistics all show that the outlook for the person who quits smoking improves markedly and is far better than the outlook for the smoker.

Another rationalization we've all heard is this one, "Well, I have to die sometime, and a coronary seems like as good a way to go as any."

Such people have obviously never had a coronary. They've never had a first one and are not living in constant fear of having that second one. And they've obviously never seen anyone suffer with lung cancer.

A third rationalization says, "Well, it's better to have a short, enjoyable life than a long, dull one."

Tell me, what's so enjoyable about a chronic dry mouth; a loss of the sense of taste; the fear of running out of cigarettes at an inopportune time; huffing and puffing and shortness of breath climbing stairs that one's colleagues take with ease; or puffing along with emphysema; chronically coughing and hacking away the better part of every day; the fatigue, the loss of appetite, the loss of zest of life in its fullest, best sense?

What's so enjoyable about this? As a physician I have never observed that the smoker's life is so enjoyable. Nor is it enjoyable to have one's company so unwelcome to others because of one's bad odor, all due to this obnoxious, expensive, and physically dangerous habit.

This parody on a verse by Robert Burns may summarize this concern: "Since cigarettes seem less provoking/ Unto the ones who do the smoking,/ Oh, won't some Power the giftie gi'e 'em/ To smell themselves as others smell 'em."

Religion in the Newsmagazines

David E. Mason

U.S. News & World Report
25 CENTS
JANUARY 21, 1963
Official Story:
RACE TROUBLE IN NATION'S CAPITAL
TIME
THE WEEKLY NEWSMAGAZINE
THE CIVIL RIGHTS BILL
Product of Principle and Compromise
Newsweek
JULY 6, 1964 30c
BIRTH CONTROL
The Pill

WHO HANDLES THE news of religion in the general weekly newsmagazines?

The combined circulation o Newsweek, Time, and U.S. News and World Report totals abou six million. It's obvious that these three magazines, whose readers are generally those in the highe income brackets and with a least some college education carry a tremendous impact. Thei treatment of religion helps develop an image of religion among Americans which can be good bad or hostile.

What do *Newsweek*, *Time*, and *U.S. News and World Report* attempt to do in their columns devoted to religion? How do they report, research, and write thi news? What is their produc like?

Americans depend on the newsmagazines for news of religion for two reasons. First, the natur of religious news lends itself to treatment by magazines rather than by newspapers. Second, the religious magazines normally represent a partisan point-of-view.

The Religion Editors

Newsweek's religion editor is Kevin Buckley, a 1962 Yale graduate who worked with the Associated Press briefly before coming to the magazine as a researcher. At first, he had reservations. He feared that the religion department might become a sort of Siberia. But now he enjoys his work because there is always an idea behind each news item. His parents were devout Roman Catholics. Buckley attended Catholic schools. His team-mate, researcher Penny Karageorge, is Orthodox.

Terry Ferrer, former editor of the *Newsweek* religion department, says that the magazine aims "to present the most important religious news all over the world each week without regard to the creed or denomination involved. She also adds that it tries "to present the beliefs of the various religions as accurately and impartially as possible; and to promote a spirit of brotherhood among men of different faiths by providing a source of knowledge about many religions."

Buckley agrees with the need to report news, but does not feel the department's function is to promote a spirit of brotherhood among men of different faiths. He has no objection to brotherhood, but says he is not "pushing it." He also feels less need for such promotion of brotherhood since "the Vatican Council has brought the Roman Catholic Church out of the sixteenth century and into the twentieth century."

Each Friday *Newsweek* holds a "back-of-the-book" story conference. Queries are sent to the bureaus and part-time correspondents the same day. The work started on Friday is continued on Monday. Research and writing that can be done in the New York office are completed. Tuesday is spent in research and in conferences with the senior editor in charge of the back-of-the-book departments. Writing is begun on Wednesday and continued on Thursday. Friday is spent in tying up loose ends and fitting. The magazine goes to press Saturday night.

Thirty-two year old John Elson is religion editor of *Time*. His researcher is Monica Dowdall. Elson came to *Time* in 1957. He has headed the religion department for two years. Elson is a Roman Catholic. So is Monica Dowdall, who has been a confraternity teacher and once considered going into the Dominicans.

Elson's predecessor, Douglas Auchincloss, says, that "We are trying to report the significant trends and interesting personalities and newsworthy events in religion as entertainingly and accurately as possible."

Elson agrees. He also adds, "I don't feel bound to cover in any specific week the religious news of that week . . . not necessarily the same week that everyone else covers it."

Elson estimates that from seventy percent to eighty percent of ideas for stories originate with the editor. He also relies on the Religious News Service and to a lesser degree the New York *Times* and the Associated Press. He receives many releases from various sources each week. He regularly reads *Theology Today* and *Religion in Life* and has a high regard for the *Christian Century* and *Christianity Today.* His office overflows with recent books of religious and theological interest.

The average week at *Time* follows a simple pattern on a Monday through Friday schedule. A story conference is held on Friday at which preliminary ideas for the following week are discussed. At noon on Monday another story conference includes the senior editor, religion editor, researcher, picture girl, and desk girl. They discuss in detail the ideas outlined the previous Friday, plus weekend developments.

Tuesday is spent in writing, and one story is normally finished that day. Wednesday is a heavy writing day, and the editor will often stay at the office until 11:00 p.m. or even until 1:00 a.m. On Thursday changes are made, stories are rewritten or late stories are prepared. By late Thursday or early Friday he begins to think about the work for the following week. Friday is spent in fitting, writing captions, and final editing.

U.S. News and World Report has no religion department. News of religion is reported and written by members of their news department without any attempt at specialization as far as members of the staff are concerned.

The Coverage

I studied the fifty-two issues of each magazine from November, 1962, through October, 1963, as to content in the sections listed under "Religion" in the index of each magazine. In the case of *Newsweek* and *Time,* this represented the product of the religion departments. In *U. S. News* it represented that news prepared by the news department which was classified under the heading of religion. I measured the column inch of reading matter. I also counted the number of articles, the number of issues containing a religion section, and the illustrations.

Time led in every category and *U.S. News* trailed. *Time* had 1,801 column inches of reading matter in 120 articles containing 183 illustrations in all but one of the fifty-two issues. *Newsweek* had forty-seven issues with a religion section with a total of 1,189 column inches in eighty-nine articles with 105 illustrations. *U.S. News* had nine articles in nine issues out of fifty-two with 299 inches and twenty-six illustrations.

The *Time* articles averaged 2.3 per issue. These were an average fifteen inches long and were accompanied by 1.5 illustrations. *Newsweek's* articles averaged 13.4 column inches in length and were accompanied by an average of 1.2 illustrations. The articles in *U.S. News* averaged .17 articles per issue, 33.2 inches long, with 2.9 illustrations per article.

As far as articles on belief in contrast to articles on action were concerned, *Newsweek* showed the greatest extreme with seventy-three percent of its total column inches of reading matter devoted to action subjects and only twenty-seven percent to matters of belief. *U.S. News* gave almost the same proportion of coverage as did *Newsweek*. *Time* had almost exactly the same number of articles in each category. (Editor Elson consciously attempts to have a high proportion of "idea" items.) In all three magazines, items on action led items of belief in number of articles, number of illustrations, and column inches of reading matter.

A comparison of foreign and domestic coverage showed more balance than in the comparison of coverage on belief and action. *U.S. News* showed a thirty-five percent domestic to sixty-five percent foreign spread. *Newsweek* was the most evenly balanced of the three on this score with fifty-two percent domestic and forty-eight percent foreign. (Editor Buckley is conscious of the origin of stories and makes an attempt at balance.) *Time* was also relatively balanced, but gave fourteen percent more column inches of reading matter to foreign than to domestic coverage. All three had more illustrations with their foreign items, but *U.S. News* was the only one that gave its foreign items the largest number of articles.

I also compared the three magazines as to their coverage by the following religious categories: Jews, Protestants, Roman Catholics, Jewish - Protestant - Roman Catholic, and non - Judeo - Christian religion.

The most striking finding was the 92.6 percent of total column inches of reading matter devoted to Roman Catholic subjects by *U. S. News*. Only one article in this magazine in its sections listed under "Religion" in the index did not deal with Roman Catholics, and as it was on the Supreme Court's ruling on school prayers, it was not concerned with any particular religious group.

Newsweek devoted a majority of its copy to coverage of Roman Catholic items, but *Time* did not give a majority of its copy to any one category. *Time's* coverage of Protestant items (44.7%) was the largest single emphasis, but Roman Catholic items accounted for 38.7 percent of its column inches of reading matter.

In the aggregate, a total of 177 pictures of Roman Catholic subjects appeared in the magazines in comparison to ninety-six of Protestant and eleven of Jewish subjects. Seventy-seven articles treated Roman Catholic subjects, ninety-eight Protestant subjects, and thirteen Jewish subjects.

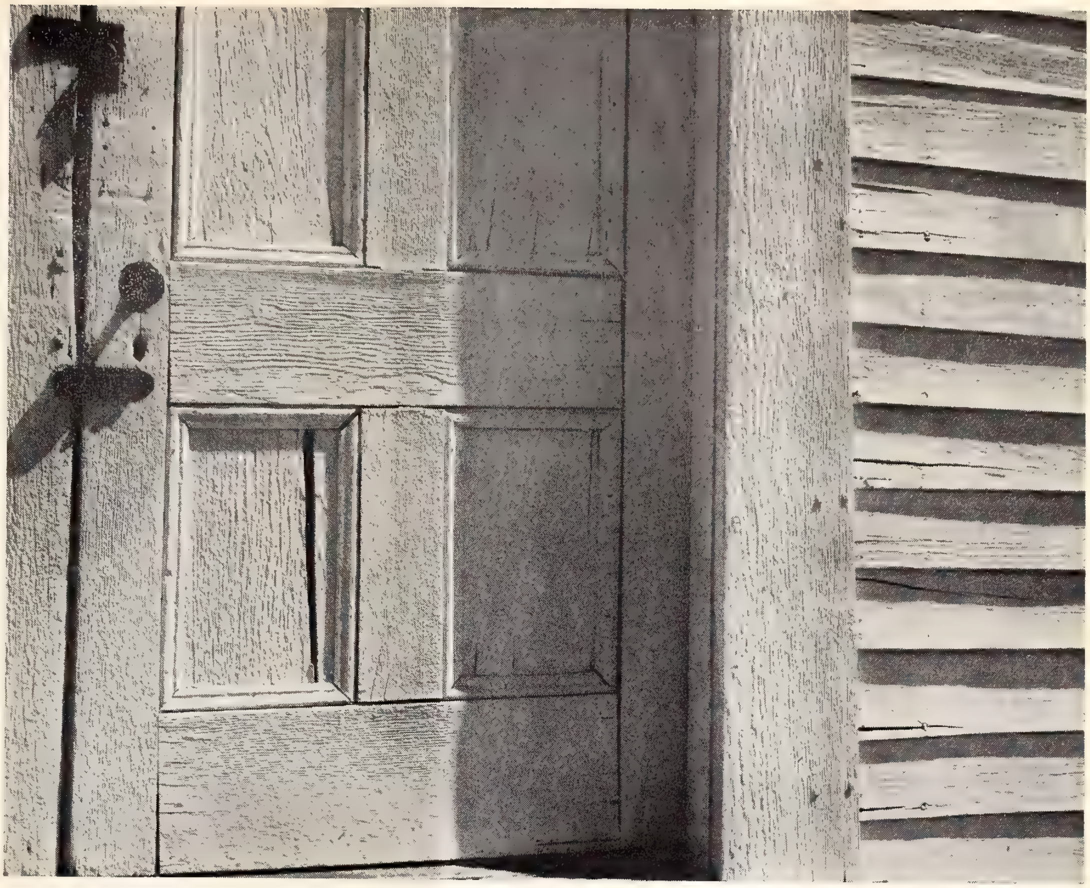
All of the magazines gave more coverage to the clergy than to the laity. However, the laity received a total of twenty-seven illustrations, forty-two articles, and 497.7 inches of reading matter.

U.S. News and World Report devoted almost as many column inches (244.3) to coverage of items of religion in other sections of the magazine as it did under the "Religion" heading (299.2). Even at that the total does not come near that of *Newsweek* (1189) or *Time* (1801).

It seems that *U.S. News* reports religion only as it relates to the major economic and public affairs events of the day. It reports religion in articles which are relatively long and well illustrated, and has little to say under the heading "Religion" other than that which has to do with the Roman Catholic Church.

Newsweek and *Time* systematically report the news of religion, with *Time* leading in quantity. *Time* tends to concentrate more on ideas than the other magazines, while *Newsweek* puts a strong emphasis on reporting actions and events.

For one reason or another, the Roman Catholic Church gets the most space, and has the majority of staff members in the religion departments. Not one of the three newsmagazines has a Protestant regularly working on religious coverage.



Church Door, Hornitos, by Edward Weston

And On the Seventh Day. . . ?

Barbara Chapin

We came so far, worked so hard
and long to make this land our own;
so many bitter partings, such harsh voyages
we hid beneath our hope that we could

make a home that spoke for truth and liberty.
When difficult, demanding tasks were asked
of us, we called our individual neglect
and mass brutality the price of freedom,

orgave ourselves each wild and violent excess
as part of progress, pressed on unquestioning against
he vigor and the beauty of the untamed earth,
until at last we brought to birth a world of wealth

outreaching all the dreams of early prophets
who set sail to find a life-filled, joyous West.
Now, six centuries of labor well fulfilled,
We cannot rest.

We do not know how to put down our tools
and contemplate our works. We know
no rules for sharing silence, have in hand
no solid symbols through which we may serve

although there is no longer need to serve.
And so we fumble at the threshold
of our promised hour, grabbing in frantic greed
at wealth, and fame, and power; at action

that will promise us release from being still.
Frightened that self may disappear
unless we use our skill for productivity,
we turn in terror and cry, "What shall we do?"

Oh, take my hand, and without destination
let us wander through the gardens
time has grown in spite of us, beneath
our feet. Let us taste air, touch heat,

smell water, beat the wind as it blows low
in forests we have still let grow
without a purpose. Let us learn why
freedom is a treasure, sharp and sweet.

NEWS

Prague Assembly Aids Peace Hopes

SIX YEARS AGO about forty Protestant and Orthodox leaders from both sides of the iron curtain met in Prague. They came to the capital city of Czechoslovakia "to examine the responsibility of Christians for preserving world peace in an atomic age." These men came from nine different countries. A series of other meetings in which the late Harold S. Bender, Mennonite leader from Goshen, Ind., participated twice, led to the first All Christian Peace Assembly in 1961. It brought to Prague 600 church leaders from five continents.

This first assembly was followed by a second assembly which was held this year, June 28 to July 3. This time eighteen Mennonites were among the more than one thousand who came from at least sixty countries. The theme of the meeting was "My covenant is life and peace" taken from Malachi 2:5. Among the aims of the Prague movement is a desire to "bring Christendom to recognize its share of guilt in both world wars and to dedicate itself to the service of friendship, reconciliation, and peaceful cooperation of nations."

Almost every type of church was represented at this meeting. Among those gathered to join in united action for peace were Lutherans Congregationalists, Anglicans, Roman Catholics, Baptists, Methodists Mennonites, Friends, Unitarians and Adventists.

At the close of the six-day meeting the delegates appealed to governments and parliaments to take all actions in their power to bring about peaceful co-existence. The message also asked for total disarmament with inspection, independence of all nations, and the elimination of hunger.

Peaceful co-existence was described as "a dynamic condition which exists between states possessing different social organizations." This is "the only reasonable form of international relations and offers all the necessary conditions for a common path towards a peaceful future for mankind."

How does the world find peaceful co-existence? A "first important step" said the delegates would be "a pact between all the nations of the world, whereby they would bind themselves to resolve boundary and other international problems by peaceful negotiations."

One of the boundary problems in Europe now is the division of Germany. What is needed here, the message said, is a treaty with Western and Eastern Germany as a precondition for peaceful co-existence

Among the Mennonites attending the Prague meetings were Peter J Dyck, Frankfurt, Germany, Mennonite Central Committee director for Europe and North Africa; and Vincent Harding, Atlanta, MCC Peace Section representative. Other

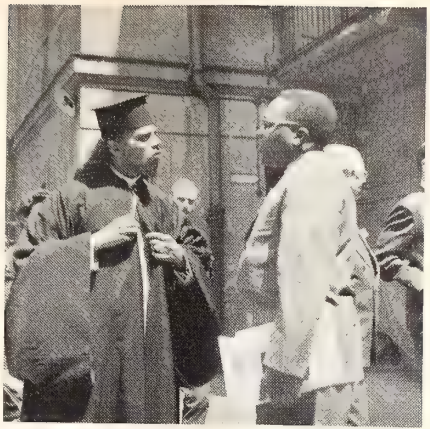
In the Bethlehem church, Prague, where John Hus once preached, the All Christian Peace Assembly is opened by a worship service led by Metropolitan Nikodim, Russian Orthodox Church; J. L. Hromadka, president of the assembly; and Martin Niemoeller, Evangelical Church in Germany.

attenders included: Dr. and Mrs. Heinhold Fast, Emden, Germany; Hendrik Bremer, Amsterdam; Mrs. Abrams, the Netherlands; John Harder and daughter, Wuppertal, Germany; Ferd Ediger, missionary en route from Japan to the United States; Mrs. Vincent Harding; Cornelius Krahn, North Newton, Kan.; Dr. and Mrs. Melvin Gingerich, Goshen, Ind.; Dr. and Mrs. Silas Hertzler, Goshen; Paul Peachey, Washington, D.C., representing the Church Peace Mission and International Fellowship of Reconciliation; Marlin Miller, Goshen, Ind., MCC Peace Section representative in Europe; John Friesen, Winkler, Man.; Sol Yoder, Jr., Hesston, Kan.

This meeting was called a peace conference, but Mennonite delegates soon discovered that it was not a meeting of pacifists. Said Peter Dyck, "This conference is not a gathering of pacifists or even near-pacifists. Some few participants know the meaning of biblical nonresistance but for most of them personal nonresistance is probably quite irrelevant to the urgent problem of abolishing war through such means as legislation."

This was also the impression of Vincent Harding who spoke to a Christian from Cuba about conscientious objection. Cubans find it difficult to understand this teaching. "For many of them were so convinced of the great improvements in the lives of the formerly oppressed and exploited Cuban majority that had been brought through the Castro government," reported Harding, "that they found t difficult to know how they could respond to foreign — especially American—invasion with Christian pacifism. Besides, they also found t very hard to trust their American mother churches who urged them not to join Castro's militia, but who gave full blessings to the military forces of the U.S."

The president and father of the Prague Peace Conference also noted this tendency to see the world hrough the eyes of each person's country. "This is as it must be," said Joseph L. Hromadka, who is also dean of a theological seminary n Prague. "But the important thing s . . . that we should each acknowledge frankly our dependence on he environment in which we live, admit our one-sidedness, but at the same time open our thoughts to the other brethren with all our courage in order that we may listen to one another, correct one another."


Vincent Harding (right) talks with Niphon Saba, Beirut, Lebanon, at Prague.

Hromadka added that "The awareness that we are called to a covenant of life and peace, forces us to ascend from the plane of our social and political, cultural, and confessional differences to the plane where Jesus of Nazareth again and again renews the covenant with us."

According to Mennonite delegates the very diversity of the people at the conference was its strength. In reporting on the assembly, Harding said, "The opportunity for encounter: this, I think, was the essential mark of the conference and this was the essential source of my own gratitude."

The visit to Prague was the first opportunity for many of the Mennonites to meet communists.

Harding recounted one such experience: "I remember especially the young Marxist who shared with my wife and me so much of his time and his impressive knowledge of Prague, his native city. I remember conversations with him and other communists as they talked about the deep reassessments going on within their movement, especially as they face a Christian church that now is in some places sincerely concerned for inner renewal, a renewal that may make it the servant of God's world."

These communist youths are finding expressions of the Christian faith different from the compromised state religions of old Russia and Europe. Said Harding, "For many of them who have been understandably embittered by the apathy and insensitivity of the church in the presence of human suffering and injustice, this is a new kind of church. Many of the classical Marxist approaches to the church no longer fit in the same way as before, and at times there was a suggestion that they wanted not to destroy this kind of compassionate church, but to compete with it."

But Christians in communist countries still have serious problems. Many of these folks attended the Prague conference. Harding was impressed with the quality of their testimony. He said, "For while in their outward stance many of these men and women were very cautious (too cautious, I thought, in some of my more insensitive moments) in their willingness to stand as Christian critics to the policy of their governments, in private conversations they had much to say about the joyful agony of being Christians in Marxist countries."

These Christians have a special concern for the witness of the church. They want it to be relevant to the needs of the world. Harding said, "One of their great concerns was to find ways in which they could prevent the churches (especially the Protestant confessions) from becoming simply a refuge for all those persons—including reactionaries of every kind—who were opposed to any meaningful social change, revolutionary or otherwise. They did not want the church to end up again as the gathering place of men and women whose only vocation was to dream of private privileges and pleasures now gone."

Harding saw a slight strengthening of the peace movement. In his review of the conference he said, "There was some small hope in the fact that in Prague there were a few Christians (representing others as well, and including many younger persons) who were concerned for peace, and who might even be ready to pay the high cost it demands. This may have been small comfort indeed, but behind it was the vaguely understood assurance that peace is the will of God, not simply a generalized, warm inner peace that no one else knows about (or cares about), nor a peace that will begin only after everyone is dead and gone, but a peace that will grow up in bursting steps among us, and will affect the life of God's people and God's world."

WORDS AND DEEDS

Esther Thiessen, R. N., Calgary, Alta., was cited Orphan's Mother of the Year by the Korean Youth Leaders Association last May. A Mennonite relief worker at the Seoul Children's Relief Hospital, she is supported by the American-Korean Foundation. Five years ago she began work at the children's hospital which houses about one hundred orphans.

A *Disaster Relief Committee* was barely organized in Japan when it was called into service by an earthquake. Called the second largest in Japan's history, the quake hit Niigata on the northwest coast of Honshu Island on June 16. Foam mattresses and wool blankets were distributed to the 350 families hardest hit by the disaster. The committee is part of the Japan Council of Evangelical Missions to which several Mennonite groups working in Japan belong. Carl Beck, Mennonite Central Committee peace representative in Japan, is chairman of the committee.

Mark 16:15 appeared in the eighteen different languages in which the Board of Missions works on a folder mailed recently to every home of the General Conference. This is the only mission mailing sent during the year. Need for funds during the summer is urgent due in part to heavy missionary travel.

Taiwan has seen tremendous progress in the production and distribution of Bible portions in the last ten years. Chinese scriptures, both in characters and roman script once only available in Hong Kong, are now being published. Ten years ago Taiwan had only four Christian bookrooms; today it has thirty-eight.

Belgium has just given legal status to conscientious objectors. Men who refuse to take part in any form of military service are required to serve a period of two years in civil defense activities. Regular draftees serve one year.

Newfoundland's Notre Dame Bay Memorial Hospital at Twillingate, loses its unit of Mennonite nurses in September. After ten years, Mennonite Central Committee does not have enough nurse volunteers to staff this project. Mrs. Maurine Regehr was the first of the twenty-three nurses to serve in the frontier hospital.

CONGERVILLE CHURCH, Congerville, Ill., dedicated a new church building on July 12. The congregation was organized in 1899 with twenty charter members. Membership is now 170. J. E. Atherton has served as pastor since 1958.

LIN BEGINS WORK IN HWALIEN

The Tatung Mennonite Church in Taipei, Taiwan was crowded on Sunday morning, July 12. The minister was preaching about Jesus Christ and the church.

"The church is built on Jesus Christ," the minister was saying. "Not on its pastor, not on its building, not on anything else human, but on Jesus Christ. And because the church is based on Jesus Christ it endures," he said.

The minister, Paul Lin, had chosen Christ and the church as his topic because it was his last regular sermon at the Tatung church. That afternoon Pastor Lin, the native Taiwanese who had helped found the Tatung Church, Mrs. Lin, and their three children would be leaving to serve a new call, a dual role in Hwalien.

In Hwalien, the harbor town on the east coast of Taiwan, Lin would be serving as pastor of the Po-Ai Church in downtown Hwalien. He would also be the chaplain at Mennonite Christian Hospital, working with a mountain (tribes) evangelist.

For several days before the twelfth, Lin has been helping the new Tatung pastor, Mr. Chen, get acquainted with the members of the Tatung church. Now, on the afternoon of the twelfth, Pastor Lin and his family boarded the plane that would take them to Hwalien.

Friends of the Lins and many church members were on hand at the airport to say good-bye. Many had hired taxis to go to the airport to say farewell to their first pastor, a minister who had been with them since 1959.

An hour after leaving Tatung, the Lins were in Hwalien, ready to begin their witness in their new location.

On Monday evening, July 13, the members of the Po-Ai Church held a welcome service for their new pastor and his family. Actually, it wasn't a real welcome service, and actually Pastor Lin wasn't new to the Hwalien fellowship, as speakers at the welcome pointed out.

Lin had served with the Mennonite Hospital since 1948, the year the Mennonite Central Committee began its Hwalien hospital. He had preached at the hospital each morning that the clinic was held and either interpreted for the doctor or preached at the mobile clinics that visit the mountains each afternoon.

As the speakers had pointed out, it was not really a welcome service, but a "welcome back" service.

While Pastor Lin was working at the hospital, he met his future wife. She was working as a nurse in the hospital. They were married in February 1954.

In 1953 Lin began studying at the Taiwan Theological College, Taipei. In 1957, while still a student, he helped Hugh Sprunger, missionary to Taiwan, found the Tatung church. Lin became the Tatung church's first pastor in 1959 upon graduation from Taiwan Theological College. He was ordained the same year, the first Taiwanese ordained in the Mennonite church.

As Pastor Lin and his family begin again their work in Hwalien, they pray that their prayer partners in the homeland will remember Taiwan and the mission work there. The Lins ask that the Lord richly bless them in their mission work, and bring many to himself through it.

THIRD QUAKE TEAM TO ALASKA

A third team left Seattle, Wash. on July 22 to complete work on the Mennonite Disaster project in Alaska. They expect to work six weeks.

The men from Canada are: Noah Toews, Blue Berry Mountain, Alta. W. L. Barth, Baden, Ont.; Yorkley Long, Vienna, Ont.; Ken Shantz, St Jacobs, Ont.; Friederich Wiebe, St Catharines, Ont. All are carpenters The rest of the men are from the United States. Carpenters include John Bontrager, Wyoming, Del. John C. Bartel, Meade, Kan. Everett Byler, Hamlin, Kan.; S. F

Minter, Abilene, Kan.; David Glick and Jesse L. Nofziger, Goshen, Ind.; Lloyd Chaffee, Castorland, N. Y.; Lester Nafziger, Wauseon, Ohio; Raymond Ressler, Dalton, Ohio; Jacob Riegsecker, Archbold, Ohio; Wilmer Eby, Rheinholds, Pa.; Norman Geissinger, Zionsville, Pa.; and Lester Huber, Waynesboro, Va. Clifford Strubhar, Eureka, Ill.; and Paul Zook, Sterling, Ohio, are electricians. Amos Amstutz, Kidron, Ohio, is a plumber. Team leader is Arlo Raid, Denmark, Ohio.

COUNCIL MEETS IN WINNIPEG

The Council of Boards of the General Conference Church will be held 19-21 on the campus of Canadian Mennonite Bible College, Winnipeg, Man., Orlando Waltner, executive secretary of the Conference, has announced.

On August 17 the committees of the various boards will meet, followed by an executive meeting on August 18. The boards will meet August 19-21. Times will also be arranged for interboard meetings.

NEWTON PROPERTY ACQUIRED

The General Conference Church has acquired the building at 724 Main Street, Newton, Kan., from Mrs. Ernest E. Leisy, Dallas, Tex. The acquisition was made possible by he continued interest of Mrs. Leisy n the General Conference.

The building will be used as the new headquarters of the Mennonite Publication Office and Bookstore, Menno Travel Service, and the Schowalter Foundation. The building, ocated next door to the Conference's present central offices, was occupied until June of this year by the Dillions grocery chain.

The building at 720 Main Street presently occupied by the bookstore and publication office will be converted to provide additional office pace for the church's central offices, now centered at 722 Main Street.

The new facilities will give the bookstore about one-and-a-half imes its current space. In addition t will give Menno Travel Service nd the Schowalter Foundation, now located at 213 North Pine Street, headquarters in the Newton business district.

Plans are being made to occupy he building by November 1. Some f the present bookstore fixtures will be used in the new quarters, as well as some new equipment made necessary by the enlarged space.

In 1943 Mrs. Leisy donated the office buildings in which the central offices and bookstore are currently located. It was largely because of her gift that the Conference decided to locate its headquarters in Newton.

PROTEST VIET NAM BOMBING

The bombing of North Viet Nam bases by United States forces on August 5 in retaliation for attacks on American ships was decried in a telegram sent to President Johnson by three leaders of the General Conference Mennonite Church.

Orlando Waltner, executive secretary of the Conference; Walter Gering, Conference president; and Esko Loewen, chairman of the Conference's peace and social concerns committee released the text of the message as follows: "Our bombardment of North Viet Nam bases in response to attack on our ships was more severe than necessary for American security and respect. The unilateral action is deplorable. We should wait for U.N. Security Council action on such matters."

A spokesman for the conference said that the three men were acting as individuals and did not speak on behalf of the conference. But he suggested that concerned citizens should communicate their concerns to the President.

CANADIANS ADD INDIAN WORK

The Blood Indian Reserve lies in southern Alberta. For a number of years, John Dyck, Coaldale, Alta., has been working among the Blackfoot Indians there. A study of the cultural and religious needs of these people was made by Ernie Sawatzky in the summer of 1963.

Sawatzky found that though Catholic and Anglicans had done mission work among the Indians for several decades, little real progress had been made. The Bible has not even been translated into the Blackfoot language.

The Mennonite Pioneer Mission, an agency of the Conference of Mennonites in Canada, is making plans to enter this field. Approval for this action was given at the recent meeting of the Canadian Conference at Rosthern, Sask., in July.

The Mennonite Pioneer Mission has had considerable experience working with Indians. Mission stations have been operating in various Indian settlements in the Lake Winnipeg area in northern Manitoba for a number of years. Centers of activities here are Matheson Island, Bloodvein Indian Reserve, Loon Straits, Manigotogan, Paulingassi, and Cross Lake.

But more Indians live in Winnipeg than on any of the Indian reservations in Manitoba. For this reason, Edwin Brandt, who worked on the reservations for eighteen years, is now providing a counseling service for Winnipeg's six thousand Indians. He visits families, holds Bible studies, visits Indians in prison, and conducts funerals.

Membership of the Canadian Conference now stands at over 20,000. Two new congregations were admitted at the Rosthern meetings: the Charleswood Bethel Church, Winnipeg, and the Ebenezer Church, Abbotsford, B. C. Cornie Rempel is minister of the thirty-seven member Winnipeg church. Jacob Tilitzky serves the Ebenezer congregation with 105 members.

While adopting the motion to pursue work among the Alberta Indians, the 336 delegates turned down several other suggestions for expanded activities. They tabled a proposal to sponsor a national Mennonite radio broadcast. They also turned back for further study an effort to publish an English-language monthly periodical. The group did agree to subsidize the *Canadian Mennonite*, an inter-Mennonite weekly, $3,000 for the coming year in lieu of services rendered to the conference.

Chosen to head the conference for the coming year was Henry P. Epp, St. Catharines, Ont. As president he follows Paul Schroeder, Drake, Sask. Vice president for the conference will be H. T. Klaassen, Laird, Sask., while R. H. Vogt, Winnipeg, will be the conference secretary. Victor J. Schroeder and David P. Neufeld, both of Winnipeg, continue on as treasurer and executive secretary.

In a break with a solid tradition, the conference elected a woman to one of its boards. Kay Martens, Eyebrow, Sask., was made a member of the conference's Board of Education and Publication.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Oct. 16-20—Western District

Canadian

Aug. 16-30—Brunk Revivals, Rosthern (Sask.) Church.

Eastern

Sept. 12 — Mennonite Home for Aged Anniversary, Frederick, Pa.

Sept. 5-7—Men-O-Lan Bible Conference, Camp Men-O-Lan, Quakertown, Pa., B. Charles Hostetter, speaker.

Western

Aug. 17—Negro choir from Gulfport, Miss., at Bethel Church, Inman, Kan.

WORKERS

Norma Dyck, Bethel Church, Aldergrove, B.C., is spending five months in voluntary service in the mission at The Pas, Man.

Earl W. Ediger, Bethel Church, Inman Kan., is doing voluntary service in King's View Hospital, Reedley, Calif.

Norman Geissinger, Upper Milford Church, Zionsville, Pa., is serving under Mennonite Disaster Service in Alaska.

Amelia Mueller, First Church, Halstead, Kan. spent the summer doing voluntary service at the East Harlem Protestant Parish, New York City, doing speech therapy.

John and Edna Peters, Bethel Charleswood Church, Winnipeg, Man., will serve for three years under MCC at Chaco, Paraguay. Peters will be in charge of the experimental station at Fernheim.

Agnes Schutz, Grace Church, Pandora, Ohio, will teach in Africa for three years.

Art and Edna Zacharias, Osler (Sask.) Church, will begin a term of voluntary service in Oraibi, Ariz., July 30. They will replace LaMont and Shirley Schmidt of Ferndale, Wash., and will help in the program at the mission school.

Brice Balmer, Jean Purvis, and *Laura Yoder,* all of First Church, Bluffton, Ohio, are serving on the staff at Camp Friedenswald, Cassopolis, Mich.

Hulda Banman, Alexanderwohl Church, Goessel, Kan., returned home on furlough from the Congo on June 24.

Arthur and *Jeanette Thiessen* left Champa, India, in July for a furlough.

MARRIAGES

Kay LaVern Arras, Carlock (Ill.) Church to *James Edward Larimer,* Silver Street Church, Goshen, Ind., on June 28.

Wanda Ruth Bartel, First Church, Hillsboro, Kan., to *Alfred I. Swanson,* Calvary Baptist Church, Turlock, Calif., on June 26.

Annie Catherine Bauman, Hereford Church, Bally, Pa., and *Richard Scott Boshart,* on July 11.

Marjorie Bleam, East Swamp Church, Quakertown, Pa., to *Russel Geissinger,* Upper Milford, Zionsville, Pa., on June 27.

Lerace Boshart, First Church, Upland, Calif., to *Clark Graber,* Salem Church, Freeman, S. D., on June 27.

Marilyn Dillman, First Church, Bluffton, Ohio, and *Richard Basinger,* Emmanuel Lutheran Church, Bluffton, Ohio, on July 5.

Carol Dirks, First Church, Bluffton, and *Charles Hilty,* St. Johns United Church of Christ, Bluffton, Ohio, on June 28.

Nicholas Eigsli and *Marilyn Ann Hostetler,* Eighth Street Church, Goshen, Ind., on June 13.

Kate Funk, New Westminster Church, North Surrey, B. C., to *Edgar Schwagele,* Vancouver, B. C., on May 30.

Carol Jean Goering, Eden Church, Moundridge, Kan., to *Cloyd L. Thomas,* Panther Creek Church of the Brethren, Roanoke, Ill., June 21.

Eugene H. Goering, Eden Church, Moundridge, Kan., to *Waneta Voth,* First Church of Christian, Moundridge, Kan., on June 12.

Rosa Lee Heppner, Faith Church, Minneapolis, Minn., to *Kenneth Henry Buller,* First Church, Mt. Lake, Minn., on June 13.

James Jantz, Lorraine Avenue Church, Wichita, Kan., to *Roberta Kropf,* St. Christopher's Episcopal Church, Wichita, Kan., on June 21.

DeLonna Kaufman, Eden Church, Moundridge, Kan., to *Stanley Peters,* Bethesda Church, Henderson, Neb., on May 22.

Deanna Mae Klaassen, Eden Church, Moundridge, Kan., to *Jack L. Mace,* First Church of Nazarene, Hutchinson, Kan., on June 14.

Steven M. Krehbiel, Eden Church, Moundridge, Kan., to *Judy Kerr,* English River Church of the Brethren, South English, Iowa, June 22.

Carl Lindteigen, First Church, Hillsboro, Kan., to *Patricia Ann Land,* St. Louis, Mo., on May 31.

Kenneth A. Loewen and *Alvena E. Quenzer,* both of First Church, Paso Robles, Calif., on Apr. 3.

Marilyn Miller, Carlock (Ill.) Church to *Deane Reeser,* E.U.B. Church, Arrowsmith, Ill., on July 3.

David Neufeld, Faith Church, Minneapolis, Minn., to *Evelyn Omundson,* Evangel. Free Church, Thief River Falls, Minn.

Nancy Patterson, First Church, Bluffton, Ohio, and *Richard Fruchey,* Christian Church, Beaverdam, Ohio, on June 21.

Elizabeth Penner, Lorraine Avenue Church, Wichita, Kan., to *Charles Thomas,* Christian Church, Fall River, Kan., on May 2.

Kay Peters, Lorraine Avenue Church, Wichita, Kan., to *Paul Krehbiel,* East Heights Methodist Church, Wichita, Kan., on June 13.

Rachel Ruth, Lorraine Avenue Church, Wichita, Kan., to *Gene Michael Poling* on June 27.

Gaila Sawatzky, Lorraine Avenue Church, Wichita, Kan., to *John Martin,* St. Luke's Presbyterian Church, Wichita, Kan., on June 7.

Lois Jean Schrag, Eden Church, Moundridge, Kan., to *James Friesen,* Hoffnungsau Church, Inman, Kan., on May 26.

Ronald Schrag, Eden Church, Moundridge, Kan., to *LaVerle Dirks,* Friedensfeld Church, Turpin, Okla., on May 30.

Virgie Schreiber, First Church, Ransom, Kan., to *Richard H. Misner,* Oak Harbor, Mich., on June 2.

Benjamin J. Stucky, Eden Church, Moundridge, Kan., to *Jeanette Marie Stucky,* First Church, Pretty Prairie, Kan., on May 28.

Sandra Sue Stucky, Eden Church, Moundridge, Kan., to *Gary Don Buller,* Buhler (Kan.) Church, on July 3.

Rosemary Jean Ummel, First Church, Ransom, Kan., to *Joe Hinz,* First Church, Clinton, Okla., June 7.

ner, Oak Harbor, Mich., on June 2.

Rosemary Jean Ummel, First Church, Ransom, Kan., to *Joe Hinz,* First Church, Clinton, Okla., June 7.

Barbara Jean Webber, First Church, Pretty Prairie, Kan., to *Donald Robert Widrig,* Methodist Church, Wichita, Kan., on June 13.

Barbara Becker, Stirling Avenue Church, Kitchener, Ont., and *Ronald Schlegel,* Western Church, Ailsa Craig, Ont., on June 27.

Bradley Davies, Free Evangelic Church and *Susan Burgraff,* Way-and (Iowa) Church on June 20.

Florence Derksen and *Thomas Allmond,* both of Baptist Church, Wichita, Kan. on July 18.

Edna Dyck, Horse Lake (Sask.) Church to *Leonard Balzer,* Mayfair Church, Saskatoon, on June 28.

Mrs. Betty Friesen, Community Church, Fresno, Calif. to *Elmer Quiring,* Weatherford, Okla., on une 27.

DEATHS

Viola Baer (*Mrs. Peter*), First hurch, Summerfield, Ill., born Jan. 3, 1903, and died May 25.

Mrs. Elmer Becker, Bethesda hurch, Marion, S. D., born Dec. 18, 912, and died July 8.

Mrs. Lizzie Gerber, Community hurch, Fresno, Calif., died June 25 t the age of 85.

Magdalena Kaufman (*Mrs. Anrew H.*), First Church, Moundidge, Kan., born Nov. 28, 1875, in owa, and died July 14.

Herbert Kramer, First Church, ummerfield, Ill., born Oct. 7, 1905, nd died May 24.

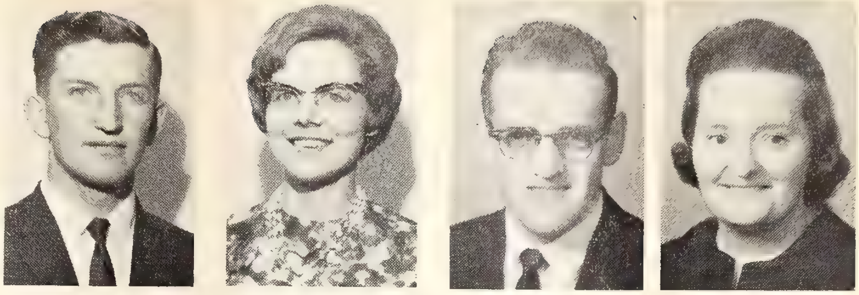
Bessie Neuenschwander (*Mrs. A.* .), Hope Church, Columbiana, hio, born Feb. 23, 1889, in Berne, d., and died June 23. Her husband, ne daughter, and two sons survive.

Henry P. Nikkel, Alexanderwohl hurch, Goessel, Kan., born July 9, 399, and died July 1.

Lizzie Hiestand Oberholtzer (*Mrs. ugene S.*), Upper Milford Church, ionsville, Pa., was born July 1, 391, and died July 2. In a former arriage she was the wife of Gilert T. Gehman, a Methodist minisr who died in 1932. She was the other of Mrs. Maynard Shelly, ewton, Kan.

Henry Beidler, East Swamp hurch, Quakertown, Pa., born Oct. , 1879, and died June 14.

Mrs. P. W. Funk, Brudertal hurch, Hillsboro, Kan., born May 7, 1865, in Praugeneau, South Russia, and died July 3. Two sons survive.


John and Edna Peters, Art and Edna Zacharias (Workers).

Edward J. Graber, Lorraine Ave. Church, Wichita, Kan., born Dec. 18, 1888, and died June 14. His wife, two sons and a daughter survive.

Abraham Nickel, Brudertal Church, Hillsboro, Kan., born May 8, 1892, and died July 5.

Waldo M. Niswander, First Church, Bluffton, Ohio, born Nov. 15, 1887, and died May 30. Surviving are his wife and four daughters.

John E. Schrag, Eden Church, Moundridge, Kan., born Oct. 24, 1875, and died May 17.

Henry Ediger, Alexanderwohl Church, Goessel, Kan., born Dec. 22, 1885, and died June 7.

Isaac W. Ensz, Menno Church, Ritzville, Wash., born Mar. 5, 1893, and died June 15.

Mrs. Katie Ensz, Bethesda Church, Marion, S. D., born May 28, 1881, and died June 20.

John Thimm, First Church, Beatrice, Neb., born Apr. 14, 1882, and died May 26. Four daughters and one son survive.

BAPTISMS

Bethany Church, Freeman, S. D. on July 12: Mary Elizabeth Bruun, Jo Jean Hansen, Jerry Hofer, Terry Jacobs, Sally Lorene Massey, John Charles Neufeld, Jeraine Darlene Sayler, Jerome Sayler, Darlene Frances Walter, Mrs. Oscar Gering, Mr. and Mrs. Robert Hansen.

Emmanuel Church, Moundridge, Kan. on July 17: Patricia Fellman, Lu Lovell, Betty Stucky, Jennalee Wedel, Janice Wedel, Silas Wall, Teddy Russell.

Tofield (Alta) Church, on July 12: Doris Heidebrecht.

Wayland (Iowa) Church, on July 5: Christine Burgraff, Kenneth Burgraff, Duane Graber, Treva Graber, Malcolm Miller, Meridith Miller, Shirley Richenberger, Allen Rinner, Kenny Roth, Shirley Roth, Sandi Wagler.

Horse Lake (Sask) Church, on May 20: Doreen Carol Windels.

Upper Milford, Zionsville, Pa., on June 7: Vernon F. Burkhardt, Mrs. Donald Rosenberger, Robert Moyer, Robert Seem.

Bethany Church, Kingman, Kan., on June 7: Mike Graber, Ron Graber, Marsha Krehbiel, Mrs. Otto C. Mueller.

First Church, Paso Robles, Calif., on June 21: Kathleen Queenzer, Sandra Younts.

Grace Church, Dallas, Ore., on June 28: Susan Janzen, Carol Wiens, Douglas Hoffman, Robert Hoffman, Jerry Flaming, Jan Friesen, Ivan Boese, Tom Schmidt, Dick Linscheid, Glen Linscheid.

Grace Church, St. Catharines, Ont., on May 17: Mr. and Mrs. Alfred Andres, Mrs. Walter Andres, Kathy Andrews, Mr. and Mrs. John Braun, Gladys Dyck, Caroline Dyck, John Dyck, Mrs. David Fast, Mrs. Jacob Hiebert, Eric Lepp, James Lepp, Sylvia Peters, Theodore Schellenberg, William Schellenberg.

First Church, Lima, Ohio, on June 21: David Bowers, Brent Brenneman, Terry Rowan, Linda Rowan, Paul Gesler, Elizabeth Rumer, Dink Oberly.

Hereford Church, Bally, Pa., on June 21: Susanna Duncan, Samuel Bauman.

New Westminster Church, North Surrey, B. C., on June 28: Betty Giesbrecht, Joan Bettcher.

MINISTERS

Willard Stucky was ordained as a minister in his home church, McPherson (Kan.) Church, on Aug. 9. He is a recent graduate of the Mennonite Biblical Seminary and will become the pastor of the Deer Creek (Okla.) Church.

LETTERS

Still Time for the Church In Race Relations

The writer of the following letter is pastor of the Kansas City (Kan.) Mennonite Church and chaplain of the local branch of the National Association for the Advancement of Colored Peoples.

Coming home from the N.A.A.C.P. convention in Washington, D.C., I tried to fit that world together with the other world of working as a pastor of a United States Protestant church. I was both proud and ashamed: ashamed that we churches did not have within us the power to work side by side with other pastors, rabbis, priests, and that we have to learn unity from the world. The civil rights movements have been a strong force in helping denominations see the urgency of uniting to face problems too big even for our combined efforts. I was a little ashamed that the world had to teach us unity and that we had not found this in the gospel we share.

But I was proud that the church has found it within its power to take an unpopular stand, even though it is denounced as "interfering" in the legislative chambers in Washington and its buildings are being burned and bombed as it carries out its mission.

The stories and scars of the Mississippi delegation to the convention were terrifying. The price people pay for voting rights and the conditions in which people live completely unprotected by the law was a sad and sobering experience of reality that has often been successfully ignored. It was the kind of thing many of us were sure would never happen here and that we would never be like the Nazis were to the Jews in Germany.

The Alabama delegation never even answered the roll. Their seats were empty. Until this summer, the N.A.A.C.P. was illegal in Alabama.

It was obvious at the N.A.A.C.P. Convention that the days of waiting and slow legal processes are over. Court cases will still be initiated, but, with the shower of new laws continually being manufactured by state legislatures, there is no hope of advancement if each law that is tested and proved invalid at great expense to a people already suffering poverty, is replaced by ten or twenty more laws that must be tested with great financial sacrifices. The N.A.A.C.P. has changed course at this point in its fifty-five year history, and is recommending direct action techniques.

It was even more obvious here at the C.O.R.E. convention in Kansas City, July 2-5, that the days of waiting are over. Anyone who mentions *patience* is regarded as a traitor to the civil rights movement. I hope we churches ponder this last sentence. It is crystal clear to the delegates that they are talking about human beings. When a *thing* is trapped in a mine shaft, we can work eight hours a day with weekends off to remove it. When it is a *person*, we rescue him *now*. In Kansas City, court suits filed to get equal education opportunities for Negro children were filed some years ago. By the time they are settled, the children will have already graduated. They will already have been contacted by the new Black Muslin Mosque organized here. Since C.O.R.E. and N.A.A.C.P. are
concerned about *persons* and nc
things, to wait patiently is unthinl
able and there are already guilt
feelings for having waited so lon
If someone is going to find th
"rescue work" annoying, incoı
venient or that it will cause him c
his children financial loss and su
fering to change from building h
security on the deprivation of hou
ing, education and job opportunitie
to others, this cannot stop the re
cue work that is going on. The "re
cue workers" will vary in their syn
pathy and understanding of th
hurt whites go through as thei
world is changed, but their wor
will go on. It goes on encourage
by the fact that the hurt and shoc
the whites experience may in th
long run be necessary for healing t
take place.

As I left Washington, I stoppe
to see our Kansas legislators t
thank them for their efforts in vo
ing for the Civil Rights Bill. One c
them said bluntly that the constitu
tion is only a scrap of paper unles
the people are willing to make it
principles real. I saw two conveı
tions in Washington and Kansa
City that intend to make the coı
stitution a reality. The churche
in comparison have not yet mad
their move about education, hou
ing, job opportunities for all peopl
If more of us were involved, I thin
there is even yet time to mak
this move at this late date. *Stanle*
Bohn, 4140 Cambridge St., Kansa
City 3, Kan.

DIFFICULT DISCREPANCIES

DEAR EDITOR, I hope that this lette
is dictated by love and a desire t
see the truth. I have waited a lon
time before writing concerning th
letter "The Bible for the Educated
in May 12 issue of the Mennonit
and the letters that followed. I
several letters there is a fear tha
the letter of this young schola
may lead a child of God astra
But is there not just as muc
danger that a young Christian ma
lose his faith in the whole Christia
church when Christians absolutel
deny what to many seem so ver
obvious—discrepancies in the Bible
Will it not make them feel tha
Christians are dishonest, in nc
recognizing these discrepancies
Some Christians remind me of th
little boy who said, "When m
mother says 'tis so, why 'tis s

even when it 'taint so."

Now, there are, of course a number of what seem to be contradictions which in reality are not, but there are also a number which it seems to me by no stretch of the imagination can be made to harmonize without becoming mechanical and unconvincing. I don't think it is a matter of education either, but rather it is a case of an open mind. It seems to me that God has given us common sense which we are supposed to use. Now as to the story of the two thieves, the obvious thing it seems to me is that Mark evidently did not know that one of the thieves was repentant. While Luke, who had investigated everything carefully discovered that one of the thieves had not railed at Jesus. If one reads the Luke story without being prejudiced one would certainly say that only one and not both of them cursed Jesus from the beginning. But even if this story can be explained as some of the eaders did, that still leaves many other contradictions unexplained:

1. In Genesis 1 it says that the beasts were created before man and hat they were created by the word f God. In Genesis 2 it says that man was created before the beasts nd the beasts were formed out of he ground just as Adam had been.

2. In 1 Samuel 16:17-23 Saul ends to Jesse asking that his son e sent to him to play the harp for im and Saul loved David. In chaper 17:55 Saul does not know who his "stripling" is and sends somene to find out who his father is.

3. Details of the Resurrection tories differ widely. Just a few: (a) n Matthew Mary Magdalene and nother Mary go to the grave and he angel tells them that Jesus has isen and as they go to tell the isciples Jesus meets them and both all down and grab His feet. In ohn, Mary Magdalene is alone and esus appears to her and does not ermit her to touch Him. (b) In Matthew it seems that Jesus asended to heaven from a hill in alilee. In Luke He leaves the disciples at Bethany and in Acts, He scends from the Mount of Olives.

4. Paul's conversion story says one place the men with him also eard the voice, in the others it says ey did not hear the voice.

Maybe this is enough just to how how impossible it is to explain away all the discrepancies, but does that mean that God's word is not dependable? Does it not rather mean that God used human instruments with some of their foibles to write the Bible, the greatest book ever written and got His message across in spite of their weaknesses. (Incidentally isn't that a comfort to us, that maybe He can also use us with all our weaknesses and still get his work done?) Sometimes these discrepancies prove the main point. There is no doubt but that the writer of Genesis shows us that God is the creator of all. In the resurrection story we are left in no doubt whatsoever that Jesus rose, even though the witnesses did not have all the details straight. The important thing is that the Bible as a whole does not leave much doubt as to what God's will is for man, namely to deal justly, love mercy, and walk humbly with our God and to believe in the Lord Jesus and we shall be saved.

One of the most difficult discrepancies is probably in the old Testament when God says, "Thou shalt not kill" and then a little later tells the Israelites to kill those who have not obeyed certain commands and whole tribes of gentiles. But fortunately we have also the New Testament, and the latter leaves no doubt that God's will is not for man to kill his fellow brother.

Must belief in the dependability of the scriptures depend upon being able to explain away all contradictions? Any religion can claim that it's holy book is flawless, but that doesn't make it so, no matter how much its adherents insist it is so.

The superiority of the Bible is found in its inherent truths that speak to the heart of man and make him realize that he is a sinner and that God's love is following him, surrounding him and drawing him to Himself, and that our souls cannot be at peace until they rest in Him as St. Augustine says. *Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill., 60653*

THANK YOU NOTE

Rev. and Mrs. Howard G. Nyce wish to thank all the people who have remembered us on our fortieth wedding anniversary. It was a complete surprise. Thank you. *Rev. and Mrs. Howard G. Nyce, 300 East Broad St., Quakertown, Pa.*

SKEPTICAL ABOUT RUSSIANS

Dear Editor: I have read about the so-called Russian Baptist pastors visiting the American Mennonite churches, and more recently I have talked to people that have attended meetings where these pastors spoke, and I find that it has left quite an impression on some people.

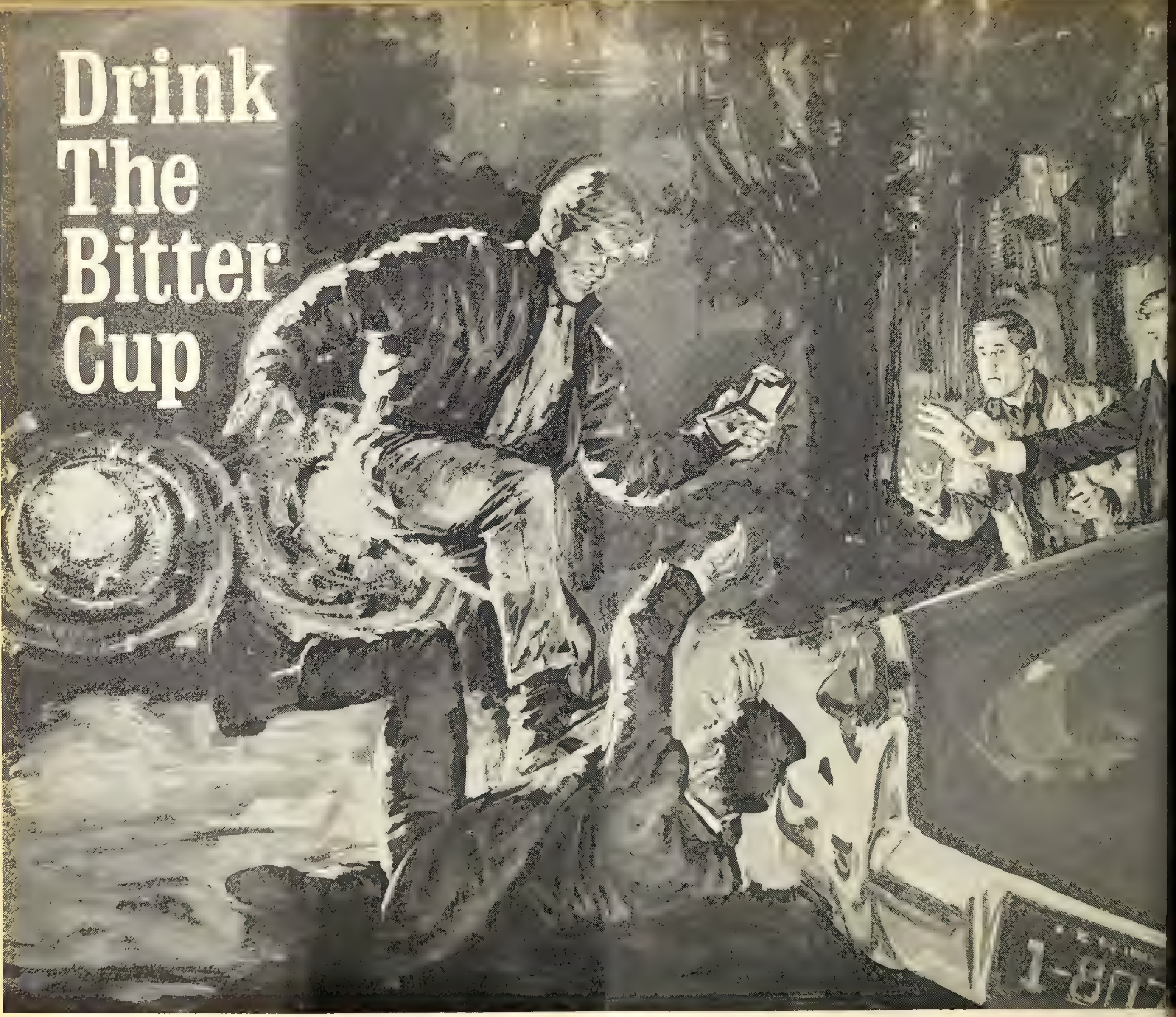
How blind our Mennonite people can be who haven't had a personal experience with communism. Since I have spent sixteen years of my life behind the iron curtain under communism, I have learned to know how subtle and misleading communism is. For this reason I can see the grave dangers to which our Mennonite churches have exposed themselves.

The so-called Rev. Mitzkevitch (Muykebur) who was one of the sixteen Baptist delegates that visited the United States in 1963 said, "Their mission, they were told by the secret police, was twofold: first to test the knowledge, awareness, and reaction of rank and file Americans to communism and the Soviet Union; secondly, to do everything possible to propagandize for the Soviet cause." They were told how to act, what to say, what to do, what to bring back.

Then as I read the reports of these pastors who recently visited our Mennonite churches how they have emphasized evangelism as being one of their main missions, I cannot help but be skeptical. If this is true in western Russia, why then are our loved ones in Siberia being persecuted if they witness for the Lord? Why don't these pastors go to Siberia and evangelize the people there if they have such a dynamic program? Communism stresses equality. Why are Christians in other parts of Russia persecuted for spreading the gospel and around Moscow the doors should be wide open?

It grieved my heart to hear that the Mennonites of North America had invited the Russian delegation. How blind can we be? We should heed the words of Jesus Christ in Luke 20:45-47. I believe very sincerely that if America knew how the wool is being pulled over our eyes we would not be so ready to expose our heritage as a Christian church in America to such pitfalls. *Mrs. Alfred Eitzen, Munich, N. D.*

Drink The Bitter Cup



Sara Sprott Morrow

THE MOON WAS shining bright over the river road as Ted and I cruised along in his convertible. It was a back road, less traveled than the main highway, and we chose it because it carried less traffic. I felt real good. We had taken our dates home after a lot of fun at the bowling lanes. I was thinking about Teeny and how much I would miss her when I left the next week for the university. But it was a happy sort of thinking. She would come up for some of the football games; I would get back to see her on occasional weekends.

Ted touched the brakes. "What do you say we stop here at Mickey's for a Coke, Alec?"

"It's sorta late," I began. Then, after realizing I was riding with Ted, I said, "Sure it's okay with me."

He swung the car sharply and it skidded on the loose gravel before the drive-in. Several fellows were huddled around a parked car as we got out. I did not recognize them.

"Hi, Ted!" one of them called and started walking over toward us. "How about a drag? How fast will your crate run?"

Ted laughed. His T-Bird would outrun almost anything around town. "Fast enough," he said, "But nothing doing. My old man threatened to take my car away from me if he heard I'd been dragging."

We went inside to get our Cokes. "Chicken!" the fellow flung at Ted.

Inside, I asked, "Who are they?"

"A bunch of hoods," he answered, his voice contemptuous. "Gus Hall and his gang. They hang around out here to challenge anybody to drag Gus has given his engine the trea ment. It's a '53 Stude with dua carburetors."

I sipped my Coke slowly. I kne Ted's temper and I wanted the ev ning to end pleasantly. Ted gulpe his drink—I could tell he was ma

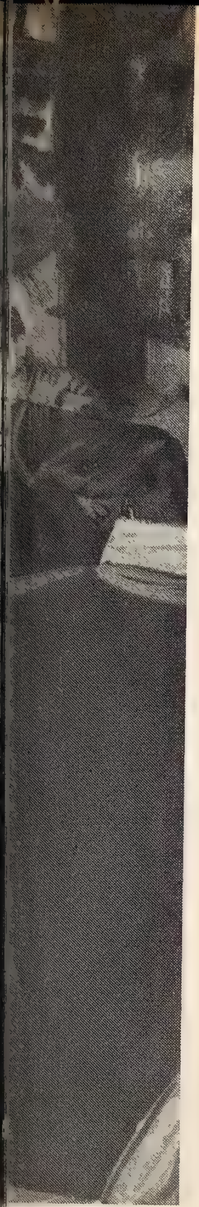
"I've got a good notion to tak him on," he said as he plopped hi empty glass on the counter.

Ted glanced out the big windo "They're waiting for me." H seemed in a way to want to avoi trouble and yet he was tempte Ted got a bang out of his car.

Mickey stepped over to the cou ter. "You fellows want anythin else?" he asked as he swiped wit a cloth at the dampness on the to

I shook my head. "No thank Mickey."

Ted slid off his stool. I pushed



he door and Ted followed. Gus nd his gang were still there ex-ept they had moved over to Ted's ar. Some of them were sitting on e fenders, swinging their legs and eating their shoes against the etal. As we got closer to the car ey beat louder. "This little Bird's ot good paint on it, Ted?"

"Get off my car," Ted snapped.

"This fellow don't want his car essed up!" one of the boys sitting the hood said softly, menacingly.

Ted pushed another fellow aside d opened the door. "Get out of y way," he said. "Look, I don't ant any trouble with you."

I opened the door on the other de and got in while they were eckling Ted. "Come on, Ted," I ged. "Get in and let's go."

The gang yelled with laughter. et in and run home to daddy— and take Chicken Little with you!" Gus Hall shouted.

The door of the drive-in opened and Mickey came hurrying out. He stalked up to Gus. "You want me to call the law, Gus?"

"Aw, we're just having fun, Mick," he protested. "We don't mean to rough up anybody."

"Get off my property," Mickey cried, and his voice was angry. "Get in your car and leave. Scram!"

Still arguing insolently, the fellows ambled slowly over to Gus' car, got in, and roared off, skinning the tires.

I breathed easier. "Thanks, Mickey," I called out.

When we got going, Ted said, "I guess it's a good thing Mickey came out. Those guys are mean. Gus quit West last year. He's been in trouble with the police for street dragging. He's a spoiled only child, but his parents seem like nice people—" He broke off, slammed at the brakes, and I jerked my head around.

"There they are—waiting for us!" he cried.

I got the weak feeling of fear in my stomach as we pulled to a stop. I'm no coward, but six to two is strictly outnumbered.

The whole gang was advancing toward us. Gus raised his arm and waved into the lights of our car. "Well, we meet again!" he shouted. "Come on, chickens, let's have a little fun!"

Why hadn't I had the judgment to think that we should have gone back to the main road when we left Mickey's?

Ted said through grim lips, "We are in for it, Alec. They've got the road blocked."

Gus sauntered to Ted's side of the car. "Now how about it, dragster? Mickey isn't here to break it now."

Ted glanced at me, then back at Gus. "Okay, I will," he said abruptly.

As Gus turned to shout to his buddies, Ted said quickly to me, "It is all I can do, Alec." Then in a low voice, he added swiftly, "There's a pistol in the glove compartment if we should need it."

A pistol was the last thing I wanted to think about.

"Let's get down to business," Gus said. "How much do you bet?"

Ted turned to me as both of us still sat in the car. "You have any money, Alec? I haven't got but a couple of dollars on me."

I considered the five dollar bill left in my wallet after our date. I had worked all summer sacking groceries to save money for my college tuition. I did not want to bet on a drag race or anything else, but Ted was my buddy and he was in a jam.

I reached for my wallet, took out the bill, and offered it to Ted.

Gus spoke with a sneer. "Why you lousy bums! Seven dollars! It's not worth my gasoline. You sure that's all you got?" he asked.

"It's all we got, Gus," Ted answered. "Take it or leave it."

He turned to me. "Get out, jerk. Ted's not about to line up with my car and get away with both of you aboard."

He took up a seven dollar collection from his pals and handed it to me. "You can hold the stakes. My buddies will see that you don't run off to squeal to Mickey, Chicken Little."

I controlled my temper only by strong effort. My inclination was to take a swing at him.

I thought of my parents. They would be getting uneasy by this time. I glanced at my watch by the car lights and found it was well past midnight.

Dad had objected from time to time about my running around with Ted Jacobs. "Seventeen is too young to have a high-powered sports car of his own. Ted has everything too easy." But I had insisted that Ted was swell to me. We double-dated on weekends. And since I don't have a car, I appreciated Ted's friendship.

The fellows decided about details of the proposed race. Gus pulled his car over and Ted ran his up beside it.

In a moment they gunned off, the tires screeching on the blacktop.

The other five boys smoked, bragged, and heckled me. "You might as well be ready to lose your money, jerk. Gus has a '60 Corvette engine in his Stude."

In a few minutes we heard the roar of the two cars. The road was straight and we could see the car lights some distance away. I did not know which would be better—if Ted won or lost. If he won, these fellows would be furious; if he lost, Ted would not take it very well.

"Here they come!" a boy shouted and we all moved to the side of the road as he signaled with a flashlight for the finish line.

Ted roared in several lengths ahead of Gus and we all raced down the road while Ted was braking to a stop. Gus screeched up beside him, swung his car around and headed it toward town, a few lengths down the road.

"Too bad, fellows!" Ted shouted to the other boys. "Hop in, Alec. Let's go."

I had started to run for the car when the first blow caught me on the head from behind. I threw my arms up and whirled to try again for the car, but Ted jumped out and a free-for-all began.

Somebody knocked me down and was stomping me in the stomach. "Gimme that money! Cough it up!" Gus was shouting. While I writhed in agony, he snatched my wallet from my hip pocket and ran.

My head was bursting, my eyes were pounding, but I struggled up in time to see Ted getting a beating from two more of the fellows. I lurched toward them clutching my stomach, as Gus suddenly called them off. "Come on, fellows! I got the dough!"

Ted jumped up and ran to his car. Before I knew what was happening, he had the pistol in his hand. "You can't get away with this!" he yelled. "I'm going to shoot your tires!"

"Ted!" I shouted. "Let 'em go! Put down that gun!"

I got to him, grabbed his hand and tried to wrench the pistol from him. We both had our hands on the revolver when it went off.

What followed is like a nightmare. We heard screams and saw in the moonlight a boy prone on the road on his face, the others bending over him, calling, "Gus! Hey, you okay?"

I stared at Ted, stricken in terror. The pistol was in my own hand! "Oh, dear God," I whispered, "don't let him be hurt bad!"

I still stared at the revolver, unbelieving. Ted's face was covered with his hands. He was shaking and sobbing in hoarse gasps and his body sagged against the car.

One of the boys ran up to us. "Hurry! Hurry! Run up to Mickey's and call an ambulance!" He was scared and sobbing.

Somehow we got into Ted's car and raced to Mickey's. We did not speak on the way.

Mickey called an ambulance and the police.

"Sit down, fellows, and tell me about it."

His expression grew more and more grim as we choked out the story. "You're in trouble. Bad trouble." Mickey said.

We heard the sirens; the ambulance and the police roared up almost simultaneously.

Mickey directed the ambulance driver. The police questioned us for a moment, put us in the car, and careened after the ambulance.

As long as I live, the memory will be as clear as glass—the moment when I saw the body of Gus Hall turned over, motionless, on the roadway. The ambulance attendant ran up to the police car. "The boy's dead," he said flatly. . .

Dead—Gus Hall is dead. Ted and I, or Ted or I, killed him!

I clamped my hands over my swelling face and wept in agony. I was sick at my stomach. I thought about Gus' parents. "Nice people" Ted had called them.

All seven of us were questioned and questioned at the police station. Were we sure of our own story? Hadn't Ted and I started the whole thing? What was Ted doing with a pistol? What was he doing dragging? Where was the money that was wagered? Was I sure I didn't have the gun on me and did the shooting myself?

I asked to call my parents. But as I was being taken to a telephone, they rushed in excited, their faces troubled and anxious. "Mickey Raine called and told us to come here."

Mother stepped over and took my hand. My bruised eyes were almost swollen shut by that time, but I could not have seen her anyway for the hot, blinding tears.

Ted's parents came in. Lawyers were called. The ambulance driver appeared to state that my wallet with identification and the bet stakes were found on Gus' body. Bail was arranged and we were released to a hospital for examination and treatment. Merciful sedation put me out of my mental and physical anguish.

The next day, I was told that I could go home. When my parent came, my father said, "Son, there' something we have to do."

I had thought of it already. nodded. "Yes, sir, I know."

That was the next most awfu thing I will ever have to do in m life—face the parents of the bo for whose death I was at leas partially responsible.

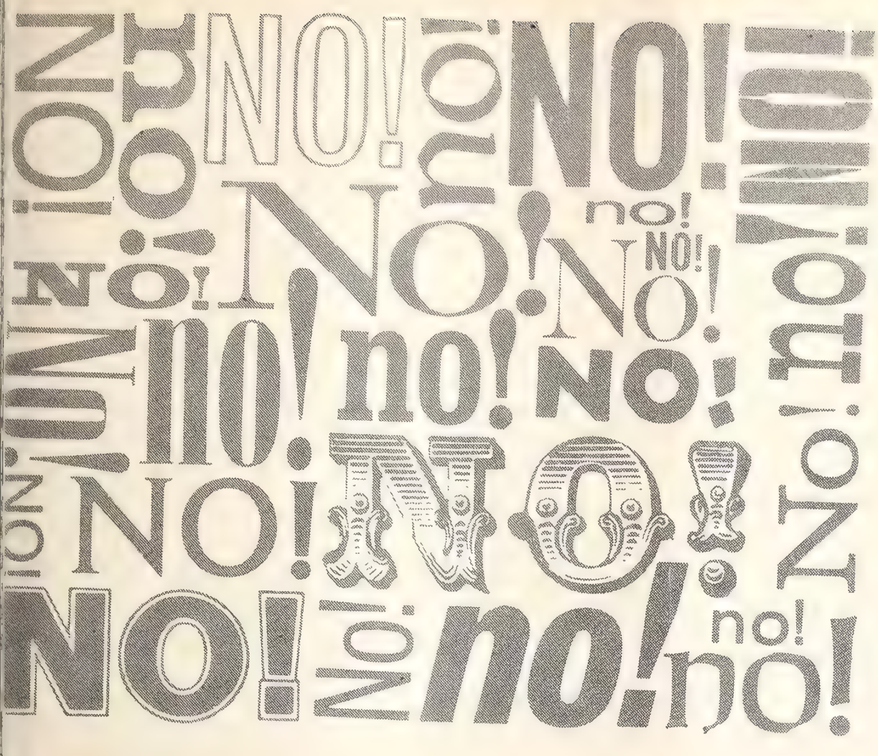
They were more than nice; the were wonderful. But the sad, strick en look in Mr. Hall's eyes; his wife' hopeless face will haunt me the res of my life. I will heed Mr. Hall' words. "Let this make a better ma of you, Alec. It could have been th other way around—my boy almos beat you to death. It shocks me t look at you. But you will have t learn to live with the fact that m boy is dead."

This is what I have to do. Wheth er we are released at the hearin which comes up in a few days o whether we will be indicted late and tried nobody knows. Althoug Ted and I were robbed and beate a boy is dead. I, Alec Dickson, ar under bond for murder. When I tr to eat, sleep, or read, the wor hammers in my brain—dead—dead

I have been told that I can go o to the university—if the administra tion will accept me now — unde bond. Friends come and say, "Don worry. It wasn't your fault. Yo had a right to defend yourselves.

Teeny is wonderful. She tries t pretend that everything is the sam But it is not, and it will never b I can think of half a dozen thing I might have done. I could hav suggested that we go back to th main road when we left Mickey' When we found the road blocke why didn't we back up, turn aroun and go in the opposite direction

But that is not the way it hap pened. How do you live out the lon days and longer nights knowin you have taken another boy's life This is when you learn the meanin of the word grief; it's bitter an hopeless; it tears at your inside until you think you can't stand th knifing pain. You grieve for th boy's parents; you grieve for you own parents who had such prou hopes for your future; for your ki brother who thought you were great guy. Then you grieve for Te who meant to shoot Gus' tires. Bu I grieve most of all because m hand helped kill Gus Hall.



Twenty-five Ways to Say NO!

It's not a big deal to refuse a drink.
Try one of the lighthearted ways collected from teens across the country.

lo, thanks . . .
I feel good enough already.
I want a clear head to appreciate you fully.
I'm on the wagon.
Pete can't stand me any giddier.
I don't drink.
I can get the same effect just by taking off my glasses.

d love one but . . .
I get high on grape juice.
I'm counting calories.
I prefer to watch.
It irritates my ulcer.
I really don't like the taste.

ot now . . .
I'm testing my will power.
The party's gay enough as it is.
I'm out for football this year.
I'm back-seat driving.
I've given it up for Mother's Day,
(Lent, Money . . . fill in your own.)

orry . . .
My analyst won't let me.
I never drink on Mondays (Fridays).
I promised my parents I wouldn't.
It makes me sleepy.
I'm alergic to alcohol and fresh air.

hat I'd really love is . . .
A coke.
Seven-up, straight, please.
A horse's neck. (Any bartender knows it: ginger ale, lemon peel.)
A little water on the rocks for now.

ithor Unknown

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*Supplemental reading for Sunday school lesson of August 16.

COVER

The stairway to an elevated railroad station in Chicago. "Oh, take my hand, and without destination/ let us wander through the gardens/ time has grown . . . ." Barbara Chapin. (See page 495.)

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Willard S. Krabill spoke about smoking in a talk to Goshen College students last March. Most of what he said then is contained in his article, "Mind If I Don't Smoke?"

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SUMMER SCHEDULE

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EDITORIAL

On a Sunday in July our family attended a Quaker meeting. As we entered the Richland Meetinghouse at Quakertown, Pennsylvania, we entered a new world—for us. But, it is, of course, an old world. This house of worship, like most shrines in eastern Pennsylvania, stands drenched in its own traditions. The graveyard with its simple headstones carrying names prominent in the history of the Society of Friends—like the Hickses of the Hicksite Quakers—crowd the building on two sides. Out back stands the carriage shed reminding us of a not-too-distant age when the gasoline engine was not so ubiquitously mobile. Off to the side is the little schoolhouse built before the days of the public school law. Its walls like the stone walls of the carriage shed are neatly whitewashed. A grove of ancient oaks watch over it all as they have done for centuries past.

We arrived at the meetinghouse early. No other worshipers were in sight. We feared that we might have come on the wrong day. The sign did say, "First Day Meeting at 10:30." First Day does mean Sunday, doesn't it? But then a couple arrived carrying a bowl of flowers. They looked as though they belonged. We were reassured. We would have a meeting and even flowers, if not for an altar, at least for a table. With Mr. and Mrs. Johnson we found seats in the back of the room. My family wanted to be sure to be able to see everything, if there would be anything to see. We weren't sure. A few other people arrived and took back seats, or seats as near to the back as they could find. One man looked around and noting that we were visitors came back to greet us. He was Harry Shaw. We learned later that he was the clerk. Mr. Johnson was the treasurer. Then we all sat in silence. Outside an oak tree drowsed in the sun and reflected a peace that I knew I didn't have.

After fifteen minutes of silence, Mr. Shaw stood up in his place and cited a verse from Psalm 5. He did not face the group as he gave what he called "our meditation for the day." It had three points. After other intervals of silence that were all too brief—I was still pondering the peace of the oak tree—three women spoke. The first told about a book on the Old Testament which she had heard mentioned on the radio and for which she had searched in a Philadelphia bookstore after she had forgotten the title. She held up the book and commended it to her fellow worshipers. I agreed with her concern. But I felt torn from my meditation. I also forgot the book's title.

On the other side of the room a lady rose to read a poem. It was about patriotism, a subject she felt received little attention even during the summer's national holidays. It was a poor poem. But I was moved to feel the fears of those who find world events unsettling. Does this not reflect our own inner fears? I looked again at the oak tree.

A third lady rose to report on a Quaker convention she had attended at Cape May, New Jersey. She was enthused. The major topic was race.

And then with handshakes all around the group the meeting was over. It had been a meeting of worship without a clergyman, an order of service music, or offering. No one prayed aloud or read from the Bible at this meeting, although this might have happened at other meetings. Yet it was an experience of the presence of God.

In spite of the differences in patterns of worship Quakers and Mennonites have much in common. But I puzzled about one thing. My ancestors and other Mennonites had lived together in the same community for the same two centuries. Quakertown might just as well have been called Mennotown. Yet contacts between the two groups have been few—few enough so that they never came to my attention. I raised this question with Mr. Johnson after the meeting. I got only a partial answer. Someone interrupted us and we had to part. But he began by saying, "After all, our group has always been small." And then I knew that I had found a brother. How often had I heard and used this same preface in Mennonite meetings. Indeed, Mennonites and Quakers have much in common. Welcome to the religious brotherhood of the inferiority complex. Again I discovered how much Christians of every group have t say to each other. They also have much to say to the world. Perhaps the second word depends on the first

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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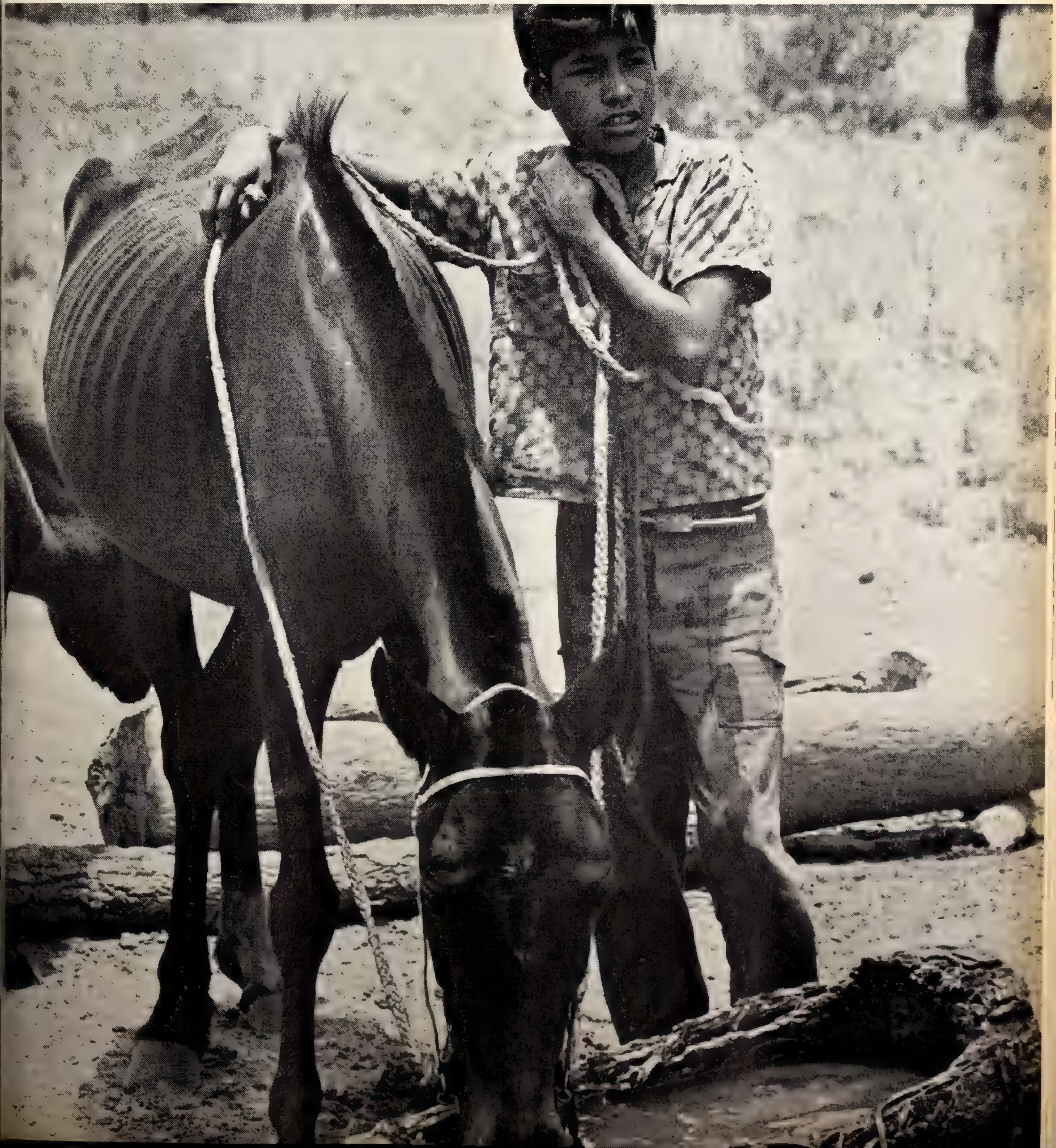
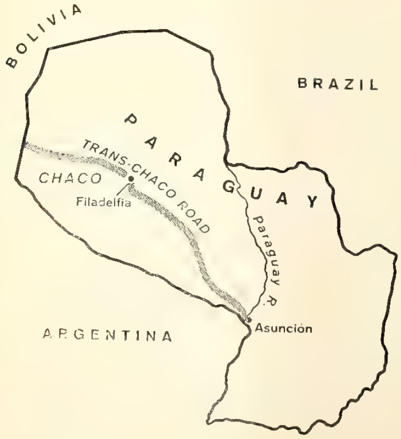
THE MENNONITE

79: 30 AUGUST 25, 1964



The Changing Chaco

It Started with a Road in Paraguay



Some weeks ago a news dispatch datelined Asuncion, Paraguay, reported that a road, 475 miles long, was just about to "crash through to the Bolivian border." By doing so, it would open up one of the last undeveloped land masses in South America.

This area, called the Chaco, lies west of the Paraguay River—a plateau of scrub, grassland, forest, and swamp about the size of Oregon. Until recently it has been a kind of no-man's-land, almost impenetrable because of lack of roads. Much of it has never even been explored. Paraguayans have known little more about it than that wild animals and Indians live there, along with a number of ranchers and several thousand Mennonites.

The new road, in time, will bring enormous changes to these people. Indeed, change has already begun. The road reached the Mennonite colonies, 250 miles northwest of Asuncion, in 1961, bringing them for the first time within easy reach of the outside world.

A few of the old-time Mennonites may have felt less than joyous about this turn of events—they came to the Chaco nearly forty years ago to escape the outside world. But most of the colonists welcome the road as the long overdue end to years of hardship, poverty, and extreme isolation.

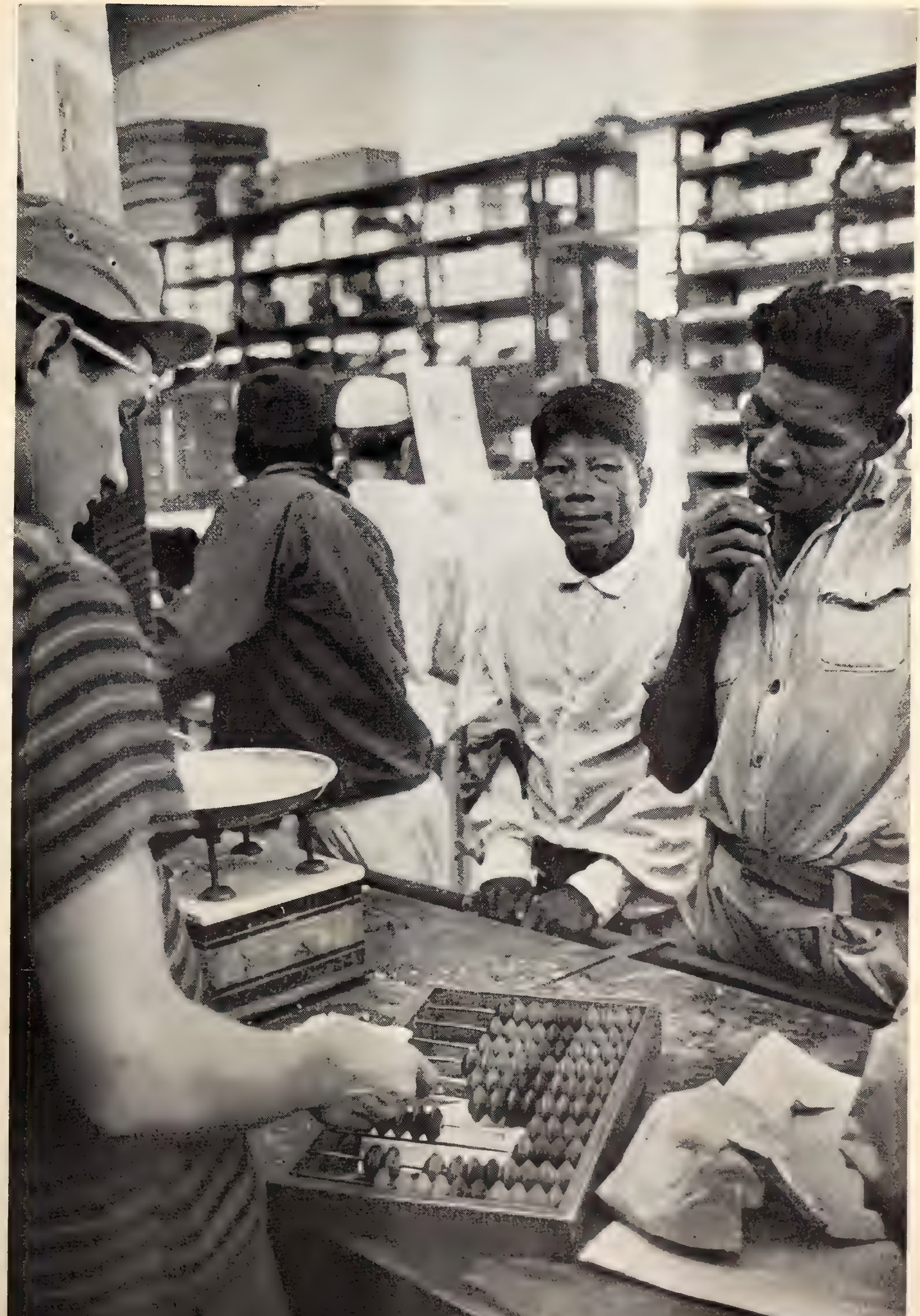
Already Paraguayans are moving into the area along the roadway. They trade at Mennonite stores, stay at the little hotel built a few years ago in the town of Filadelfia when the road began to bring workers and visitors to the area. They are bringing Paraguayan customs right to the doorstep of a German-speaking people who have held fast to their own culture in a Latin land who have kept themselves, by design as well as by geography, fairly well sealed off from the world.

The first Mennonites came to the Chaco from Canada in 1926, seeking a place where they could live according to their religious beliefs The Paraguayan government, amenable to having settlers in the area agreed to the privileges they sought —including freedom to maintai their own schools, to speak and teach their own language, and to administer their affairs independently.

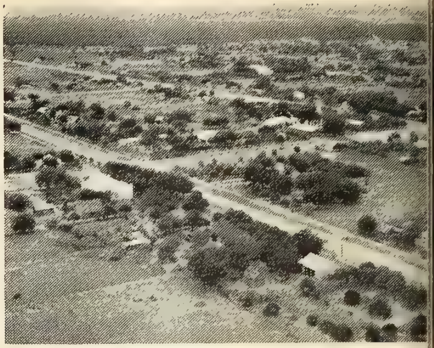
The first group and others that came later as refugees from Europe settled in the central Chaco, an area which reminds some people of West Texas. The long summers are hot dry, and dust blown. Rainfall in good years is adequate, but often there are droughts and, because there is little run-off, sudden hard rains can cause flooding.

Yet the soil is good and the heat although sometimes extreme, is not unbearable. The fact that the Mennonites' history in the Chaco is one of hardship is due in greatest measure to the lack of roads. With this handicap, what they have accomplished is all the more remarkable. Neat homes, reminiscent o Holland with their tile roofs and flower borders, line up along dir streets in 117 little villages. There are schools, hospitals, cooperative stores, a telephone system linking

To the cooperative store at Filadelfia, Chaco Indians and Paraguayan cowboys come to trade with the Mennonites who use the abacus they brought from Russia to total up sales.



The new road will bring changes. For the present, most of the Mennonites still depend on the horse and wagon.



Four hundred and seventy-five miles long, the road passes through a number of Mennonite villages on its way from Asuncion to Bolivia.

A shadow of things to come is a one-pump service station at the half-way point on the Chaco road. A complete service station, restaurant, and motel will soon appear.

village to village, generators in the larger towns, several small industries, good farms, and dairies.

The austere, sober Mennonites are good farmers, able, except in years of drought, to produce large crops of cotton, peanuts, sorghum, wheat, castor beans, sweet potatoes, mandioca, and sugarcane. Their dairy foods are unusually fine.

All of this they have built themselves, with little outside help until recent years. They are proof that the Chaco is viable—a possibility that few would have believed.

As an American farm consultant said in 1955, "Many people think—I was one of them—that the Chaco is the desert of Paraguay. I conceded its merits as a cattle country but thought its possibilities in other fields of agriculture were nil. After seeing what the Mennonites have done, I acknowledge that I was utterly mistaken, for the upper Paraguayan Chaco has an enormous agriculture potentiality which is limited only by the problem of transportation."

He was speaking before the Trans-Chaco road was built, in the days when getting to market meant a two-day trip by wagon over dirt ruts to a railhead, ninety miles inland from Puerto Casado on the Paraguay River. After loading at the port, Mennonite products were still two and a half days by river from Asuncion. It was a costly, sometimes unreliable, means of transport, and debilitating for the farmers and their boys who had to tak the hard wagon trip often whe crops were ripe.

Change actually began before th road was built. In 1953 an airlin opened air freight and passenge service from Asuncion to Filadelfia the largest and busiest Mennonit town. The colonists began to shi their daily products out by air an then to bring in more and more o the things they needed—bicycles machines, even some coveted pianos But air freight was expensive, an bulky cotton and peanuts, thei staples, couldn't be flown out—the still had to go the route of wagon rail, and riverboat.

No one could argue that a roa

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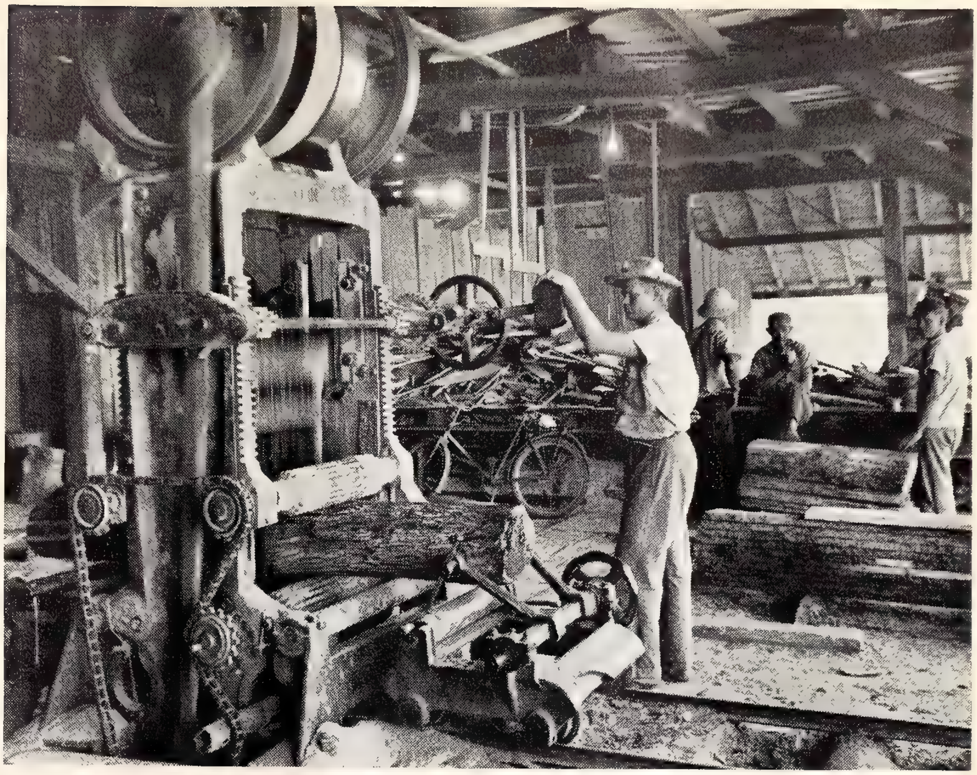
Markets for farm crops are now only nine hours away compared to five days before the Chaco road was built. Trailer trucks owned by the cooperatives make regular trips.



Boards for local use are produced in the Filadelfia sawmill, one of several businesses. Among others are a flour mill, a shoe factory, and a peanut oil refinery. Mennonite businessmen from North America have invested in these enterprises through Mennonite Economic Development Associates.

would not help. It had been talked of for years, but few people believed it would ever materialize. Then the Paraguayan government began a countrywide road-building program. Four new highways were drawn up, one of them the Trans-Chaco, to link Asuncion with Bolivia and, some distant day, to connect with the Pan American Highway system.

In 1957 it came off the drawing boards at last, and a real road, twenty-five feet wide, began to creep northwestward across the Chaco wilderness. It was to cost the Paraguayan government seven million dollars before its completion.

As the road drew closer, a wind of excitement, of new hope, began to blow over the colonies. Then a second road crew started from Filadelfia, building southward. The road was joined on October 4, 1961, a day that truly opened a new life in the Chaco.

Now the trip between Asuncion and Filadelfia takes nine hours rather than five days. In 1962 the colonies shipped out 7,766,000 pounds of baled cotton, 6,182,000 pounds of peanuts, 2,035,000 pounds of castor beans, 214,000 pounds of butter and cheese. It all went by road, in trailer trucks owned by the Mennonite cooperatives.

Mechanization, made at once practical by the road and possible by a United States government loan to the colonies, is coming to their farms and businesses. It shows in the jump in Esso sales to the colonies since the road was built—seven times more gasoline in 1963 than in 1960, five times more diesel fuel, and twice the amount of lubricants.

Beyond its direct impact, the road, as one United States Mennonite recently returned from the Chaco observed, "is a stabilizing factor. By making economic life better, it has brought optimism to the colonies."

It must be optimism that now motivates increasing numbers of Mennonite youngsters to seek higher education in Asuncion, even in the United States and Europe—that this year led the Mennonites to send representatives to Europe to seek new markets.

Isolation in the Chaco is ended. The first and most visible changes are in Filadelfia, already becoming the commercial hub of the area. New businesses are starting—there is now an Esso station there. Actually, it is so far just a single pump, but business can't help growing now that the road is there.

A Hard Look at Seminary Financing

Last fall the Conference held a series of consultations on seminary financing in each region of the General Conference including each district conference and each provincial conference in Canada. Following is an abbreviated transcript of the meeting with Western District ministers in Newton, Kansas, on September 23. Orlando Waltner, executive secretary of the General Conference, led the discussion. This material is presented here as part of our effort to provide background and understanding on the work of our church. The seminary has had no part in the conception and development of this feature.

ORLANDO WALTNER, EXECUTIVE SECRETARY, GENERAL CONFERENCE: We have a concern for a more adequate financial undergirding of our Mennonite Biblical Seminary. Erland Waltner, our seminary president, presented a report to the Conference executive committee in November 1962. He indicated then that our present pattern of financing provides inadequate support. It also fails to relate the seminary to the General Conference organization.

Our executive committee has wrestled with this problem. After study we decided on the following course of action.

1. The seminary budget shall be a part of the larger General Conference budget.

2. The seminary budget shall be presented for approval at the Council of Boards just as the other General Conference board budgets are presented.

3. According to the present estimates it will be necessary for the seminary to receive $135,000 for current operations in 1964. In addition the seminary asks for $20,000 annually for development. This makes a total of $155,000 for all purposes for 1964.

4. All contributions for the seminary will be reported through the General Conference Central Offices.

5. Promotion will be carried on by the Conference in the same manner as for other boards. However, for the present it is assumed that the seminary will continue aggressive promotion much as it has in the past. Eventually the seminary may find it possible to concentrate its financial promotion primarily for its development funds.

Now the executive committee also resolved that the Conference executive secretary, president, secretary of the Conference together with the representatives of the seminary should meet with the officers and ministers of each district conference. Purposes of the meetings would be to acquaint them with the urgency of the situation and to receive their counsel on a plan to meet the long range financial needs of the seminary.

Now that gives you the background for this meeting. Sharing information is only part of today's meeting. An important part lies in the questions you may ask and the counsel that you might share.

It might be well to recall that in the fiscal year of August 1, 1962, to April 30, 1963, contribution income through congregational offerings dropped 12½ percent. Mail and solicitation income was down by 17 percent. Contribution income through annuities and bequests dropped 33 percent.

I think we also need to remember that the seminary is different from other institutions belonging to our Conference. Tuition and fees of the seminary will have to remain at a minimum. They will have to be in line with other seminaries and by the nature of the school we can never hope to have a large enrollment. Support from the private industries and corporations in the local community will always be small because of the specialized nature of the seminary program. Industry probably will not contribute to the seminary in the same way that it would to a college, for example. Seminary alumni are largely in service programs and so do not have the same resources to contribute to the alumni funds. Then too our seminary has a rather short history and it does not have the endowment funds that are part of our other institutions.

Our seminary has been depending on contributions from our churches. These contributions make up ap-

Sources for Seminary Financing for Current Operations

	Endowment %	Denominational Funds %	Tuition and Fees %	Seminary-solicited Church and Personal Gifts %
Bethany	10	55	35	None
Lutheran	12	75	13	None
Garrett	35	60	5	None
McCormick	40	40	20	None
Goshen	None	90	10	None
Mennonite	½	None	17	80

A chapel for Mennonite Biblical Seminary is currently under construction.

roximately 80 percent of the operaional needs of the seminary. In omparing our seminary with other eminaries we get a significant picure. Most seminaries get their fiancial resources through four ources. One might be endowment. he other would be direct denomiational or church support. Another ource is tuition and fees. A final ource is direct contribution or mail olicitation. We have studied the attern for some other seminaries.

Bethany Theological Seminary, vhich is of course known to us as he Church of the Brethren school, ets about $11,500 through direct onference support every month. his money comes through their rotherhood to the general board. his is about 55 percent of their udget. They get no direct contriutions as such. In other words, they on't have an organization which is oncerned largely with mail soliciation or with church visitation.

A Lutheran seminary in Chicago ets about 75 percent from their enomination. Garrett, a Methodist eminary on Northwestern campus, vanston, which some of us know, ets 60 percent from their denomiation. McCormack, a Presbyterian eminary in Chicago, receives 40 ercent.

And then we have Goshen College iblical Seminary. This is of special terest to us because it's part of ur Associated Mennonite Biblical eminaries. They get no funds rough endowment, but 90 percent f their funds through Goshen Colge support, and 10 percent from ition and fees.

Now Mennonite Biblical Semiary is our major concern. You note at it receives one-half of one perent from endowment, none from e Conference [prior to 1964], 17 ercent from tuition and 80 percent om congregational and personal ifts. This I think is quite signifiant. It does point out the tremenously different pattern conceived r our Mennonite Biblical Semiary.

How should funds for the semiary be raised? It has been sugested that the seminary begin an tensified promotion program. I ink though that the seminary ould say that their men are aleady at work and are almost suffering from combat fatigue. Any dditional promotional work would involve additional expenses.

The Conference executive committee has felt that some kind of direct Conference support is needed. The Conference should take the initiative rather than putting the responsibility on the seminary.

Another possibility is that a specified amount for the seminary would be included in the budget of perhaps the Board of Business Administration. To begin with, an amount like $25,000 could be included in this board's budget. This amount would then be prorated to the other Conference boards. We have done this on a few other Conference projects and programs.

Another possibility would be that some of the needs of the seminary would be supplied by the undesignated gifts that come in to the Central Office. These undesignated gifts at the present time, of course, are allocated by the Conference treasurer to the funds that are most in need of support.

Another proposal might be that the district conference could be involved in the promotion of seminary program and in the solicitation of funds. At this level probably some kind of assessment on membership basis might be worked out.

Then again we might think of making the seminary board a fifth board of the Conference. A variation of this idea is to create a board of education which would include the seminary. This board of education would have oversight of all of our secondary school level institutions so that even Bethel, Bluffton, Freeman Junior College, and others would receive counsel and direction from it. This board would also review the seminary budget and be responsible for its promotion.

Our question this afternoon is: *Should the General Conference assume some measure of direct support for the seminary?*

And if the seminary is to be supported, what pattern of support would you suggest?

What should be the percentage of budget that the General Conference would assume as its direct responsibility?

Well, now you probably know that Erland Waltner, president of the seminary, and Elmer Ediger, a member of the board, are here. They are resource persons for our discussions, questions, and comments.

LEO MILLER, *Beatrice, Nebraska*: Does the (Old) Mennonite Church have a board of higher education that oversees all their institutions?

O. WALTNER: Yes, they have a board of education which I think has oversight over Hesston College, Goshen College, and so on. This also includes their seminary. Is that right?

E. WALTNER: That is correct. They have in recent years appointed boards of overseers which operate under the Board of Education, with overseers for Hesston, a board of overseers for Goshen, and so on.

MILLER: Then do they furnish the promotion for operating expenses? How about expansion? Is that up to the institution or is that under these overseer folks?

E. WALTNER: As far as I know this board has complete surveillance. The institutions themselves do some promotion but I think everything has to be cleared through the board of education. I think Vernon Neufeld has studied this more carefully than I have.

VERNON NEUFELD, *Bethel College, North Newton, Kan.*: I can't answer this too specifically but I do know that President Minninger of Goshen College told me a few months ago that they were seeking a certain amount per member for colleges, a part of which was for capital development. I do know this, however, that Hesston is contemplating construction of a library building and they are getting some side promotion through their alumni group. But basically support comes through the board of education.

O. WALTNER: Should there be some direct Conference support for the seminary? At this time we do not have any. What is your feeling with reference to this?

QUESTION: Does the Canadian Conference do something on this order with Canadian Mennonite Bible College?

E. WALTNER: The Mennonites of Canada have a per member levy in their churches which is designated for the support of Canadian Mennonite Bible College. I think it is about $5 per member—three dollars for operation, two dollars for building purposes.

ELBERT KOONTZ, *Hillsboro, Kan.*: Would the seminary board be willing to be swallowed up by a board of education? And the same thing with our college boards? It seems that if we take this step for the seminary then it would only be logical to do it for the other institutions. I don't know if this has been discussed by Bethel College or Bluffton College. How would the constituencies of these schools feel about having the whole General Conference telling them whether they can build a new fine arts building or dormitory?

O. WALTNER: If there should be a board of education I suppose one would have to define very carefully its areas of responsibility in relation to, say the board of a specific institution. Dr. Neufeld, are you ready to say whether you see this as a possibility?

NEUFELD: I certainly agree with Elbert that if we are to have Mennonite church colleges we will ultimately need to bring them in some way under the Conference umbrella. I don't think this will involve financial responsibility immediately. I can visualize that a board of education might be a step in a direction of bringing this about. I was talking with Vernon Wiebe a week or so ago (he teaches at Tabor College) and he tells a little of what happened in their conference a few years ago. The Board of Education of the Mennonite Brethren Church was very questionable of its future, but somehow their board received a new vision of the needs of higher education among the Mennonite Brethren. Somehow they instilled the enthusiasm among their ministers and the conference to such an extent that higher education, including seminary education, became a dominant concern of the conference—even exceeding missions which was very odd. So they restructured their constitution with a board of education which also supervised the total educational work including the seminary and the new Pacific College at Fresno, California, as well as Tabor College. They also give direct conference support to all their schools and developed a quota system of $30 per member. They didn't quite get $30; they got $23, which I think is phenomenal for higher education, including seminary.

I know there is a great difference of opinion in our Conference as to the extent to which colleges should be brought in under the conference. I realize this. I know that Dr. Ramseyer of Bluffton College—I'm sure he wouldn't mind my saying this—feels that this is not the right direction. He feels the colleges ought to maintain a certain amount of independence.

With reference to the seminary itself I might express my own feeling. I have felt uneasy about the situation for some time. The seminary we say is a Conference institution and yet it really has not been. Its board has not been brought into an intimate relationship with our Council of Boards. For example, the only relationship between the Conference and seminary has been the election of members of the board by Conference sessions. But other than that there is really no direct relationship. And I feel that the responsibility for financially supporting the seminary needs to be brought under the Conference. There needs to be a structural relationship also between seminary and the Conference.

O. WALTNER: I think something ought to be said about your concern to get the seminary accredited, Dr. Waltner.

E. WALTNER: This is the year that we had set sometime ago as the one when we planned to make our application for full accreditation by the American Association of Theological Schools. In connection with this we have a lot of questions asked of us. Among these questions are some pertaining to rootage of our seminary financially in the sponsoring body. And it becomes rather evident that our rootage in the sponsoring body (the General Conference) is somewhat loose. This has been pointed out. We do have a relationship. The Conference elects the seminary board. We go to the churches of the Conference. For the most part they have been responding. Whether this will be decisive in whether we get accreditation or not I cannot say. [The seminary was accredited in June 1964. The action of the Conference executive committee in December 1963 to relate the seminary more closely to the Conference was a significant positive factor.]

O. WALTNER: We have a number of expressions that favor the General Conference assuming some financial responsibility for budget support of the seminary. Are there others who would wish to speak to this?

KOONTZ: I can't speak for everyone but I think we ought to move in that direction as far as the seminary is concerned. I also feel we ought to move in that direction as far as the other institutions are concerned.

O. WALTNER: It seems that the feeling is there ought to be direct Conference support. How should this budget amount, whether it be 80 percent or 25 percent, be carried on the budget? Shall the Board of Business Administration prorate this to the other boards? Shall the Board of Business Administration allocate undesignated funds to the seminary budget? Or shall the Board of Business Administration take this, whatever the amount would be, as a special project and promote it as say the Board of Missions promotes special projects within its program?

ARNOLD FUNK, *Halstead, Kan.*: I react against having the Board of Business Administration allocate the undesignated gifts. It seems unrealistic. Perhaps the matter of having the Board of Business Administration accepting this as their special project would just be multiplying appeals and different kinds of promotions. Of the three there is apparently one left—that we allocate it to the various boards and promote it as a whole Conference program.

ARNOLD EPP, *Newton, Kan.*: I feel this prorating is going to run the Conference into deeper water. I think we are going to experience more criticism if we would approve this method than perhaps any other method. It's sort of like a hidden tax. You give to missions in order to support the seminary. I don't quite see how we can face the constituency with this and do it in the open. I would much rather prefer a special project whether it's under the Board of Business Administration or the Board of Education and Publication. Maybe we ought to look at the pattern of the (Old) Mennonites. I don't mind another appeal. I'd rather have that than one less appeal and have a hidden tax which we give through another cause.

KOONTZ: I hope Arnold and I are still good friends but I disagree with him. To me proration is the fairest way to do it because in the first place I think all boards receive a great deal of help through the seminary. I don't think that we should look at it as a hidden tax. This should be promoted as part of the budgets of these various boards. Boards pay the operating expenses of the Conference on a proration basis. It seems that this would be the same principle. This looks like the most appealing way.

EPP: I don't differ greatly. The reason I said what I did is that one argument I so often heard against the way we support *The Mennonite* is this very thing. This comes from the constituency as well as people on boards, who have reacted against this. We have a big lump going out for the support of this cause. This is why I expressed myself. Personally, I could support it this way. I would rather give direct than to support it through missions or education, or whatever it happens to be. But I agree the boards certainly benefit by it. But I wonder if our people would be happier if they do it the other way.

O. WALTNER: Well, it appears we are leaning toward the prorating idea, although there seems to be something said for special projects. Use of undesignated funds in this way apparently has no support.

V. NEUFELD: There is a basic issue involved here in the proposals—whether this is taking the undesignated funds and directing them to the seminary or prorating. The subsidy required here is presumably $25,000. This will mean that probably some of the other projects will need to be cut down. The issue that we are going to have to face sooner or later is the matter of priorities. I have felt more than once that we as a conference are trying to do too many things. We have our fingers in too many pots. It may be that we are reaching the point where we are spreading ourselves out thinly in so many areas that we may find ourselves in the position where we can't effectually work to fulfill our mission, whatever that mission may be. I don't know whether we've reached the saturation point or not. But if this crisis in the seminary means that some of the funds that are going for other causes will need to be directed to the seminary we need to face this question.

E. WALTNER: One of the things that has disturbed us most in the past year is the decline in the number of churches receiving offerings for the seminary. During 1962 there were 31 fewer churches receiving offerings for the seminary than during the previous year. Nine of those are in the Western District. We are tending to assume, but our assumption may be wrong, that somehow the idea had gotten out that the seminary is "financially successful"; that things were going well since we were able to cover our indebtedness. There may be other reasons.

ELMER EDIGER, *North Newton, Kan.*: I think we have to look upon this matter of the $25,000 a year allocation as a two to three years type of measure. This is an interim type of step. It seems to me that we need something of the equivalent of what the Mennonite Brethren went through in terms of selling themselves on education and pinning this down to individual families as to what this means as to responsibility. I think of some people that I know. They could give much more to the support of the college and seminary. I just don't think it has been pinpointed enough yet in terms of what this takes. So I would hope that somehow, even though we take this interim emergency measure here, we keep on wrestling with this matter of whether or not as a conference we are really sold on education as a purpose in our mission.

AARON J EPP, *Goessel, Kan.*: I was wondering how we get this enthusiasm started. It certainly is not present now. It's in some of our people but not the congregations.

O. WALTNER: We will have to wrestle with that.

MY DRO IN THE BUCKET

P

A True Story by Frances W. Shippey

I WALKED BRISKLY down the darkened street. With my books tucked under one arm, I carried my purse with my free hand. I was on my way to the high school for my night class in Spanish. But my thoughts strayed from the problems of language study.

I thought of the young people caught in the mesh of unemployment. They have no hope. In their inevitable attempt to get the essential needs of life they may turn to violence.

This concern occupied my thoughts. Would acts of violence go higher and higher as unemployment increases? Are we who are fortunate blunting our minds to this danger? What can be done to make us all realize that vandalism and violence are a product and not a cause? It was then that I became aware of footsteps behind me. They came closer. Apparently someone else was going to school. This last block is long and rather lonely. The hurried footsteps gave me a sense of friendly human relationship. My thoughts now turned to a composition which I was preparing for my Spanish teacher.

The footsteps came even closer. Surely this person is going to the night classes. I turned with a smile. The following conversation took place:

I: Good evening, are you attending night classes also?

He: No, I may look young, but—

I: Oh, there is no age limit at night school—many ages attend, as you probably know. I thought you looked rather like a college age.

He (*suddenly coming alongside me*): If I were you I wouldn't scream.

I (*stopping to face him squarely*): But why should I scream?

He: Because I have a gun, and I want your money.

I: Why do you have that gun?

He: Because I am unemployed and hungry.

I (*sympathetically*): That's different. I understand your plight. I don't have much (*opening my purse*) but I'll share what I have.

He (*brusquely, and flashing the gun closer now*): How much do you have?

I (*lightly, but a bit apologetically*): Not much, I'm afraid. Less than $5.00, I believe. I don't carry much to school as I don't need it. (*Removing my wallet, and finding only a single one dollar bill and two half-dollars, I let out an embarrassed chuckle.*) You may have this dollar bill and one of the fifty-cent pieces. One is all I need to get home.

He (*taking the dollar bill*): No, this is enough. (*He backed away, a bit embarrassed, I thought. But I insisted on the half-dollar. I followed him a step or two and placed it on his gun-sleeve. Then I took another step toward him as he retreated into the darkness.*)

I (*looking straight at him*): You know, my dear, you could have had this without the gun—guns are dangerous. Please don't hurt anyone.

He (*clearly and emphatically from the shadows*): No, lady, I won't.

I went on to my Spanish class with my composition.

NEWS

Military Man Goaded Canadian Relief Work

Mennonites had lived in Canada for over a century before they organized an agency through which they could provide relief and rehabilitation services to needy people abroad. They had, of course, provided aid to neighbors and members of their brotherhood throughout their history. But their vision rarely extended beyond their own community or church group. And this is understandable when one considers their generally poor circumstances and their limited contact with the outside world.

In 1916 Thomas Reesor, a Mennonite minister in Ontario, appeared before a tribunal in behalf of a young man from his church who was claiming exemption from military services because he was a conscientious objector.

After the hearing the commanding officer of the tribunal told Reesor: "I am granting this exemption, but I think that you are wrong in your attitudes. You are living under the protection of the best government on the face of the earth and you are doing nothing to show your appreciation."

Reesor returned home. The military officer's statement kept turning over in his mind. He felt the criticism was justified and he decided that something needed to be done about it. He discussed the matter with various people in the area. In November, 1917, a committee met to talk about the issue more formally. In its minutes the committee set down its determination "to express in some practical manner to the military representatives of Canada their profound gratitude and appreciation for the enjoyment of exemption privileges granted to them from the performance of any class of military service."

Thus the Nonresistant Relief Organization was born in 1918. It was resolved by the committee that "We the Nonresistant Relief Organization, recommend that generous funds be raised among the churches interested which shall be donated as a memorial of appreciation for the privileges of religious liberty and freedom from military service."

They set out to collect $100 for charitable purposes for every Mennonite young man in Canada who benefited from the government's exemption laws.

Thomas Reesor, the treasurer, received a check for $130 from one group. He wrote to them that if the exemption privileges did not mean any more to them than that they had better not send anything. The group soon sent $3,500.

By March, 1919, just fourteen months after the appeal was officially begun, NRO had raised a total of $68,367. They turned these funds over to the Canadian government for use in projects which were not in any way connected with the military cause. The government declined the money, saying that they were unable to use the funds as designated.

The organization then decided to give the money to non-governmental relief agencies for use in Belgium, France, and Armenia, and for the support and education of soldiers' children and several other causes.

Blowden Davies, an Ontario historian, writing about the Mennonites' new-found interest in the welfare of the world's needy, says: "Into the quiet homes of the Mennonites throughout Canada there crept a host of newcomers, the homeless, the hungry, the ill-clad, the widowed, the orphaned, the crippled, and the grief stricken. The horizon widened and . . . the windows in the homes of Canadian Mennonites had opened on the world."

The Nonresistant Relief Organization's efforts focused on several concerns. It raised money for relief, prepared a statement that told the story of those who faced military service, gave guidance on the purchase of government bonds, and, later it joined hands with Mennonites from throughout the United States and Canada to give assistance to the Mennonites of Russia during the famine of the 1920s.

With the threat of war hanging heavily over Europe, the NRO saw that it needed to act on two urgent matters: 1) the giving of relief to the victims of the fighting in Spain and elsewhere and (2) the making of arrangements for an alternative service to the military draft which was being seriously considered by the government.

Arrangements were quickly made to work cooperatively with the MCC in Spain and continental Europe. And the Conference of Historic Peace Churches of Ontario, which was formed in 1940, became responsible for the churches' peace concerns.

The Ontario churches engaged in strenuous relief and rehabilitation efforts during the war. The NRO treasurer received $142,020 in cash between 1939-44, and $40,000 worth of clothing was shipped.

In 1944 a clothing center was opened in Kitchener. This service has been maintained through the years. The center has been moved several times during its twenty-year history but it is now permanently located in its new quarters at 50 Kent Avenue, Kitchener. It processes and bales contributed clothing, bedding, school supplies, Christmas and layette bundles, and other items. The baled items are sent overseas to places designated by the MCC office at Akron, Pa.

Nonresistant Relief Organization did not become inactive after World War II as it did after the First War. It maintained a strong program through the 1950's and in the 60's. Its financial records show that between 1950-61 its 13,000 members contributed $384,604 in cash and many tons of material aid goods.

The relief efforts of the Mennonites living in western Canada began in 1920 when word reached them of the great famine in Russia. In October, 1920, a meeting was held in Regina, Sask., to organize a central committee to be in charge of a united Canadian relief program for the suffering brethren in Russia. It was agreed that if at all possible the relief work should be done in close cooperation with the Mennonites of the United States.

The committee formed at Regina was instrumental a few years later in the formation of the Canadian Mennonite Board of Colonization, which was active till 1960 and then merged with the Mennonite Central Committee to form the Canadian Mennonite Relief and Immigration Council (CMRIC). The membership of CMRIC and the two committees which it succeeded was made up of the Conference of Mennonites in Canada and the Canadian Mennonite Brethren Conference.

The Canadian Mennonite Board of Colonization (CMBC) was formed in 1932 for the purpose of giving assistance to the movement of Mennonite immigrants from Russia.

Through the work of CMBC over 21,000 Mennonites were brought to Canada during the 1920's. The Canadian Pacific Railroad extended credit amounting to $1,767,398 for the transportation of these people.

David Toews, one of the founders of CMBC and its long-time chairman, stressed that this colonization effort was a missionary project based on faith.

Following World War II the colonization board again helped in the movement of Mennonite immigrants from Europe and South America to Canada. Between 1947-61 it assisted 12,052 individuals. This involved an outlay of approximately two million dollars for transportation, most of which was adavnced by relatives of the immigrants.

The Mennonite Central Relief Committee was established in 1940 to carry on relief work abroad. It had a very close relationship with the colonization board and in 1960 the two were merged.

Up to 1954 most of MCRC's funds were sent to the Mennonite Central Committee. Since that time a large portion of their funds has been sent directly to MCRC-sponsored projects in Paraguay.

From 1947-61 MCRC received a total of $1,088,451 in cash contributions. of this amount $376,481 was forwarded to the MCC and $374,160 was used for projects in Paraguay.

In 1960 the Canadian Mennonite Relief and Immigration Council opened a clothing center in Yarrow, B. C., for the purpose of preparing material aid contributions for distribution overseas by MCC. During its first four years of operation the center processed 439,074 pounds of goods.

There is a third relief committee in western Canada—the Canadian Mennonite Relief Committee. It was founded in 1940 and has a membership of approximately 17,000. The Bergthaler, Old Colony, Evangelical Mennonite Mission Evangelical Mennonite Brethren, Church of God in Christ Mennonite, and Evangelical Mennonite churches are members. With a few exceptions, its supporting congregations are all in Manitoba.

Most of CMRC's funds have been channeled through the MCC, but it has also carried on special projects in Mexico, Paraguay, and at home. These special endeavors included the support of a hospital in Cuauhtemoc, Mexico, and an educational training institute in Menno Colony, Paraguay, and the supplying of seed grain to Mennonites at Matheson, Ont., who had returned to Canada from Mexico.

The Canadian Mennonite Relief Committee, Canadian Mennonite Relief and Immigration Council, Nonresistant Relief Organization, and the Conference of Historic Peace Churches are now turning over their activities to the recently formed MCC—Canada. Each of these organizations has served well. It is hoped and prayed that MCC—Canada will be a step forward. Indications are that it will be.

PASTORS SERVE AREA 1-W MEN IN AN INTER-MENNONITE EFFORT

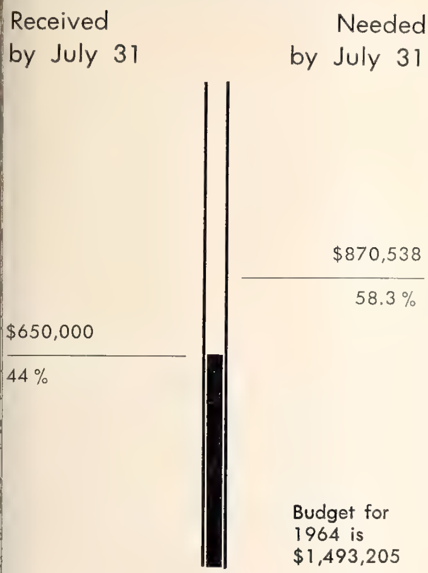
John Kreider, pastor of the (Old) Mennonite congregation in Downey, Calif., began in May to serve as inter-Mennonite sponsor of 1-W's in the area. This type of service, in which a pastor gives two days a month to 1-W men in the community besides his ministry to 1-Ws in his congregation, is typical of the cooperation with other Mennonite groups now being practiced in ministry to 1-Ws.

Wheras a year ago the 1-W sponsors were mostly General Conference Mennonite pastors serving General Conference 1-Ws, this year (Old) Mennonite, General Conference Mennonite, and Mennonite Brethren pastors are sharing the ministry. Present 1-W sponsors are: Kansas City, Kan., Lowell Nissley Denver, Colo., Walter Dyck; Topeka Kan., Floyd Bartel; Downey, Calif. John Kreider; Indianapolis, Ind. Cleo Mann; Evanston, Ill., Lawrence Horst; Norristown, Pa., Frank Ward; Minneapolis, Marvin Schmidt

These 1-W sponsors have a variety of responsibilities. They help the 1-W find employment (young men are encouraged to contact the 1-W sponsor rather than an institution), negotiating directly with personnel directors of institutions. He helps the 1-W find housing and may know of places being vacated by outgoing 1-W men. He orients the 1-W to the community, telling him about good places to shop for groceries or get haircuts, and where to find wholesome recreation. He takes the new 1-W to the local church welcomes him into its program, and helps him become part of congregational life and fellowship. He is always open to counseling, and if advisable he will contact the home pastor for assistance in spiritua guidance. He keeps up on job openings, helps the 1-W adjust to his new job, and is available to work on employer-employee relationships

The presence of a 1-W sponsor does not mean that home churches have no responsibility for young men serving as 1-Ws. The 1-W away from home needs the support and loving concern of his home congregation and pastor. His church family and the 1-W sponsor are cooperating in this ministry, and both home contacts and help in adjusting to a new situation are needed.

CONFERENCE STEWARDSHIP



A total of approximately $650,000 was received during the first seven months at the Conference's Central Office in support of the program as carried on by the four boards and the seminary. Of this amount about $50,000 was earmarked for the seminary. This leave about $600,000 for the four boards as compared to $585,000 for the same period in 1963. This amounts to approximately 44 percent of the budgeted figure and is within one-half of one percent of the percentage reported last year.

We are experiencing the usual summer slump in receipts. This means that it becomes necessary to do some borrowing at the bank. Modest reserve funds help carry us over part of this period. *Wm. L. Friesen, Conference Treasurer.*

ACTIVE EVANGELISM IN JAPAN

George E. Janzen reported to the General Conference Board of Missions from Nobeoka, Japan, before returning recently to North America on furlough. He summarized Conference mission work in Nobeoka.

"Nobeoka City is the second largest city in Miyazaki Prefecture and is largely industrial. . . . Nine churches are carrying on Christian witness among the city's 125,000 inhabitants." The General Conference Mennonite group is the most recent to commence active evangelism, and the Nobeoka mission is also the youngest among Conference missions in the area.

The Nobeoka church presently has fifteen members, nine of whom were converted and baptized in Nobeoka, and six of whom came as baptized members from other places. Average age at baptism of the members was twenty-nine (the youngest was thirteen, the oldest fifty-one at baptism). The congregations contains a teacher, four housewives, one office worker, one barber, one chemist, one bookstore worker, three factory workers, and three students.

The average Sunday morning attendance is twenty-five, average Sunday evening attendance twelve, and midweek Bible study attendance six. The young people's group has twenty members (junior and senior high school students—seventy-five percent girls), and Sunday school attendance is about fifteen.

The church employs such methods of evangelism as Evangelism Emphasis Sundays, with special invitations to church members to bring friends and relatives. The evangelistic service is followed by lunch at the Janzen home, then a testimony-discussion meeting for young people, with a second evangelistic meeting at the church in the evening, often using an outside speaker. Janzen evaluated this type of evangelism as "ranging from effective to very effective, especially the afternoon young people's meeting."

Another evangelism method used is house-to-house tract and literature distribution, combined with Christian witness and invitations to church services. This type of activity Janzen rated poor as far as bringing in non-Christians is concerned, but good in its effect on participating Christians.

"Literally hundreds have come to our door seeking English language instruction. We have used this avenue with good results to lead some to a vital faith in Christ." It is, says Janzen, "one of the best forms of direct contact with the pagan world around us. Often it seems like a waste of time, but without it we would have hardly any means to establish a beachhead in this thoroughly pagan society. I think we must regard it as a God-given opportunity. Discussions invariably turn to matters of the faith.

"Imagine the thrill of telling a group of young company executives one day when they asked me about my thoughts on establishing world peace. 'I could not shoot you even if you threatened to shoot me, because Jesus Christ makes me love you with all my heart!' I think that in that English class I preached one of the most effective sermons I have ever preached — and my audience consisted of graduates of the top universities of Japan, all executive caliber."

One of the chief problems of Christian mission work in Nobeoka is transiency, George Janzen writes. "Last year, for example, seven persons whom we regarded as regular Christian members of our group, even though not all were baptized, moved away. This year fourteen went away . . . we must convert at least ten new persons each year to maintain even the status quo.

"How many churches in America succeed in winning ten new converts a year from a purely pagan background? It would indeed be interesting to know if in the last few years (during which General Conference Mennonite churches have theoretically been emphasizing evangelism in accord with the decision at the triennial conference there has been at least one Mennonite church that has succeeded in this . . . perhaps most of the candidates come from Christian homes whose parents are already members of those churches . . . here we start with nothing."

Another problem to the missionary is the indifference which is "the general attitude of most Japanese toward Christianity. Japan, like the rest of the world, is madly in pursuit of material wealth."

A third obstacle to Christianity is pagan religion and superstition. "These are, in my estimation, actually the same thing—one equals the other. It is most difficult to make mature Christians out of people steeped in superstitions that have their roots in the centuries that make up Japanese history. A Japanese pastor told me recently he had more or less given up active evangelism because Japanese didn't understand anyway!"

A fourth problem encountered by the missionary is that "the Japanese educational system is rather ruthless in taxing students to their utmost, and demanding almost 100 percent of their time."

During the past term of service of George and Martha Janzen, nine persons have been baptized. In April a church member "enrolled in Japan Christian College to prepare for full-time Christian service. Another young lady of exceptional mental ability has just enrolled at the International Christian University in Tokyo. She was baptized on February 9 of this year. . . . A young man, working in Kobe this year after having completed his high school in Nobeoka, who was also baptized February 9, has dedicated his life to the Christian ministry. He is determined to begin formal educational preparation next spring."

On May 17 a new church building was dedicated in Nobeoka. The twenty by twenty foot building was constructed at the cost of $3,000. Special evangelistic services were held in the new building on May 31. Pastor Nakazaki led the meetings.

NEW CHAPEL IN PENNSYLVANIA

A chapel called Faith Mennonite Chapel has been begun in Pennsylvania. Leader of the group meeting at Men-O-Lan, Quakertown, is Horace Thoburn.

Sunday school, church services, and mid-week services are being held. Assisting Thoburn as teachers are Leona and Naomi Mumbauer, in charge of children's classes, and Samuel Bleam, in charge of adult classes.

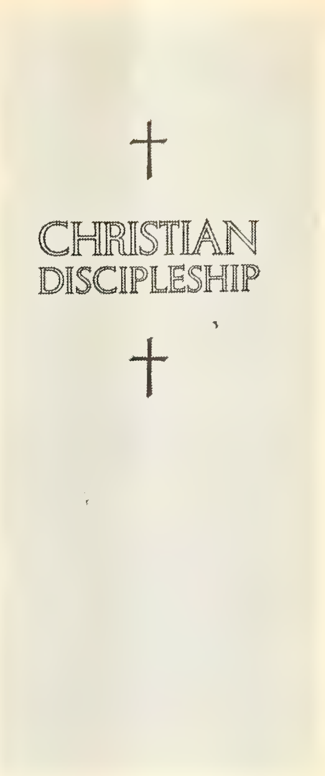
Forty-seven people attended the initial service on June 7.

NEW PAMPHLET ON DISCIPLESHIP

Clarence Bauman, assistant professor of Theology and Christian Ethics at Mennonite Biblical Seminary, Elkhart, Ind., is the author of the new pamphlet *Christian Discipleship*. In it he presents discipleship in the New Testament, showing in what way Jesus called disciples and calling attention to Jesus' emphasis on love in discipleship.

The second part of the pamphlet is an interpretation of Jesus' ethics of discipleship by means of a look at discipleship as understood in various periods of history. A third section presents the biblical view of discipleship which was recovered by Anabaptists during the Reformation.

The fourth section of the pamphlet discusses the dynamics of discipleship: "Christian discipleship is not a pious escape" from problems and responsibilities nor "a pious inwardness concerned only with personal salvation"; it is losing one's life to gain it, and it is a process or pilgrimage, never static but dynamic.


CHRISTIAN
DISCIPLESHIP

Christian Discipleship is published by the Faith and Life Press of the General Conference Mennonite Church. It is available at Mennonite bookstores at fifteen cents a copy or twelve dollars per hundred copies.

JAPANESE CHRISTIAN FUNERAL

When Mrs. Matsuura, a member of the church in Miyazaki, died, "all in the church miss[ed] her cheery smile and friendly words," write Esther Patkau and Leonore Friesen, General Conference missionaries in Miyazaki City, Japan.

The funeral was held in the evening so that church members could attend, and it opened with a prayer period of some thirty to forty-five minutes. Those present "thanked [God] for her life and witness and encouragement to them. . . . They asked the Lord to make them the witness she had been [and] to give them the same simple faith she had had. . . . Young and old took part.

"The prayer service ended with the singing of 'Onward Christian Soldiers,' one of the numbers she wanted sung at her funeral. It had been suggested that it was a bit too lively and bright. 'I'll be in heaven, so it will be just right,' she had said."

Missionary Robert Ramseyer gave the funeral message, and Mrs. Matsuura's oldest son, a non-Christian, attended.

The church does not at this time have a regular pastor. Hatori Sensei, radio pastor in Tokyo, came for three evening meetings the middle of April.

TAIWANESE CHURCHES PROGRESS

Mennonite churches in Taiwan have shown progress in the past year, baptizing fifty-five persons and growing more financially independent.

With the baptism of fifty-five members, the total membership in the seven Mennonite churches in Taiwan now totals 245 active members. Most of the churches report increased Sunday school enrollment, weekly youth meetings. Three churches are holding weekly women's meetings. One church has become completely self-supporting the past year. The remaining churches are receiving less than fifty percent of their support from the mission.

STUDENTS PASS INDIA EXAM

All twenty-eight of the students at the Janzen Memorial High School, Jagdeeshpur, M.P., India, taking the government examinations this spring passed the exam, Samuel Stephen, headmaster, has reported.

The school found the results especially encouraging since 20,000 of the 60,000 students in the province taking the exam failed.

Stephen, a native Indian, studied at the University of Wichita some years ago and visited many churches in the central Kansas area.

A CONVERT TELLS HIS FRIENDS

The spring issue of *India Calling* relates the story of Patras, "the bad boy of the Korba community . . . the one who stole chickens, looted after the flood, and had a police record. Then his parents died suddenly and Patras began examining himself. He became a new creature in Christ.

"More than this, Patras began telling his friends about this new life. In a few months Patras brought a teenager to the pastor, saying 'I have taught this boy. He wants baptism.' Six months went by and again Patras appeared with another companion. He too witnessed to the fact that he had found Christ as his Lord and Savior. Patras had taught him also."

COLOMBIAN MISSION ADVANCES

The Mennonite mission in Colombia, South America, has had a year of active witness the past year, baptizng new church members, building a missionary residence, and conducting schools.

The congregations baptized forty-one people, making a total of 281 members baptized since mission work began. Of the forty-one, twelve belong to Anolaima, eight to La Mesa, and twenty-one to Cachipay.

In La Mesa a teacher's residence was built for the missionary in charge, Vernelle Yoder, and for a national teacher at the cost of 1,600 (U.S. dollars). The La Mesa chool was attended by about thirty-ive children during the year. The chool in Cachipay had about 145 young people attending.

Colombian missionaries report hat there has been greater undertanding between Protestant and Catholic groups in Colombia. They lso report that there is a new deire for religious freedom.

NEW CONGREGATION IN BOGOTA

A new congregation has been esablished in Bogota, Colombia by he Board of Missions of the Genral Conference Church.

The new church, the first Mennoite church in Bogota, held its first ervice May 24. Twenty-seven igned the charter as founding members, having reaffirmed basic aith and expressed a desire to join he congregation.

The pastor-missionary, Howard Habegger, is holding eight monthly Bible study periods in different parts f the city. On a recent Sunday wo more people accepted the Lord.

Commenting on the new congreation, Andrew Shelly, Executive ecretary of the Board of Missions, aid, "The growth and nurture of his young congregation is one of he greatest single challenges we ace anywhere today."

Bogota, a city of 1,300,000 people as only about twenty evangelical hurches.

WORDS AND DEEDS

First Church, Newton, Kan., has announced plans to establish a new congregation on the south edge of the city because "we feel that our congregation is becoming too large to minister to effectively."

A choir from North Gulfport (Miss.) High School sang in Kansas churches during the week of Aug. 16. The group came to express appreciation for aid from the communities and to raise funds for a swimming pool in North Gulfport.

Wilbert Shenk, director of foreign relief for the Mennonite Central Committee, speaking about the role of the church in Asia, says, "The call to discipleship is a call to apprenticeship. The example Christ gave us to follow was of the servant. But this is an unpopular image. Even though most Christian missions have always included service as a part of their ministry, it is evident that in many instances there was service without servanthood."

The *British Council of Churches* donated a sprinkler system to the Pax demonstration farm in the Almopia valley of northern Greece. The two and one-half inch centrifugal pump sprinkles twelve acres with one and one-half inches of water in seven to ten days.

John Slotter, Souderton, Pa., a Paxman in Korea, distributed in July 2,200 Christmas bundles and other relief supplies to needy fishermen on the island of Ullung Do, 150 miles off the Korean harbor of Pohang. A harvest failure had brought on the crisis. The distribution was made in cooperation with Timothy Rhee, a Korean medical missionary.

J. W. Thiessen, Fitzmaurice, Sask., has just completed three years on a Pax demonstration farm in India. About his work he says, "Before going out and teaching the farmers all I knew, I soon found I had a lot to learn myself. The village farmer is very slow to accept anything new unless he is assured of instant success. After all, to develop irrigation facilities or buy chemical fertilizers, he would have to borrow money. Should the new methods fail him, it could mean a lifetime of starvation and debt. Therefore, to him the only alternative is to go on using the tried and true methods his forefathers taught him."

Chicago, says a publication from that city, has more Mennonite congregations than any other city in the United States. The number is eighteen. However, Winnipeg has more congregations and Mennonites than any other city in the world, including Amsterdam. The Canadian metropolis has twenty. Winnipeg also has the largest General Conference Mennonite congregation—First, with 1,357 members. Other churches over 1,000 members are First, Berne, Ind., 1,311; and United, Leamington, Ont., and Bethesda, Henderson, Neb., both with 1,087.

The *Christian Century,* an influential Protestant weekly published in Chicago, says that it will do all it can to contribute to the defeat of Barry Goldwater, Republican nominee for United States President. While the publication usually does not take sides in political contests, the editors say, "we flatly state our opposition to Senator Goldwater" because "his election would in our opinion jeopardize the position of the United States in the world, would inflame the cold war, and sap the confidence of our allies."

The *Fellowship of Reconciliation* received its tax-exempt status back from the United States Internal Revenue Service in June. In January 1963, the Service had ruled that contributions to the pacifist group would not be deducted for income tax purposes because its "pursuit of peace, disarmament, and reconciliation of nations is not religious, but political." The change of policy seems to be a recognition by the government of the right of religion to speak to political issues.

Christmas art is being solicited by the World Christmas Art Competition. Prizes of $100 are being offered for material submitted before November. Information is forthcoming from the Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 10027.

Trappist monks from the Monastery of the Holy Ghost, Conyers, Ga., created and donated stained glass windows for the rebuilding of three Negro churches in Sasser, Georgia. The churches were burnt in the racial strife of 1962. Over $100,000 was raised from the nation by a group headed by Jackie Robinson, president of the National Council of Churches United Church Men.

CHURCH RECORD

CALENDAR

Conferences

Oct. 16-20—Western District

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference, The Netherlands

Eastern

Sept. 5-7—Men-O-Lan Bible Conference, Men-O-Lan, Quakertown, Pa.; B. Charles Hostetter, speaker.

Sept. 12—Home for Aged Anniversary, Frederick, Pa.

MINISTERS

Ramon Jantz resigned as pastor of the Grace Church, Regina, Sask. Interim pastor for the congregation during July and August has been Isaac Epp, Drake, Sask.

Reuben Krehbiel has accepted a call to serve as the pastor of the Lehigh (Kan.) Church, beginning in August. He replaces Henry Isaac who will attend Mennonite Biblical Seminary. A native of Moundridge, Kan., Mr. Krehbiel attended Bethel College and McPherson College, graduating from McPherson in 1954. He graduated from Mennonite Biblical Seminary, Elkhart, Ind., in 1961.

Cornie G. Rempel was installed as the pastor of the Charleswood Bethel Church, Winnipeg, on July 19. He was ordained in the Glenbush, Sask. church on July 12.

Ward Shelly has resigned as pastor of the Lancaster Church, Lancaster, Pa. He has accepted a call to serve as pastor of the Calvary Church, Washington, Ill. In addition to maintaining a regular pastorate, Mr. Shelly is a member of the Board of Missions of the General Conference Mennonite Church and the program committee of the Eastern District Conference. Before coming to Lancaster, he served the Springfield, Saucon, and Perkasie (Pa.) congregations.

James Gingerich, pastor of the Warden (Wash.) Church since 1960, has accepted a call to serve as pastor of the Burrton Mennonite Church, Burrton, Kan. He is a graduate of Eastern Mennonite College and Goshen College Biblical Seminary.

Alvin D. Kleinsasser was installed as pastor of the First Church, Mountain Lake, Minn., on Aug. 2. A native of Chasely, N. Dak., he has most recently served the Evangelical United Brethren Church in Jennings, La.

Grant Noll was licensed and installed as the pastor of Grace Mennonite Church, Chicago, on July 26. He comes from Lancaster, Pa., and graduated this spring from Mennonite Biblical Seminary. During his last year in seminary he served the church as associate pastor.

Melvin Norquist, Peoria, Ill., was ordained as an elder in the Mennonite Gospel Church, Peoria, Ill., on July 12.

Kenneth Shelly, pastor of the Apostolic Church, Trenton, O., has accepted a call to serve as associate pastor of the Bethel College Mennonite Church, North Newton, Kan., beginning Sept. 15. He has served the Trenton church since 1959. From 1954 to 1959 he served as pastor of the Pulaski (Iowa) Church. He is a graduate of Bluffton College and Mennonite Biblical Seminary.

DEATHS

Peter Buller, Langham (Sask.) Church, born Sept. 13, 1883, in Landskronn, South Russia, and died July 26. His daughter survives.

Isaac W. Ensz, born Mar. 5, 1893, at Marion, S. D., and died June 15.

Anna Giesbrecht, Horse Lake (Sask.) Church, born in 1881 and died March 15 at the Rosthern Home for Aged.

Gustav Miller, Hanston, Kan., born in Galacia, Austria, Sept. 6, 1871, and died at Dodge City, Kan., July 22. He was a member of the Hanston Church.

Mrs. Alvin S. Mumbauer, West Swamp Church, born Sept. 8, 1890, and died July 19. Mrs. Mumbauer was a resident at the Mennonite Home for the Aged, Frederick, Pa., where her husband serves on the staff.

Margarita Neufeldt, Horse Lake (Sask.) Church, born Aug. 3, 1879, in Manitoba and died Feb. 16 at the Rosthern Invalid Home.

Mrs. John Thimm, First Church, Beatrice, Neb., born June 4, 1889, and died July 28. Four daughters and one son survive.

John P. Wedel, West Zion Church, born Feb. 3, 1903, and died June 12. Survivors are his wife and one son.

Anna Goertzen, Swiss Church, Alsen, N. D., born July 23, 1882, and died July 3.

Mrs. Della Lugibihl, Ebenezer Church, Bluffton, Ohio, born Apr. 7, 1889, and died June 29.

MARRIAGES

Martin Buhr, Bergthal Church, Niverville, Man., to *Pauline Sawatzky,* Faith Church, Newton, Kan., on July 31 at Newton.

Carolyn Stucky Hillery, Zion Church, Elbing, Kan., and *Marvin Dale Gehring,* Eden Church, Moundridge, Kan., on July 10.

Rudolf Hoffman and *Annie Bergen,* both of Bethel Church, Aldergrove, B. C., on July 22.

James E. Kirchhofer, First Church, Berne, Ind., to *Bonnie Mae Leppa,* Minnehaha Congregational Church, on July 11.

A. L. Hans Van Der Kleut, First Church, Berne, Ind., of Haarlem, Netherlands, and *Linda Jo Hayes,* Church of the Brethren, Vernfield, Pa.

Darrel Krehbiel, Eden Church, Moundridge, Kan., and *Mary Lou Gutierrez,* Methodist Church, Long Beach, Calif., on July 25.

Janis Lantz, First Church, Berne, Ind., to *Larry Stover,* Toledo, Ohio, Somerset Evangelical United Brethren Church, on Jug. 1.

Evan L. Lehman, First Church, Berne, Ind., and *Mary Penelope Sams,* St. Pauls Episcopal Church, Indianapolis, Ind., on June 9.

Judy K. Liechty, First Church, Berne, Ind., and *David Gorrell,* Harlan Methodist Church, Harlan, Ind., on June 21.

Victor Allen Miller, First Church, Nappanee, Ind., to *Elva Kay Miller,* Elkhart, Ind., on July 25.

David E. Neuen, First Church, Berne, Ind., and *Charlotte Chappell,* Lutheran Church of Our Redeemer, Indianapolis, Ind., on June 7.

Irma Neufeld, Bethel Church, Inman, Kan., to *Don Gerbrandt,* Wichita, Kan., on Aug. 1.

Alvin Dale Schrag, First Church, Pretty Prairie, Kan., and *Verna Helen Klaassen,* Eigenheim Church, Rosthern, Sask., on July 24.

Judy Marie Schrag, Eden Church,

Moundridge, Kan., and *Louis Lavern Regier,* Zion Church, Elbing, Kan., on July 25.

Evelyn Unruh, Bethlehem Church, Bloomfield, Mont., to *Donald Klein,* Swiss Church, Alsen, N.D., on June 12.

Nadine Faye Wiebe, Perryton Church, Texas, and *Willis Busenitz,* on July 18.

Marlene Basinger, Ebenezer Church, Columbus Grove, Ohio, and *William Tidyman,* Center Baptist Church, Omaha, Neb., on July 4.

Gilbert Friesen, Gospel Church, Mt. Lake, Minn., and *Elsie Baerg,* First Church, Mt. Lake, Minn., on Aug. 7.

Marilyn Heide, Gospel Church, Mt. Lake, Minn., and *Tom Brown,* Baptist, Omaha, Nebraska, on Aug. 1.

Doris Niswander, Ebenezer Church, Columbus Grove, Ohio, and *Wendell Eicher,* First Missionary Church, Fort Wayne, Ind., on June 27.

Barbara Jean Webber, First Church, Pretty Prairie, Kan., to *Donald Robert Widrig,* Methodist Church, Wichita, Kan., on June 13.

Gladys Zehr, Flanagan (Ill.) Church, to *Otto Veigelt,* Custer Park., Ill., on June 28.

Leland Friesen, First Church, Mt. Lake, Minn. and *Janelle Fuhrman,* Norfolk, Neb., on July 18.

Carolyn Stucky Hillery, Eden Church, Moundridge, Kan., and *Emil Gehring,* Moundridge, Kan., on July 10.

Larry Gail Koehn, First Church, Newton, Kan., and *Barbara Jean Johnson,* E.U.B. Church, Newton, Kan., on July 3.

Mary Katherine Koop, Community Church, Fresno, Calif. to *Vern Harms,* M. B. Church, Reedley, Calif., on June 13.

Harold Loewen, First Church, Mt. Lake, Minn. and *Doretta Martinson,* Presbyterian Church, St. James, Minn., on June 27.

Virginia Stucky and *Kenneth Holzrichter,* of First Church Halstead, Kan., on June 26.

James Weber, Stirling Ave. Church, Kitchner, Ont., to *Brenda Good,* United Missionary Church, on June 20.

Mary Fern Woolner, Stirling Ave., Kitchner, Ont., and *Robert Duthie,* United Church, on July 11.

Lucille Penner, First Church, Newton, Kan., and *Dennis Maust,* Cucamonga, Calif., on July 3.

WORKERS

Alice Bachert is on a short furlough from her mission post in Colombia, South America this summer. She is in the area of her home church, the Stirling Avenue Mennonite Church, Kitchener, Ont.

Abe E. Bergen, Winnipegosis, Man., will be assigned for two yearn to the Klamath-Trinity Hospital, Hoopa, Calif., where his mechanical aptitudes will be put to good use. Bergen is a member of the Nordheim Church, Winnipegosis, Manitoba, and his parents are Mr. and Mrs. Abram Bergen of Winnipegosis.

Richard Boehr, Meno, Okla., will begin a short term voluntary service teaching assignment at Morrison Academy, Taichung, Taiwan, on Aug. 25. He will teach German I and II, church history, and United States government. Morrison is primarily a school founded by the cooperating missionary societies to provide a western education for missionaries' children in a Christian context. Boehr is a member of the New Hopedale Church, Meno.

Gordan A. Braun, son of Mr. and Mrs. A. K. Braun, Altona, Man., is accepting a two-year Pax assignment in Europe. Braun is a 1962 graduate of the Mennonite Collegiate Institute, Gretna, Man., and a science student at the University of Manitoba. He is a member of the Altona Church.

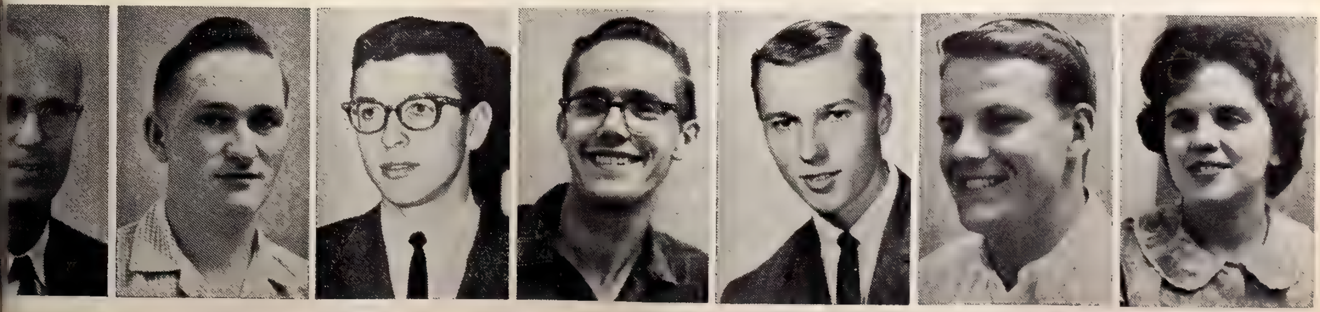
Earl Ediger, 18 East 10th, Hutchinson, Kan., will join the VS unit at Kings View Hospital, Reedley, Calif., for a two-year assignment. He is a 1963 graduate of Hutchinson Junior College. Ediger is a member of the Bethel Church, Inman, Kan. His parents are Mr. and Mrs. Art Ediger, Hutchinson, Kan.

Gary Epp, 530 E. 1 St., Hutchinson, Kan., is going to the Congo for two years as a Paxman. He graduated in 1962 from Central Christian High School, Hutchinson, and attended Grace Bible Institute, Omaha, Neb., for two years. He is a member of the Burrton Church, Burrton, Kan. His parents are Mr. and Mrs. C. F. Epp, of Hutchinson.

Melvin and Judy Friesen, 521 E. 1 St., Newton, Kan., will be going to Brazil for three years of community development work at Gurupi, a new resettlement area. They both are 1964 Kansas college graduates; she from Kansas State University and he from Bethel College. Mr. and Mrs. Friesen are members of the Bethel College Church, North Newton, Kan. Her parents are Mr. and Mrs. C. J. Graber, Newton, Kan. His parents are Mr. and Mrs. Henry Friesen, Aberdeen, Idaho.

Harold and Gladys Graber, missionaries to the Congo, have consented to assist in cooperative literature and radio work in Luluabourg area, beginning this fall. The Grabers will join LIPROKA, the literature arm of the mission, and will assist in initiating CERPROKA, cooperative radio in Congo. Before accepting their new position, the Grabers were in charge of Institut Biblique.

Marion Harder, Rosthern, Sask., will join the service unit for one year at Junior Village, Washington,



Ward Shelly (Minister); Abe E. Bergen, Gordan A. Braun, Earl Ediger, Gary Epp, Melvin and Judy Friesen (Workers).

Marian Harder, Carl Hasty, D. Roy Hostetter, Carol Norr, Maria Rempel, Agnes Schertz, Lyle Troyer (Workers).

D.C., an institution for homeless and neglected children. Miss Harder graduated from the Rosthern Junior College in 1961 and attended the Hepburn Bible School for one year. She is a member of the Eigenheim Church, Rosthern, Sask. Her mother is Mrs. John Letkeman, Rosthern, Sask.

Carl B. Hasty, Eureka, Ill., will work for two years at the Mennonite Central Committee Kitchener office and warehouse in Ontario. Hasty is a 1961 graduate of the Eureka High School. He is a member of the Mennonite church at Congerville, Ill.

D. Ray Hostetter will become the sixth president of Messiah College, Grantham, Pa., on Sept. 1. He follows Arthur M. Climenhaga who resigned recently to become director of the National Association of Evangelicals. Hostetter has been vice-president of the college since 1960, and is a son of C. N. Hostetter, Jr. and grandson of C. N. Hostetter, former presidents of the school. Messiah College is a Brethren in Christ school.

Mr. and Mrs. John E. Klaassen were ordained as missionaries on July 19 in the Carrot River (Sask.) Church where both are members. The Klaassens, and their son, Benny, will leave August 14 for Belgium. They are being sent by the Congo Inland Mission Board.

Kay LaVerne Larimer (Mrs. James) Bloomington, Ill., is joining the voluntary service unit at Children's Center, Laurel, Maryland, an institution that cares for 2,000 mentally retarded individuals. She will work at Children's Center for one year. Mrs. Larimer is a 1962 graduate of the Normal Community High School and has attended Bluffton College, Bluffton, Ohio, for the past two years. She is a member of the Mennonite church at Carlock, Ill., and her parents are Mr. and Mrs. Lawrence Arras of Bloomington.

Carol Norr, daughter of Mr. and Mrs. Merlin Norr, Berne, Ind., has begun a one-year voluntary service assignment at the Mennonite Central Committee central offices as a secretary in the VS department. She is a 1958 graduate of the Geneva High School and has had vocational experience as a stenographer. Miss Norr is a member of the First Church, Berne, Ind.

Loraine Rupp, Hesston, Kan., began work as editorial assistant to *The Mennonite* following Elvera Baumgartner who held the position for two years and who has returned to teaching in Missouri. The position of youth editor also filled by Elvera Baumgartner is temporarily vacant.

Maria Rempel, Chortitz, Manitoba, is joining the MCC staff at Akron, Pa., for one year. She will be the receptionist. Miss Rempel is a 1959 graduate of Elim Bible School, Altona, Man., and attended Canadian Mennonite Bible College the past year. She is a member of the Steinbach Mennonite Church, Steinbach, Man. Her parents are Mr. and Mrs. Abram Rempel of Chortitz.

John Rich, Archbold, Ohio, has been appointed instructor in mathematics and physical science at Bluffton College. He is a graduate of Albion, Mich., College and the University of Michigan.

Dan and Judy Sawatzky, Winkler, Man., arrived in Mexico City on July 17 enroute to a voluntary service assignment in Cuauhtemoc, Mexico, where they will teach English in the public schools, replacing Maylon Peters. The Sawatzkys are in Mexico City for six weeks.

Agnes Schuetz, RFD 1, Pandora Ohio, will teach in the Congo for three years under the Teachers Abroad Program. Miss Schuetz is a 1964 graduate of Bluffton College, Bluffton, Ohio. She is a member of the Grace Mennonite Church, Pandora, Ohio. She is a daughter of the late Mr. and Mrs. Albert Schuetz of Pandora.

Mr. and Mrs. Arthur Thiessen arrived in Newton, Kan., on Thursday, July 30, upon their return from India. The Thiessens are on furlough. They have been serving at Bethesda Leprosy Hospital and Homes, Champa, M.P., India.

Lyle Troyer, Meadows, Ill., newly appointed Paxman, is going to Korea for three years to be the business manager at the Mennonite Vocational School at Kyong San. Troyer graduated in 1964 with a degree in business administration from Bluffton College. He is a member of the Meadows Mennonite Church, Meadows, Ill. His parents are Mr. and Mrs. Lotus Troyer of Meadows.

WORKERS—SUMMER VS

Following is a partial list of persons serving in voluntary service projects during the summer months. Other names will be listed as they become available.

Maribel Beyler, Orrville, Ohio; Hoopeston (Ill.) Migrant Ministry.

Dorothy Buller, Mt. Lake, Minn.; Redfield (S.D.) State Hospital.

Tom Friesen, Butterfield, Minn.; Friendship House, Washington D. C.

Myrtle Funk, Aberdeen, Idaho; Mennonite House, Atlanta, Ga.

Jane Gaeddert, Buhler, Kan.; Hoopeston (Ill.) Migrant Ministry.

Kenneth Graber, Bluffton, Ohio; National Institutes of Health, Bethesda, Md.

Patricia Graber, Marion, S. D.; Junior Village, Washington D. C.

Mary Gross, Washington, Ill.; National Institutes of Health, Bethesda, Md.

Vernon Goering, Hutchinson, Kan.; Woods School, Langhorne, Pa.
Rachel Hilty, Bluffton, Ohio; Freedom Gardens, Lake Mohegan, N. Y.
Mary Janzen, Hillsboro, Kan.; Mennonite House, Atlanta, Ga.
Elaine Kroeker, Henderson, Neb.; National Institutes of Health, Bethesda, Md.
Richard Lautzenheuser, Berne, Ind.; National Institutes of Health, Bethesda, Md.
Marjorie Loewen, Mountain Lake, Minn.; Friendship House, Washington D. C.
Diane Nachtigal, Buhler, Kan.; Children's Center, Laurel, Md.
Anne Marie Peterson, Atlanta, Ga.; Mennonite House, Atlanta, Ga.
Janet Preheim, Marion, S. D.; Children's Center, Laurel, Md.
Martin Reimer, Fowler, Kan.; North Newton (Kan.) MCC Office.
Judith Schwartz, Normal, Ill.; Freedom Gardens, Lake Mohegan, N.Y.
Donna Sprunger, Dalton, Ohio; Institute of Logopedics, Wichita, Kan.
Susan Stucky, McPherson, Kan.; National Institutes of Health, Bethesda, Md.
Charlotte Tiechroew, Mountain Lake, Minn.; Mennonite House, Atlanta, Ga.
Onietta Unruh, Hillsboro, Kan.; Woods School, Langhorne, Pa.
Bernice Zerger, McPherson, Kan.; Junior Village, Washington D. C.

GIFTS

The General Conference recently received from the final distribution of a trust estate established by the will of John Wiebe, Beatrice, Nebraska, $5,135 for missions. An earlier contribution of $1,274, also for missions, had been received in 1963. Wiebe died in the late 1940s.

LETTERS

STIMULATING RELATION

DEAR FRIENDS: Although I am not a Mennonite I have occasionally seen your publication and find it to be a most stimulating magazine. I appreciate the manner in which it reates the historic Christian faith to he needs of contemporary society. I am enclosing a check for a year's subscription. *Oregon*

GOOD GUYS AND BAD GUYS

DEAR EDITOR: I am thankful for my Mennonite heritage—at times. It seems to me that some of us Mennonites are so intent on being pure Mennonites, so intent on preserving Mennonite tradition, that we forget Christianity.

I think that, most of the time not always), when we are condemning Catholics, condemning Russian Baptist ministers, separating the good guys" from the "bad guys" as if we could replace God), condemning anyone who believes differently than we do, and criticizing fellow-Mennonites for not condemning them, we are (at these times) acting out of hate.

We are so intent on insuring our own personal salvation that we ctually hate anyone who we feel ndangers or questions our position. Didn't Christ say "He who seeketh is own life shall lose it, but whosover loseth his life for my sake hall find it" (Mark 8:35)?

I realize this letter may be as bad as the ones I'm criticizing, but it's addressed to me as much as anyone. I just want to remind all of us: ". . . if a man says, 'I love God,' while hating his brother, he is a *liar*" (italics mine, I John 4:20). May God help us to be honest. *Paul Ropp, R. R. 1, Normal, Ill.*

EXIT McINTIRE?

TO THE EDITOR: The projection of Carl McIntire into the matter of the group of Russian Baptist leaders visiting certain of our Mennonite institutions and communities (June 23, p. 413) is not the first time he has thus injected himself into areas of interest, activity and concern which were definitely and distinctly ours, not his. But this instance was different in two respects: One was that he chose this time to make the intrusion himself, in person. Second, he did it at a time and in a manner which made it readily apparent that his charge was without foundation, and thus showed him to be a bold, irresponsible, and over-eager stigmatizer.

His adopted tactic is aptly illustrated in the case of the minister who made a very strong statement in the course of a sermon, and was challenged by one of his hearers to prove the statement. This he could not do, but got his wits together and rejoined, "I declare it, you disprove it if you can." Knowing that most of his followers do not have facts on which to prove or disprove his charges, McIntire uses this tactic and has made it serve his purpose well. But in the farewell for the Baptist brethren he overstepped and exposed himself far beyond his expectation, for here was firsthand evidence to any fair-minded person that he had wrongly suspected or charged Christian brethren, leaders of the group that has befriended our Mennonite brethren in Russia who are not able to hold services of their own.

Will this constitute his exit from the areas of our Conference life and work? Considering the type of person, the answer to that question will likely depend more on us as a people than on him. *R. L. Hartzler, 809 N. Evans St., Bloomington, Ind.*

LAWS AND CONSEQUENCES

DEAR EDITOR: I would like to ask a question on the June 30 issue, the report, "I Went to Jail." The question — why should a person take such a bold step? That was against the law and by one person trying to show to others that he loved the Negro and could go to this ice show attempting to desegregate the Jackson municipal colosseum. That is what the colored people are doing now since we voted for the civil rights law, we have lawlessness and could lead to anarchary. They are going beyond their bounds which they have no right. This whole mess which we are in now could lead to the election of Barry Goldwater for president. We should love all peoples and we do, but we have laws which permit us to go so far and no farther. If we do we will suffer the consequences.

All natives are of one blood, but He also has set the bounds of their habitation (Acts 17:26). *J. P. Glanzer, 270 California Ave., Dinuba, Calif.*

NOT CALLED TO BE MENNONITES

Dear Editor: Your reminder of our sins of division (Editorial, July 28) is really crucial for us, not only as Mennonites, but also as Christians in the world today. My first comment would be that we must not concern ourselves too much about "uniting the Mennonites." Instead we should be open to the working of God among us. Our goal is not to be a group of united Mennonites, although we must be united in our striving to serve Christ.

I gather from Paul's words to the church at Corinth that we *must* be direct. We can be as direct about this matter as Christ was direct by dying on the cross. We also, at the same time, can only be so direct as God allows us, for Paul also says, "God's foolishness is wiser than men."

Instead of merely recognizing this is the twentieth century, that it is 347 years after the Protestant Reformation, etc., we must realize that Christ is Lord.

Let us not try to find the lowest common denominator among the various Mennonite bodies, for we are not called to be Mennonites, but let us repentently serve our Lord and God. *John Miller, 556 Houston St. NE, Atlanta, Ga.*

DON'T SHUN HISTORY

To the Editor: Although sympathetic to the spirit of Rudy Wiebe's article "A Last Chance" (July 28), I am somewhat perplexed regarding the nature of his "cultural hangman's noose" which is strangling our Mennonite churches. The fusion of culture ("borscht and shoo-fly pie," and "Mennonite folk festivals") and of history ("an account of what men have done") suggests that the latter, or the past, is as guilty of spiritual obstructionism as the former, or the present! The writer then suggests that, since Mennonite history has already received undue attention, the accounts of the past be left at peace in the deadness of historical libraries. I disagree. If in fact, the described image exists, it is not the result of an overexposure to Mennonite history. For if a close look is taken at the members of the Mennonite church I believe the results will show that most members are basically ignorant of the Mennonite past, mainly because the history of Mennonite differences has been largely unexplored. Our present accounts of the Mennonite past are at best incomplete and fragmentary. Rather than shun history it may be worthwhile for more persons to enliven the deadness of historical libraries in order to gain a historical perspective. Granted, that no amount of historical information will relieve the contemporary Mennonite churches of their spiritual responsibilities but the understanding gained just could help to steer clear of the dangerous reefs of a "cultural hangman's noose," a "manipulated Christianity," or a thinly-veiled pious jingoism. I agree with Erasmus' answer to the theologians who criticized his support of historical knowledge: "Prayer, to be sure, is the stronger weapon (in our fight against worldliness) . . . yet knowledge is no less necessary." *Herman Konrad, 111 Davis Hall, 5757 S. University Ave., Chicago, Ill.*

WHY DOES A CHURCH DIE?

The writer of the following letter was pastor of the Arlington (Kan.) Church, until it voted to disband a few months ago.

The closing of a church occasions explanations and reasons which may be quite foreign to the specific situation. At least the sitaution is never quite as simple as a pat judgment may seem to make it.

It is now several months since the Arlington Mennonite Church chose to discontinue services and brief reflections may be in order. Our association with the church has covered a period of fifteen years and I have before me a brief chart of those years in terms of membership and stewardship as reflected in home expenses and benevolence giving. I have also read the minutes and record books dealing with the previous history of the church.

Several conclusions can be stated immediately. While attendance has fluctuated throughout the history of the church, real membership has remained relatively stable, has in fact increased over the past fourteen years. Stewardship has shown vitality. In the latter forties annual giving seems to have totaled from $1800 to $2000. Since 1950 it has totaled from $3500 to $4000 annually. For the last fourteen years it has averaged almost $108 per member each year. Benevolence giving has totaled about two-fifths of the total stewardship.

But there are other figures in my chart more relevant to the matter of discontinuing services. From the latter forties to the middle fifties there were over twenty children not yet members of the church. This figure shows a gradual decline until there were only six children not yet members of the church. The children of twelve years ago are now in college and others are just recently out of college building homes of their own. In fact, for several years twenty percent or more of the membership of the church was in college. Who will say that this was not good? But it did prove to be the undoing of the church as a local fellowship. For those who go to college only rarely come back to the small rural community.

With this in mind it will be seen that these were the active years: when children were going through high school and college, doing voluntary service in the summer and in recent years coming home in summer or over the holidays to show off the next generation. There were congregational dinners at Easter with Easter egg hunts on the church lawn; there were Sunday evening singspiration programs and midweek study sessions around the table in the homes of the members, and there were the Sunday school Christmas programs. Without children on the program can a Christmas program really inspire us with the joy of Christmas? Perhaps the fear of a children-less Christmas could not be tolerated. This situation had not yet been reached but seemed to threaten. Those who were children in the Arlington church in the early fifties are now scattered from New England to California. They are joining other churches, Mennonite and non-Mennonite. They are teachers, professional people and some will serve the church directly. Should we encourage our young people to go to college? Even if, in the end, some local churches will discontinue their services and fellowship? *John F. Schmidt, North Newton, Kansas*

When Are You Thankful?

"Child" by Gerda Engelke

Guin Ream Tuckett

"I DON'T KNOW—I never think much about it." Maybe that's your answer to the question "When are you thankful?"

If you're honest, you have to admit that there are times when words about thankfulness are disturbing and embarrassing.

How about the club you didn't make this fall? What about the complexion irritations that won't clear up? What about the date you don't have, or the election you lost, or that quarrel with your parents? Remember the heavy rain that spoiled the baseball game or hayride? And think of your homework!

Life is no picnic. It seems as if you scarcely recover from one crisis or disappointment until another one smacks you down. Thankful indeed!

Yet, when you stop to think about it, you can give a fair accounting of "grateful fors":

You're alive.

You have a friend or two.

You have a home and a church.

You have a school to attend.

There are some laughs nearly every day.

There's at least one person who loves you and cares what happens to you.

You are developing a faith to help you face life.

There are many interesting surprises in life.

Having acknowledged this inventory of blessings, you may feel that the subject is adequately covered.

However, there is more to it than this. Thanksgiving isn't something you can list, categorize, and forget.

A little boy once mistakenly referred to the holiday as "Thankgoodness." It sounded funny at the time, but he had captured an important aspect of giving thanks. When you exclaim "Thank goodness!" you are, in a way, saying gratefully "Thank God!" for God is the source of all goodness. "Thank goodness," rightly said, recognizes one's dependence on God and partnership with him.

"Thank goodness!" you exclaim with a deep sense of relief when something turns out all right. Oftentimes the exclamation comes in retrospect. That is, an adult will say, "Thank goodness I finished high school!" . . . "Thank goodness I married you!" Or you will say, "Thank goodness I worked hard on algebra last year!"

Take a look at several "Thank goodnesses" that you may utter some day over things you don't appreciate too much at present.

Thank goodness for discipline.

That seems to be an unlikely statement. Yet the unhappiest young people around are those who have no lines drawn for them. Even though you strain at the rein frequently, it's comforting to know that somebody cares enough about you

YOUTH

to have the rein there. Freedom always has its limits, and discipline prepares you for grown-up freedom. There never was a better "out" for something you hesitate doing than the words "My folks won't let me!" Discipline frees you to grow up within the bounds of your religious faith, ethics, morals, and laws.

Thank goodness for rough teachers.

On the surface this sounds peculiar. Doesn't everybody like the teacher who's a buddy? Aren't the "snap" courses the most popular ones? Maybe it seems so, but in the long run, the teacher who really causes you to struggle now is the one you'll remember with appreciation. When a college placement test comes along some day and you sail through victoriously, you'll sigh, "Thank goodness for that awful English class back in high school." Or when you're struggling with your income tax form, you'll be thankful for a strict math teacher somewhere along the line. If you have rough teachers, you're lucky.

Thanks for disappointments.

Nothing seems more horrible at the time than failure to win something or be chosen for something. You would hardly be expected to say, after losing a close election, "Thank goodness for that!" Time is required. There's a funny factor at work in life called "compensation." Frequently one door closes to you in life so another one can open.

Some day you will be surprised by your sense of relief that certain honors and elections and romances didn't work out; something better did.

Thank goodness for sorrow.

The reason that people enjoy spring so much is that it follows the starkly colorless winter. You exclaim "What a gorgeous day!" because you know what a miserable day is. Sorrow, as painful as it is, is a necessary balance in life. Death must make room for birth. Pain usually precedes healing. Anguish and losses are common to all people and bind everyone together in humanity. Have you ever noticed how a disaster pulls people together in urgent acts of mercy?

Not to suffer is not to live. You can never really be close to somebody until you can share his pain and grief. Be grateful for sorrow that reaches down into the depths of your being and causes you to ponder the great questions of life, and pulls you toward the resources of faith in God.

Thank goodness for love.

Love wears many faces. It's Mom's anxious face at the window when you leave on your first date. It's Dad's concerned face when you "solo" in the family car. It's your best friend's smiling face when he or she says, "I really feel that I can talk to you." It's that special one's happy face some day saying, "I take thee to be my lawfully wedded wife (or husband)." It is the Christian affirmation, "God so loved the world that he gave his only Son . . ."

Love at its best is in all these relationships, both human and divine. Love motivates the goodness that is in you and the goodness you see in others.

Without love you cannot live, and you wouldn't want to. Love doesn't possess you; it frees you. Love doesn't paralyze your actions; it releases your energy. Love doesn't demand; it gives. Love doesn't "get even"; love brings out your best. Reread the thirteenth chapter of First Corinthians in your Bible.

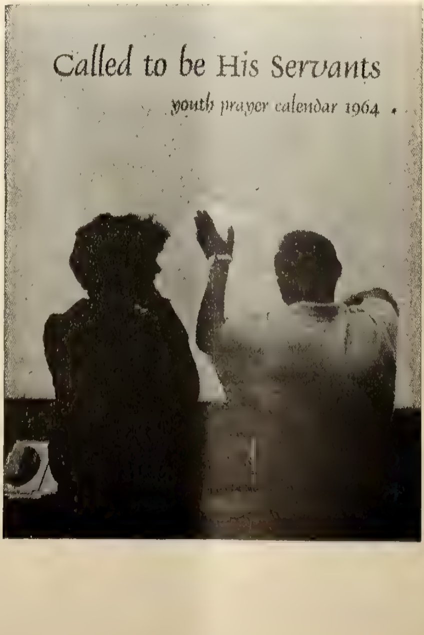
Thank God for people who care—parents who discipline; teachers who teach; people who see you through disappointments and sorrow, and lead you, through love, into the grand experiences of life. This overwhelming knowledge that people care about you is your big reason for giving thanks. It can't be measured, listed, categorized, or served up with pumpkin pie, but it's real.

This knowledge helps you over the tough spots in life; love gives you the support you need to grow up. Some day you will recall with gratitude many things not now fully appreciated. Meanwhile you can say with conviction, "Thank goodness," and mean, "Thank God—for those who care!"

God Uses Persevering People

An introduction to the September Youth Prayer Calendar.

Why do we have scripture portions in a prayer calendar? How can they be linked to our prayer life? We, as young people, can easily live in a little world of our own where we take everything for granted.


Called to be His Servants
youth prayer calendar 1964

In reading Nehemiah (or any book) we are in another world. However, as we allow the Holy Spirit to illumine the biblical record we not only read a story but receive a living message. What follows? We then can apply the truth impressed on our hearts, to our surroundings, "our little world." In this way the Bible becomes the norm by which we as Christians live.

Nehemiah was born in exile, and became cupbearer to the mighty King Artaxerxes. Though comfortably situated in Shisban, and his circumstances all that could be desired, his heart was in the ruined city of his fathers. This life of ease, luxury, and certain substantial advancement he renounced at the call of God for a life of toil, danger, and the heartbreaking work of a reformer. No wonder we are told "he was a man of hard work and prayer." *Hugo Peters.*

Montana Vacation

Lydia Baergen

Two years ago the youth group of Spring Valley Church, Newport, Washington, visited our Montana mission stations—Lame Deer, Ashland, Busby, and Birney. That visit prompted ten young people and two advisors from our church to make the trip again. A financial problem was involved, so we had to earn some money. Money doesn't grow on trees in Washington, but one can earn money by selling them, and that is just what we did.

A member of our church donated some stumpage to the young people, so we went to work. This was not easy work, especially during the first part of February with three feet of snow on the ground. The boys got the work done in spite of the fact that they hooked the bottom of the caterpillar tractor on a stump under the snow and had a little trouble getting it down again. While the boys worked out in the cold, the girls were in a warm house preparing a dinner which the boys really enjoyed after a mornng of hard work. We worked two Saturdays and earned approximatey $120. This was enough.

April finally came and last minute preparations were busily made. We eft on a Tuesday at 3:00 a.m. Mrs. Arlene Riffel and Floyd Quenzer, our minister, gave their time and services by taking their cars, loaded with young people and food. Seven girls and five boys went.

It was a long drive but we finally arrived safe and sound in Lame Deer about 8:00 p.m. The Malcolm Wengers welcomed us. Sleeping quarters were soon arranged, the girls having a cabin and the boys leeping in the church.

Wednesday morning after breakast, we began our work in Lame Deer. The boys made benches for use in Bible school and the girls orted literature and cleaned cupboards. In the afternoon we had the privilege of attending an Indian uneral. A three-month-old boy, of Catholic parents, had died. The inant hadn't been baptized, so the Catholic church wouldn't perform he funeral service. This gave the Mennonite Church an opportunity o witness for the Lord.

After the funeral service, the group toured Custer's Battlefield of an historical Indian battle. Remembrances of this battle still cause difficulties for the Christians who work with the Indians. Wednesday evening we had a wonderful time of fellowship with members of the Lame Deer Church. Jim Shoulderblade, a Christian Cheyenne Indian, shared with us some experiences of the Cheyenne Indians being driven onto the reservations.

Thursday morning we drove to Ashland, another of the mission stations. We spent the day with Ike Shoulderblade, minister of the Ashland Church, at the camp grounds working on the new building by putting sheet rock on the walls, puttying the ceiling and sanding it, painting screen doors, and raking leaves. After a day of hard work, we presented a program to the people of the Ashland Church.

Friday we divided our group and half of us went to Busby while the others stayed at Lame Deer. The Lame Deer group made and painted benches and cleaned the church. At Busby the group cleaned the church, the yard, and repaired fences.

Friday night when the girls returned to their cabin to turn in they discovered that the cabin had been raided—all our sleeping bags were gone! We searched high and low, inside and outside the cabin, and we just couldn't find them. We knew that the raiders had been the boys of our group. After searching we finally found them on the back porch of our cabin—nicely air conditioned. The next morning the girls paid them back—how would you like salt in your breakfast coffee?

Saturday morning after breakfast and a devotional led by Mr. Wenger, we began our trip home. We wish that we could have stayed longer because there was a lot more for us to do, but we were glad that we had been able to help for a few days. After a long day of travel, we arrived safely at home about 10:00 p.m. Saturday night.

Sunday morning for the worship service, each member of the group shared one or some of the experiences of our trip. *Lydia Baergen*

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COVER
A Chaco Indian boy waters his horse. The summers in Paraguay are hot, dry, and dust blown.

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Lydia Baergen, Newport, Wash., is a member of the Spring Valley youth group.
Frances W. Shippey, 2530 Oceanview Ave., Los Angeles 57, is a housewife.

CREDITS
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SUMMER SCHEDULE
This is the last of our summer biweekly issues. Our next issue will be dated Sept. 1 and other issues will follow weekly thereafter through the rest of the year.

MENNONITE MEN
The feature, "Mennonite Men," which appears monthly in the last issue of the month is not printed in August. The next publication will be in our Sept. 29 issue.

THE MENNONITE

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EDITORIAL

I took a tour of our town the other evening. Our family had been away on vacation for a number of weeks, and so I needed to catch up on the houses being built and the roads being remodeled. I was amazed to discover a new church under construction. It must be a modest kind of group because they had erected no sign telling the public about their intentions. Perhaps this is a congregation moving out of an old building somewhere else in town. My first thought upon seeing the tiny frame shell with its imitation gothic arches was a sad lament, "That's just what this town doesn't need—another small church."

Was I right or wrong? You say, "It depends." Yes, I guess it does. In many places in our country, perhaps even in our town, we need new churches. And those churches must usually begin small. Smallness is no disgrace; you might argue that it is the best of virtues. But I'm not quite ready to grant this.

The disgrace is the congregation that starts as a failure in human relations. This is the group that forms because its members could not get along in other churches. It may not have been all their fault, of course. The disgrace must be shared both by those who leave and those who stay. Perhaps most human endeavor rises out of the mire of failure as salvation begins with repentance for sin. But sin is our shame, not our glory.

But smallness has some virtue. One is that it may make each person in the group more important. I said *may.* His service and participation are needed more than ever because no one else is around to do the job. But even in a small group, the needs of some people may be overlooked. It doesn't make much difference if you are overlooked in a small church or in a large church.

Smallness for a church has liabilities in our day. Orlando Waltner, executive secretary for the General Conference Mennonite Church, pointed out some of these in a recent statement. He said, "Proportionately for its size the small church carries an overload of problems. A difficult question relates to the recruitment and support of the pastor. The small church may ask, 'What pastor is ready to accept a second job to supplement the salary we can pay for pastoral services?' Or it may ask, 'Who of the retired pastors receiving social security is able and ready to serve our congregation?'

Waltner suggests that the small church usually has to recommission a minister who has been "mothballed" or force a younger minister into "moonlighting."

In this kind of world each congregation needs trained leadership. If the small church can secure the professional help it needs, fine. Most small churches can't.

Waltner says, "District conferences may have brotherhood resources which can be made available to selected small churches. Or two small churches may have the answer to their problems in an organizational merger. . . . Without doubt some small churches should have the help of the larger brotherhood and others should forgive and forget and in the spirit of Christ unite into a larger fellowship."

Well, we've made a tour around some small churches. Maybe you should tour the small churches in your town, too.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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What the Bible Says About

Stew′ ārd- shĭp

"I had nothing to give, so I gave myself."

Winburn T. Thomas

THREE TIMES IN my life I have lost all my material possessions: in Japan in the days of Pearl Harbor; once in China as I fled before the communists; and most recently when I had to leave Indonesia without being able to dispose of anything.

As I looked forward to fleeing Shanghai, I wrote Robert Mackie in Geneva: "The loss of my goods is of no import. What hurts is that in the midst of such widespread terror and human need, I can do so little."

The hope which I as a missionary had is also the expectation of Christians. Where our treasure is, our heart is also.

We have a deep fear of communism because we fear the loss of our material possessions. We look with distaste upon the revolutions which mark the rise of peoples from colonial selfdom to nationhood. We suspect that these revolutions will lower our standards of living and erase some of our assets. We fail to see in these revolutions the judgment of God. He is pronouncing sentence upon us for our preoccupation with the amassing of goods.

The nerve of missionary effort has been cut because the present generation demands security and comfort. Arnold Toynbee, writing in the *Pakistan Times,* says that America is coming out second best in the cold war. Why? Because Americans are devoted to an abnormally high standard of living. "The PX is a lodestone to the U.S. exile and a rock of offense to the country where he is."

Toynbee contrasts the viewpoint of the Americans living overseas with the nineteenth century missionaries, who "sacrificed comfort and prosperity abroad to serve a great caus abroad. They are representatives o whom America might be proud, an they have set an American exampl . . . for the Peace Corps to live up to.

Entrusted

Our stewardship ideas thus influence not only our giving to th church, but also the image we as people create around the world, an the outcome of the cold war.

A steward is a person entruste with certain work and property Many of the stewards in the Bibl were slaves, such as Abraham's Eli ezer (Gen. 15:2-3). Though born slave in Abraham's household, he wa held in such honor by his master tha he managed all Abraham's possessions. He is mentioned as Abraham' heir before the birth of Isaac. We ar not God's slaves, but His children, t whom He has entrusted responsibili ties and possessions. What use w make of God's wealth is not for our selves but for Christ.

A steward is a person who man ages the affairs and assets of another God has entrusted the world and al it contains to us. We are responsibl for the manner in which we use wha God has placed in our hands.

Most of the members in our respec tive churches are capitalists—that is they believe that individuals own an should own the wealth of the world If we have any socialists in our con gregations, they would claim that al the people should own the wealth o the world.

But all our people should accep the fact that God owns the world and that man is merely the custodian the steward of its wealth. This wa recognized by the great English jurist Sir William Blackstone. He said tha the earth and all it contains is th immediate gift of the Creator.

That with which a steward work is not his own. In Jesus' parable o the stewards (Luke 12:42-46) th good steward acted during his master' absence exactly as he would hav acted in his presence. The evil stew ard, on the other hand, employed hi position to serve his own interests. H ill-treated those over whom he ha power. During his master's absenc he acted in a manner different tha had his master been present.

Jesus employs the parable to poin out that the good steward will b advanced and given greater responsi bility. The bad steward will be pun ished and deprived of even that which was entrusted to him.

Accountable

Since the steward works with what is not his own, in time he must give an accounting. This is the clear-cut point of the parable of the last judgment. How will Protestants look before God when we make our accounting? As communities change we pick up and move our churches to larger concentrations of white Protestants.

A California minister recently reported that his congregation had sold ts sanctuary because neighborhood changes had brought in residents who were "not our kind of people." When inquired where the congregation was now meeting he replied, "In a funeral parlor." (Our kind of people ndeed!)

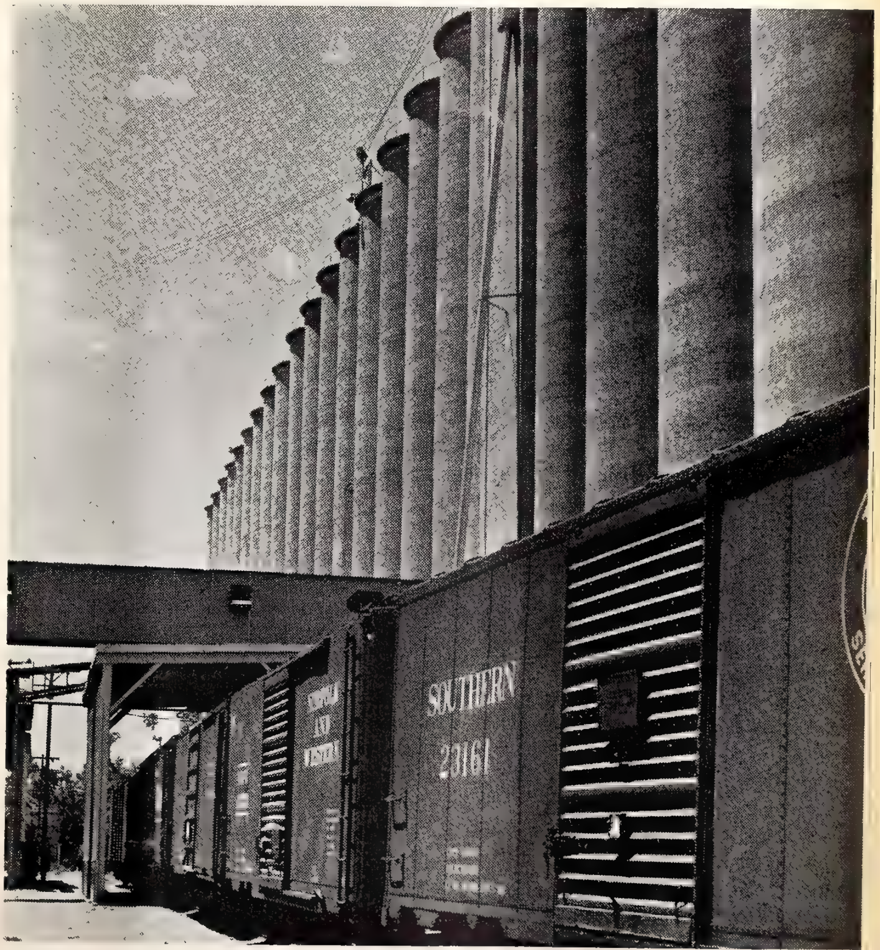
Many foreign students and technicians find it impossible to obtain livng quarters in respectable parts of our cities because of their skin pigment. f they are so fortunate as to find iving quarters, they may spend their ime in our land without ever having been inside a Christian home.

Good laymen go overseas as govrnment staff, businessmen, or in the rmed forces, and establish no conact with the church of the land. They fail to recognize their call to e witnesses to the faith. How will we give an accounting to God of our stewardship when we point out hat out of God's rich endowment we have returned 2 percent for the work of His church on earth?

Paul, writing to the church at Corinth (1 Cor. 4:1-2), speaks of Christians as "servants of Christ and tewards of the mysteries of God." We thus are stewards not alone of naterial possessions, but of the ternal truths which God would reeal to men and women. Our stewardnip involves responsibility for witessing to others concerning His ruths. It is required of us, Paul ays, that we be found trustworthy.

Peter makes this assumption conerning Christians (1 Peter 4:10): As each has received a gift, employ for one another, as good stewards f God's varied grace." The gospel as been entrusted to us; we cannot erform by proxy, by hiring misonaries and pastors to witness. We urselves must exemplify and proaim the good news that God is in hrist in the world reconciling it to mself. This is one of our accountabilities.

You and I are Christ's witnesses. We testify concerning that which we know—the Good News of God in Christ reconciling the world to himself. He has entrusted to us the message of reconciliation. God makes His appeal through us. If our Lord is to be represented, the responsibility is ours. The world makes its decision in part—but only in part—on the basis of our testimony. Our willingness to witness, our zeal on Christ's behalf, is a measure of our obedience.



God owns the world and man is merely the custodian.

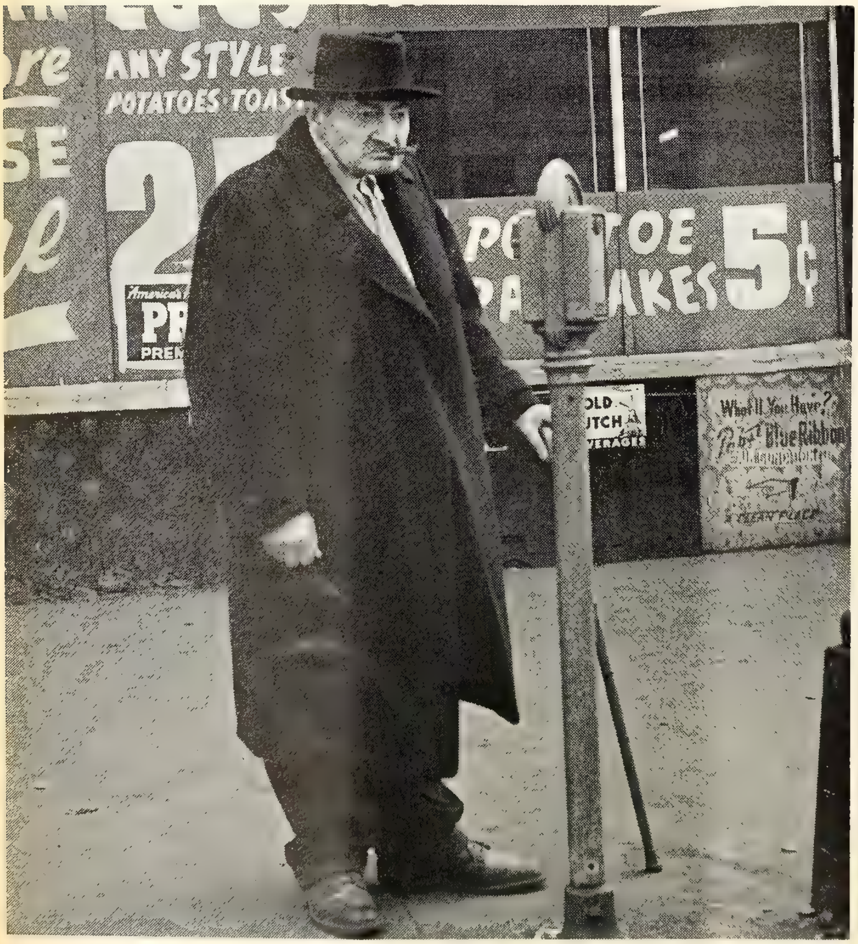
J. S. Stewart says: "The concern for world evangelization is not something tacked onto a man's personal Christianity, which he may take or leave as he chooses; it is rooted in the character of the God who has come to us in Jesus. Thus it can never be the province of a few enthusiasts or a sideline or specialty of those who have a bent that way. It is the distinctive mark of being a Christian."

If we are not effective in proclaiming the good news, possibly it is because we are not aware of the risen Lord, or we are not acting under His orders. The question which depresses me as I seek to confront the American churches with their Christian world mission is the lack of commitment and religious indifference of the members in the pews.

God's Purpose

God has given us everything for a purpose. He expects that we will utilize these gifts for that purpose. Paul, speaking in Athens (Acts 17:24-27), proclaimed that God made heaven and earth, and placed man within His creation in order that man might seek and find God. Jesus so states the first commandment (Mark 12:30) that we are to love God with our heart, mind, soul, and strength. All our psychological, spiritual, mental, and bodily powers are to be used to show forth our love for God and man. By using these gifts we execute God's purposes for the world and mankind. We cannot employ these gifts in the service of two masters (Luke 16:13), lest we end up loving the one and hating the other.

We cannot serve God and mammon. Had the good Samaritan waited until he reached the inn, and sent back a rescue crew, the stretcher bearers probably would have found the victim of the robbers dead (Luke 10:30-37). He risked his own safety to stop. He used the precious liquid he carried, to bathe the man's wounds and revive him. He walked the remainder of the distance that the injured man might ride to the inn. He took on a long-range commitment with the innkeeper to guarantee the man's future care. He utilized everything which was valuable to him in the fulfillment of a historic responsibility.



"Not our kind of people!" As stewards of God's eternal truths, how will we account for our flight from the city?

A Japanese pastor with whom I worked, gave up a city parish to devote his life among the outcasts in Japan. To support the extensive social center which grew up, he became a rag picker, the lowest kind of laborer in Japan. When I asked him why he did so, Pastor Sodeyame replied, "The only way these people can comprehend the God I proclaim, is to see that God in me."

My missionary experience leads me to the conclusion that no necessary connection exists between the size of our gift to God and what God can do with it. I have seen Him do much with little, and little with much. When the boy with the lunch turned it over to Andrew to help feed the five thousand, the bits of bread and fish seemed little enough. But he gave what he had. Christ multiplied that gift to meet the needs of the situation.

Commitment

En route to Japan as a first-term missionary, a Chinese Christian, who was a scholar, warned, "Your first term you will be a missionary; your second term a Christian; your third term only another American living abroad." I hope and pray he was in error! But he did point to a danger we confront in our Christian living—the wasting of our zeal.

Our commitment can become diluted. Were I starting out as a missionary anew at my age knowing some of the prices I would have to pay for some of my earlier decisions—the revolutions through which I would pass, the hunger and illness from seeking to identify myself for extended periods with the world's hungry—I would have to decline the privilege. Our commitment can be diluted by experience and world events or by age.

But experiences in a non-American environment may also have led me to question the validity of much of my earlier activism, and my trust in methods and my personal effort. I am convinced. No universally relevant Christian prescription for the world's ills can be compounded and dispensed in an American ecclesiastical pharmacy. Possibly I am rationalizing a growing conservatism by calling it maturity. In any event, my commitment now is to serving as a channel of the Holy Spirit rather than seeking to remould the world in the American image.

The Chinese scholar was in error in one respect. Taking a ship to Japan does not make a man a missionary. The missionary appointed and sent out by a church society is not suddenly a witness. We cross the geographical barrier, it is true, but the problem of how to be a witness is as great or greater in a hostile environment as in the so-called Christian West.

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Complete Dedication

What is the first duty of man? To glorify God.

Stewardship's object then is to show forth the glory of God, to manifest His love. We do this in association with our fellowmen, for the second commandment is to love our neighbors even as ourselves (Mark 12:31). When men recognize this, they will comprehend even as did Zaccheus hat the stewardship of wealth is related to entering into God's kingdom (Luke 19:1 ff).

Possessions are not in themselves a mark of God's favor. We can as easily kid ourselves as did Jack Horner that because we have the plums we are good boys. A Texas ayman once boasted to Chuck Templeton that God had given him his Cadillac. Templeton answered him, "It's interesting that God gave you a Cadillac; He gave his only begotten on a cross. He gave his first and best disciple decapitation, imprisonment, stoning, shipwreck, and all he other thousand troubles He faced."

"The history of Christianity could be written in the ingenious and fatal ways in which Christians have tried o make their faith and practice easy," ays David A. MacLennan.

While stewardship can be so treated s to include the whole of the Chrisian's life before God, we as churchmen must also look at its money ide. A complaining parishioner wrote to his minister, "As far as I can ee, this Christian business is one of ontinuous give, give, give."

The minister replied, "Thank you or the best definition of the Christian fe I have ever heard."

The Jews regularized their giving in the form of a tithe. While the New Testament makes but one reference to the custom (Heb. 7) the early Christian church adopted it as a tandard of giving. When it becomes formal duty, a standard of righteousess, it loses its value. Our giving must have its roots in love and gratiude, to God, or at least in compason for our fellows. Even when we ave done all that we should, we ill remain unprofitable servants Luke 17:10).

If we would observe that members f other faiths tithe, Jesus asks, "What more are you doing than others?" Matthew 5:46-47). Jesus sets no mit to our giving; we must be preared to give and give and give. He did not command the rich young ruler to tithe, but to sell all that he had and to give it to the poor (Luke 18:18-22).

A Japanese Church leader said to me, "Even if our people gave 25 percent instead of just 10 percent of their earnings, they still could not do all for Christ that they want to do."

The biblical basis of stewardship is summed up in an incident which occurred in a West Indies church on Children's Day. All the boys and girls came to church wearing their Sunday best. Each carried a gift to lay at the altar. During the worship service the minister noticed a small girl at the rear of the church who was not dressed in Sunday finery. She had no gift. She so stood out that he watched her during the service. She was worshipful, but stood apart from the rest because she seemed to have brought nothing with her. At the close of the service, the minister asked all the children to march down to the altar and to present their gifts. After all were collected and the children had returned to their seats, the minister led the congregation in a prayer of consecration. After the "Amen," he raised his eyes, and noted that the girl he had been watching was no longer there. He hastily looked around for her but could not find her, until glancing at the altar he saw the poorly dressed girl sitting in the midst of the presents.

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He has entrusted to us the message of reconciliation.

When the minister inquired what she was doing there, she replied, "I had nothing to give, so I gave myself."

This is the first and most important gift. Let us seek this kind of dedication among our people, and all else that the Kingdom requires will be forthcoming.

what is man?

A Meditation

John A. Esau

Who am I?
Who am I that I can even ask myself this question?

Humanity—what is it?
Man—who is he?

Questions like these and many more
Weigh heavily upon the souls of all
Who ever stopped to think—to ponder
About themselves.

How difficult it is to know ourselves!
Even when we think we understand,
Our actions deny the truth of what
We thought we knew.

Who am I?
Well, I am alive—I know not how
Except to say I came from God.

I am many things:
I am a beast,
yet something tells me I am more.
I am the highest of creation,
yet always something less than God.
I eat, I sleep—
those needs my body demands.
I love—sometimes I hate;
I am a being of passion for good and ill.
I know, yet often I cannot perceive—
I paradox then perhaps?
I give,
only to steal again from those I love.
I confess my sin; I try to atone,
yet still my soul is empty for that I do not have.
I create, invent, and aspire to all the noble things of life;
still deep within myself I know that I am
nothing—nothing—nothing
but the scum of the earth with small and empty
visions of grandeur
I live;
someday I'll die.

Who am I?
I am one
of the billions living on the earth.
I am white,
but that means nothing; for God has children
of every race whom He loves as much as me.
I am an American and thankful for it,
but so what?
That does not make me of more worth to God.
I am poor
when I compare myself to our affluent society.
I am rich
when I compare myself to the larger part of men.

Somewhere between grandeur and mediocrity—
There I stand—
Everything,
Nothing.

O God, who am I then?
"A man," You answer.
What is he?

You say: "A man can only be a Man by being a man;
he cannot be God!"
Is that our sin and trouble Lord:
That we have tried to be like You?
That we have tried to take Your place?
That we have tried to usurp Your throne?

Forgive, O God, forgive!

Who am I now?
Nothing—nothing at all
Except
What I am by the grace of God.
That word of mercy from the lips of Him on the cross
Now comes to me:
"Forgive them for they know not what they do."

And suddenly, because of Him, I know I am a Man—
A Man among Men and men.

NEWS

Earthquake Aid in Japan Given by New Relief Group

The following account of Christian service following Japan's second worst earthquake in its history was written by Carl Beck, a missionary and a Mennonite peace worker.

'ARE YOU BY any chance Carl Beck?" I looked up into the querying face of the foreigner poking his head hrough the open train window. "Yes I am. And you're Johnny Siebert?"

It was midnight in mid-June and his was the first meeting of the Disaster Relief Committee of the Japan Council of Evangelical Missions. We had never met before but by the time we had jostled all night to Nagaoka, we felt like old buddies.

But I'm getting ahead of myself.

It was two minutes past one, June 16, 1964, when disaster struck Niigata. Atop a four-story apartment house a woman was hanging her aundry. Suddenly she saw her laundry basket go scooting toward the northeast corner. She lurched against he bamboo poles and went sprawlng on the concrete surface. The buildng lunged erratically, went to far off enter and toppled ungracefully onto s back.

Against the railing where she had een tossed, Mrs. N could see other partments sinking further down into he earth with each gyration. One ame to rest with all but two feet of s seven-foot-high entrance buried eneath the earth's surface.

After a few minutes the heavings nd shudderings gradually subsided. Mrs. N shakily arose and hopped imbly to the soft sand, now some ve feet below her precarious perch.

All over the sprawling industrial ity of 340,000, huge ferric-concrete uildings stopped moving but leaned izzily. Some slumped in exhausted eaps.

Railway tracks twisted. Water and as mains snapped. Telephone and ectric power lines lay in tangled onfusion. The just completed Great nowa Bridge collapsed into the river. oads sank as much as eight feet.

One horrified mother watched a ack open, swallow her toddler, and ose up again. Eighty-five hundred ivate homes were destroyed and vice that number damaged. Damage as estimated at three quarters of a llion dollars (270 billion yen).

Miraculously only twenty-five lives ere lost. Another eleven are still ted as missing.

A six-foot wave smashed into one low-lying apartment building near the river sending the occupants scurrying, with no chance to save anything. Later we gave these families used clothing, food, soaps, towels, new rubber foam mattresses, and good quality wool blankets. Altogether, 19,577 homes were inundated.

Niigata is the gas and oil capital of Japan. A chain reaction blew up well over 100 storage tanks in the ensuing days and spread a thick film of oil and tar over the entire flooded section of the city.

Horrified citizens in one area of 350 houses were amazed when at dusk a flaming river of oil raged out from the exploding oil tanks across the inundated streets to engulf their homes in a sea of fire.

By late afternoon of June 16 reports were trickling out of Niigata, in spite of a total blackout of normal communications.

By evening, the Disaster Relief Committee members were in contact by phone. Late that same night chairman Doyle Book sent an urgent letter to the committee's eight area representatives with an appeal to all churches for relief goods and funds.

I sent a similar appeal to Japan's four major nationwide newspapers. A telegram from missionary Bob Spaulding in nearby Nagaoka on June 17 said, "We've got to help."

Next morning Spaulding and Bill Friesen managed to work their way in their sturdy Toyo-Ace into the city. The following day Siebert and I were on our way to Niigata.

Spaulding, Friesen, and Murray Dawson, met us at the station. We slowed to a crawl as we made our way around sunken roadbeds, dangerously leaning buildings, flooded fields and collapsed bridges.

By mid-forenoon we were in the living room of TEAM missionary Myron Hege, with the local church pastor and Southern Baptist missionary Robert Hardy.

"How can we help?" was the question. The local people laid out the extent of the damage. It was massive.

At the city office, the question was, "In the face of such immense need, what can a little group like us do?" City officials did not yet know the extent of the crisis, but would be glad for any help.

A slow tortuous tour around the stricken city further emphasized the extent of need.

"They have got to have more to eat than these rice balls and raw, whole cucumbers," muttered Siebert. "We could at least provide them with hot water for tea and a bowl of hot soup every day."

By evening the Spirit had spoken. Soup kitchens were a must. Prolonged work camps were the answer. Clothing and bedding must be provided for the thousands of courageous peopel who had lost everything.

To house the men and women come to help Niigata, Bill Spaulding's mission provided tents, replete with wooden floors, tatami, and cooking equipment. These were pitched on an empty lot right at the flood water's

Christians in Japan cleaned up debris following the June earthquake in Niigata.

edge. With funds already pouring in, bedding and blankets were purchased.

Myron Hege directed the overall program. Robert Hardy was our liaison with the outside world. Taylor (Buzz) Reece was responsible for camp life and work projects.

Some sixty men and women responded with a total of 315 days of hard work. Every single volunteer paid his own transportation to and from camp. Another ten men donated time, labor, and trucks to get eight tons of material aid transported from the Kanto collecting centers to Niigata. Clothing was sorted before being hauled to nine temporary distribution centers.

New drainage ditches had to be dug to replace the defunct open sewers. The swollen Niigata River flowed backwards for a period of time. Where areas were completely undrainable, bucket brigades worked wonders in getting water away from where it was unwanted.

The same brigades also worked well for transporting the oily muck and filth out from beneath the removable floors of homes.

After all the muck, well-oiled clothing, decomposing tatami, broken walls, and charred embers had been heaped mountain-high in the narrow street, problems of mobility and sanitation loomed large. A rented dump truck and hours of back-breaking, smelly labor solved this problem.

The over one million yen sent in by generous, Christ-motivated people throughout the country went for incidental and food expenses for the camp and work projects, to distribute a ton of food and seven tons of clothing, set up soup kitchens, and buy and distribute 352 rubber foam mattresses and 327 blankets to families hardest hit by fire and flood. In addition Taylor Reece received almost half that amount specifically for the rebuilding of a destroyed local church.

By July 11 our work camp had served its purpose. We dismantled and packed everything for the return to Nagaoka and Kashiwazaki.

We remembered to give thanks for the other groups—Christians helping their neighbors, Salvation Army, Friends Service Commission, the National Christian Council—which had worked in different but effective ways.

DO-IT-YOURSELF RACE JUSTICE

A do-it-yourself manual for expansion of Negro job opportunities is the latest in efforts of one Protestant church for racial justice.

An action guide for fair employment practices has been prepared and distributed to churches of the two-million member United Church of Christ. It gives detailed advice on methods by which churches and individuals can encourage and extend compliance with fair employment provisions of the Civil Rights Act.

"The establishment of fair employment practices by law will not be enough," says Ray Gibbons, the denomination's director of the Council of Social Action.

"Many states of the North already have such legislation but practice lags far behind. De facto fair employment requires the use of moral suasion and economic pressure as well as law enforcement," he said.

The guide details steps by which a local church may inquire into the hiring practices of firms with which it does business . . . after making sure that its own practices are non-discriminatory.

For the church whose printer or fuel supplier does not hire members of minority groups, methods for bringing pressure to bear are outlined. If all else fails, the church is urged to shift its patronage to a firm following "more desirable practices."

The church is also urged to encourage its members to patronize "fair employment" firms. "The socially sensitive citizen will 'vote with his dollar' for the business which does not discriminate if he has any choice."

Other suggestions for action by individual church members include:

Immediate installation of non-discriminatory practices in businesses they control.

Use of personal influence where they work, in their labor unions, civic organizations, clubs and fraternities.

Letters and comments commending employers who take the lead toward racial inclusiveness and questioning those who are dragging their feet.

A sticker campaign in which the individual can attach to utility, department store and other bills a message indicating that he is a customer who would be willing to be served by people of any race, creed or color.

Major lines of collective action by the church as a whole include support of state and local fair employment legislation, training and re-training programs to help non-white workers qualify for jobs, and participation with other community groups in "selective patronage" campaigns and nonviolent demonstrations.

The manual sets down eight guidelines to determine whether a demonstration would be valuable in a specific situation. It also sets three test questions to be asked in case a demonstration might involve civil disobedience.

1. Will this action make a test case which constrains the courts to interpret a law and therefore serve in the interest of law?

2. Are such measures necessary to arouse the conscience of the community in favor of specific and unrealized freedoms provided for in our constitution?

3. Are the participants prepared to accept the legal consequences of the violation? By so doing one makes clear his respect for law and law enforcement, as such, even as he challenges the justice of particular statutes.

CONGO REBEL ACTIVITY RISES

The eastern Congo is being swept by rebellion, and there are pockets of rebel action even near the capital, Leopoldville, in the west.

The *New York Times* reported on August 8 that the area in which most of the fighting is occurring is 550 miles long and 50-300 miles wide—equivalent to the areas of Minnesota and North Dakota combined. This is no longer merely a regional revolt. MCC workers were stationed at two locations where fighting took place during late July and early August. Dr. and Mrs. Arnold Nickel, Saskatoon, Sask., with their two children, were assigned to a hospital at Bolobo, 175 miles northeast of Leopoldville, and Paxmen Jon Snyder, Canby, Ore., and Eugene Bergman, Paso Robles, Calif., were at the new Protestant university at Stanleyville in the eastern Congo.

The Kenton Brubaker family, Harrisonburg, Va., was on its way to an assignment at the Protestant University, Stanleyville, in a riverboat when the rebels took over the city. The Brubakers returned safely to Leopoldville Aug. 7.

Mrs. Nickel and her children were evacuated to Leopoldville, Aug. 1. There has been little communication out of Stanleyville, but the 200-300 "Europeans" were reported to be safe.

Mrs. Lorene Nickel, describing the quick capture of Bolobo, said, "There was a lot of noise at 4 a.m. Sunday (July 26), and by sunrise everything was quiet. We were suddenly under the domination of the National Liberation Committee. The (rebel) soldiers were most polite and kind, obviously trying to win favor with all.

"On Thursday morning (July 30) he national army came in. Chaos uled. All missionaries, except the medical staff, stayed in one house. Arnold (Dr. Nickel) and a crowd of people, infirmiers (nurses) and paients, were held at gun-point while ying flat on the ground with outtretched arms until an officer came long and found out who they were. He reproved the soldiers severely for heir action. After 11 a.m. all was uiet. The following morning all wom-n and children, except two nurses, eft for Leopoldville."

Elmer Neufeld, director of the Congo MCC program, feels that the uture of mission and church work n the Bolobo area is uncertain. He ays "It is not yet adequately clear whether the rebel faction will be able to maintain its foothold in that general area. . . . Also, the Bolobo village was essentially evacuated by the Congolese people, and it remains to be seen how soon they will come back."

Threatening experiences and the disruption of family life take their toll in the morale of mission and service workers. The Nickel's were stationed in Kwilu province in January when the uprisings occurred there. This was their second such experience in seven months.

Elmer Neufeld wrote: "There is clearly a limit to the emotional strain that a young family can tolerate in such an assignment. I thought we had reassigned the Nickels to a place that was well removed from the more likely areas of rebel activity, but once more we realize the political situation in Congo is uncertain.

"Yet, biblically, it is clear," Neufeld continues, "that we have been called to serve and witness even in troubled areas."

"The revolts in the provinces," says the *New York Times,* "are based chiefly on tribal antagonisms. The tribes in revolt are by and large the 'outs' in their provinces who want to be 'ins.' " The Liberation Committee, which has similar grievances on the national level, and the Chinese Communist Embassies in Burundi and the Congo Republic (Brazzaville), which are interested primarily in ideological conflicts, are exploiting the current tensions.

Some observers feel that the only solution to this problem, now that the United Nations forces are gone, is outside military intervention, but the two most likely countries for this job, Belgium and the United States, are reluctant to take on this assignment.

WORDS AND DEEDS

In June Paxmen *Marvin Isaac and Marvin Rempel* sold 3,850 four-week old chicks in quantities of about ten each to farmers in Algeria. Local poultry is scrawny and egg production low. The program aims at improving flocks.

Bethel Deaconess Hospital's school of Nursing graduated seventeen nurses on Aug. 7 in ceremonies held in the First Church, Newton, Kan.

The *Fellowship of Reconciliation* protested to President Johnson the recent United States action in the Gulf of Tonkin against North Vietnamese bases. They said, "Thousands of Americans have been deeply troubled by what they regard as the indefensible presence and inhumane actions of United States military forces in Vietnam in contravention of the 1954 treaty, and their support of what obviously are unpopular South Vietnamese governments."

Rabbi Marc H. Tanenbaum, national director of the American Jewish Committee recently spoke about America's illiteracy on the problem of Negroes. He says, "At the root of the problem is the failure of the majority of the white people of America to begin to comprehend the magnitude of the tragedy of the Negro in America. As historians have demonstrated, over the greater part of the last three and a half centuries, a crime has been committed which has never been equaled in size and intensity and is perhaps comparable only with the persecutions of our own times under the Nazis. The capture and forcible migration of fourteen million Negroes from their native soil in Africa to this country between the sixteenth and nineteenth centuries was so vast an uprooting of an entire people that it dwarfed completely the migration of nations in ancient times. The physical enslavement, the whippings, the lynchings, the callous breakup of families, the brutal enforced labor, and the hypocritical siring of 400,000 children, the offspring of miscegenation by men of the South by 1850—these are the ingredients of this primordial American tragedy."

The *Rainbow Boulevard Mennonite Church* is the new name proposed for the Kansas City (Kan.) Church. Rainbow Boulevard, on which the church is located, was named after a World War I army supply division that served with exceptional courage in battle. A memorial arch was erected in its honor at its training grounds in the Kansas City community. Members of the church feel that the church should make the street as famous for world peace as it is now noted for its efforts in war.

General Conference Voluntary Service enlisted the service of ninety-six people for its summer program. Most came from General Conference congregations, but a few came from other Mennonite and Protestant churches. The seventeen units were spread out from East Harlem in New York to Fresno, Calif., and from North Battleford, Sask., to Gulfport, Miss.

CHURCH RECORD

CALENDAR

Conferences

Oct. 16-20—Western District

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference, The Netherlands

Eastern

Sept. 5-7—Men-O-Lan Bible Conference, Men-O-Lan, Quakertown, Pa.; B. Charles Hostetter, speaker.

Sept. 12—Home for Aged Anniversary, Frederick, Pa.

DEDICATIONS

The First Church, McPherson, Kan., dedicated its new house of worship on Sept. 6. The new church building, located on the southeast edge of McPherson, was made necessary when the former church building, located near the downtown area, burned some time ago.

Bethel Church, Aldergrove, B. C., dedicated a Sunday school addition on Aug. 2.

DEATHS

Ben Horn, born July 24, 1884, and died July 9. Survived by two sons and two daughters. He was a member of Herold Church, Cordell, Okla.

Anna Kliewer, born Sept. 15, 1880, and died July 24. She is survived by one son and one daughter. She was a member of Herold Church, Cordell, Okla.

Gustav Miller, Hanston (Kan.) Church, born Sept. 6, 1871, in Austria and died July 22. One sister survives.

Mrs. John J. Schmidt, Hillsboro, Kan., born Feb. 4, 1895, in Marion County, and died July 21. She was a member of the Alexanderwohl Church, Goessel, Kan.

Amos Schrock, born Nov. 15, 1885, and died Aug. 11. He was a member of Grace Church, Dallas, Ore. He is survived by his wife.

MARRIAGES

Dale Auckland and Phyllis Anne Shaffer, both of East Swamp Church, Quakertown, Pa., on July 19.

Gerry Epp, Faith Church, Leamington, Ont., to *Ruth Franklin,* Bergthal Church, Pawnee Rock, Kan., on Aug. 8.

Terry Flanagan, Calvary Church, Washington, Ill., and *Linda Lou Grolimund,* First Presbyterian Church, on June 27.

Lyle Gene Hayes, Evangelical Church, Archbold, Ohio, to *Shirley Jean Flickinger,* First Church, Pretty Prairie, Kan., on Aug. 9.

Douglas Ingold and *Betty Goodwin,* both of Calvary Church, Washington, Ill., on July 25.

Edgar R. McGinnes, Jr., to *Norma Buller,* both of Bergthal Church, Pawnee Rock, Kan., on Aug. 9.

Vernon Reeb and *Lois Jean Grundy,* Calvary Church, Washington, Ill., on Aug. 8.

Merwin Richert, Grace Church, Dallas, Ore., to *Marie Bergan,* Spring Valley Church, Newport, Wash., on Aug. 15.

Ronald D. Graber, Bethany Church, Kingman, Kan., and *Therese Bieri,* Holy Trinity Lutheran Church, Dubuque, Iowa, on Aug. 29.

MINISTERS

Hans and Toni Federau, Mennonite Church, Friesland, Paraguay, were ordained July 5 in their home church. They are now serving in mission work among Paraguayans in Villa Hayes, Paraguay. The Federaus have three children.

Henry H. Funk, Waldheim, Sask., will serve as interim pastor of the First Church, Nappanee, Ind., during the next year while enrolled as a student at Mennonite Biblical Seminary.

W. Harley King, pastor of the Hanston (Kan.) Church, has resigned to accept a call as pastor of the Spring Valley Church, Newport, Wash., beginning Sept. 15. King has served the Hanston Church since 1958. He had also served the Onecho Fellowship, Colfax, Wash., for 10 years, and the Willow Creek Church, Paso Robles, California.

Lowell Nissley, associate pastor of the Kansas City (Kan.) Church, has resigned to take a position with Mennonite Aid, Inc., Goshen, Ind. He was formerly pastor of the Grace Church which merged recently with the Kansas City Church.

John Zacharias, Waldheim, Sask., is serving as interim pastor of the Zoar Church, Waldheim, during the one-year absence of its pastor, Henry H. Funk.

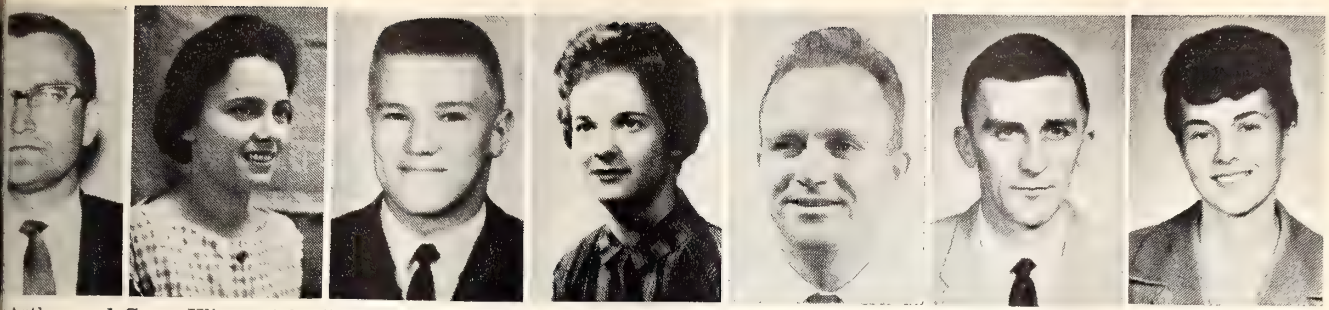
WORKERS

Paul B. Carlson, Chicago, Ill., has been appointed to the music faculties of Bethel, Hesston, and Tabor Colleges. He will assist in conducting the college-community orchestra in Newton, give private string lessons, and work with string ensembles. He has been a member of the first violin section of the Kansas City Symphony Orchestra.

Mrs. Tulsa Craig, Cresco, Iowa, who has served as housemother of Gamma Phi Beta House at Kansas State University, will be the resident director for Bethel College's Women's Residence Hall.

George and Margaret Ediger, Bethel Church, Inman, Kan., left on Aug. 29 for a term of service in Paraguay under the Board of Missions of the General Conference Mennonite Church. They will first stop in Costa Rica for a period of language study.

Hans and Toni Federau (Ministers); George and Margaret Ediger, Catherine Glick, Joleen Neufeldt (Workers).



Arthur and Grace Klippenstein, Lewis and Ann Naylor, Walter Paetkau, David and Anne Winter (Workers).

Adolf Ens, formerly associate executive secretary of the Board of Christian Service of the General Conference Mennonite Church, replaces Walter Klaassen in the department of Bible and religion. Klaassen resigned to take a position with Conrad Grebel College, Waterloo, Ont.

Henry and Sara Ens left for Witmarsum, Brazil, in August under the sponsorship of the Board of Missions. At Witmarsum they will serve as teachers and youth workers. The past year Ens has been teaching at Mennonite Collegiate Institute, Gretna, Man.

Herman Franz, Alexanderwohl Church, Goessel, began his 1-W service at Kansas University Medical Center, Aug. 24.

Catherine Glick, daughter of Mr. and Mrs. Aaron S. Glick, 1862 Rockvale Road, Lancaster, Pa., has accepted a three-year teaching post at Msalato Girls Secondary School, Dodoma, Tanganyika, under the Teachers Abroad Program. The school has an enrollment of about 70 girls ages 5-18. The language of instruction s English with Swahili taught as a ubject. Miss Glick graduated from Lancaster Mennonite School in 1959 and is a 1964 graduate of Bluffton College, Bluffton. She is a member of the First Church, Bluffton, Ohio.

Harold Gross, professor of philosophy and religion at Bethel College, North Newton, Kan., left with his amily on Aug. 10 for a year of study t the University of Heidelberg.

Peter R. Kaufman, associate profesor of industrial arts at Bethel College, has completed his year's leave f absence during which he developed n industrial therapy program at Prairie View Hospital, Newton, Kan.

Arthur and Grace Klippenstein, Sasatoon, Sask., will teach for three ears at Jesus College, Oturkpo, Northern Nigeria, under the Teachers Abroad Program. Grace holds certificates from the Royal Conservatory of Music for piano and theory. Arthur is a 1955 graduate of Rosthern Junior College. He graduated from the University of Saskatchewan in 1963. He has had seven years of teaching experience in Saskatchewan schools. They are members of the Mount Royal Church, Saskatoon. Her mother is Mrs. E. K. Banman of Swift Current and his mother is Mrs. H. Klippenstein of Waldheim, Sask. The Klippensteins have two children.

Mrs. Earl Koehn, North Newton, has been appointed reference librarian for the Bethel College library.

Cornelius Krahn, professor of church history and German at Bethel College has completed his research in Europe on church history.

Lewis and Ann Naylor, 754 W. Market St., Nappanee, Ind., will teach for three years at the Musoma Alliance Secondary School, Musoma, Tanganyika, under the Teachers Abroad Program. Lewis graduated from the Nappanee High School in 1960. He is a 1964 graduate of Bluffton College. Ann is a 1960 graduate of the Fairfield (Pa.) High School and a 1964 graduate of Bluffton College. He is a member of the Nappanee First Church and she is a member of the Fairfield Church. Her parents are Mr. and Mrs. Howard Musselman of Orrtana, Pa., and his parents are Mr. and Mrs. Wilbur Naylor of Nappanee.

Joleen Neufeldt, Hebron Church, Buhler, Kan., will serve with the Peace Corps in Freetown, Sierra Leone, where she will teach home economics beginning in September.

Walter Paetkau has accepted a position as youth associate in Christian service and race with the General Conference Mennonite Church. In his assignment, a joint venture of the Young People's Union and the Board of Christian Service, Paetkau will help youth groups in developing service projects for their own communities.

He will also direct summer service, various city church, mission and institution related projects, and the growing teenage workcamp program. He has had two years of seminary work. He is a native of Bassano, Alta.

Ronald Rich, North Newton, Kan., spent the last year doing research at Harvard and Kansas State. He resumes his teaching of advanced courses in chemistry at Bethel College this fall.

Mr. and Mrs. A. A. Teichroeb, Altona, Man., and family left the end of August for Menno Colony, Paraguay, South America. They will serve as teachers under the Board of Missions.

Arnold Wedel returns this fall to his post of professor of mathematics at Bethel College after a year of postdoctoral work at Cornell University.

Delbert Wiens, Hillsboro, Kan., a member of the faculty of Tabor College, Hillsboro, Kan., will instruct in philosophy at Bethel College, during the leave of Harold Gross, professor of philosophy and religion.

Emerson Wiens has accepted a position in the industrial arts department at Bethel College. He will specialize in metalwork. Wiens taught at Halstead, Kan., last year.

David and Anne Winter, Morden, Man., have accepted a three-year teaching assignment at Chiasamba, Northern Rhodesia, under the Teachers Abroad Program. David graduated from the University of Manitoba in 1956 and received a master's degree from the University of Minnesota in 1962. Anne is a 1960 graduate of Goshen College. Together they have 14 years of teaching experience. They are associate members of the Winnipeg First Church and the Winkler Grace Church. Her mother is Mrs. Lena Hildebrand of Winkler and his mother is Mrs. Mary Winter of Winnipeg. The Winters have two children.

LETTERS

ROLE OF COMMITTED DISCIPLES

Dear Editor: The articles by Rudy H. Wiebe and John A. Hostetler in July 28 issue of *The Mennonite* make us think. We are grateful for their challenge to clarify our thinking on what the role of a committed disciple of Christ should be in a Mennonite church. There is so much in Christian experience which we Mennonite Christians have in common with Christians in other denominations that we are prone to think that we of the Anabaptist persuasion are not much different. It is true, we have much to learn from each other as "The Study of the Free Church Today" in the same issue points out.

We feel, however, that the insights of our Anabaptist leaders have permanent validity and are uniquely relevant for our day, but many of us are not clear on what this relevance may be. We do not know how to translate a vital *Nachfolge Christi* into life.

Would it not be well for our churches, perhaps under Conference direction, to undertake a series of discussions or studies on what a radical *Nachfolge Christi* would involve in our community life? The prevailing idea that the vitality of our Christianity can be measured by regular and faithful attendance is evidently not quite valid, for we observe how little the church's influence counts in decision making. Should the church as a fellowship of disciples speak a guiding voice to the actual problems we face in life? Or do our pastors feel that they do the preaching and it is up to us lay people to find our own way of making an impact on life about us? Should not the church as a fellowship be more aggressive in explaining to society what the will of Christ is in regard to the critical problems of our day? If the church is not ready to speak for Christ, is this perhaps due to the fact that the church fellowship has not sufficiently wrestled with the baffling problems of our life? As followers of Christ we need to enter into the problems of our fellowmen with love, understanding, and empathy. *W. F. Unruh, North Newton, Kan.*

READ INTELLIGENTLY

Dear Brother Shelly: In your June 23 issue of *The Mennonite*, Mrs. Norvin Schrag writes, "The Bible is God's Word, not men's ideas!"

Doesn't Mrs. Schrag read her Bible at all? In Matt. 5 (one short chapter) five times Jesus (whom we profess to follow) says, "You have heard" (then he quotes Scripture), then adds, "but I say unto you. . ." Does one quote "The Word of God," and then say, "But. . ."? Hardly!

Again in John 5:37-40 Jesus says, ". . . you do not have his (God's) Word abiding in you, for you do not believe him whom he (God) has sent. You search the Scriptures, because you think in them you have eternal life, and it is they (the Scriptures) that bear witness to me, yet you refuse to come to me (in whom God's Word was made flesh) that you may have life."

So, God seeks man! Man responds! Where God and man meet, Scriptures are born, as a "Witness to the Word of God."

Still again, turn to Luke 4:16-30. Note especially verses 18-20. Now turn to Isaiah 61, and notice where Jesus "closed the book." He cut a sentence right in two, the very next phrase reads, "and day of vengeance of our God." Reading on in Isaiah 61 (part of Bible) says when "The day of the Lord" comes, gentiles will be slaves of Jews instead of Jews being slaves of gentiles. Evidently Jesus didn't feel Isaiah's "Vengeance of our God" and "gentile slavery" were "God's Word," so He cut a sentence right in two. No wonder the Jews wanted to throw Him over a cliff. Isaiah was infallible to them!

Or turn to the Old Testament. "The Word of the Lord (God) came to Elijah . . . Amos . . . Hosea . . . Micah . . . Jeremiah . . . Isaiah." That "Word" was not a printed page of Scripture. As Mrs. Schrag is certainly aware, there were no Scriptures until "the Law" was canonized (made Scripture by an inspired council of men) in 398 B.C., and "The Prophets" canonized in 250 B.C.

Roman Catholics hold their pope to be "infallible" when he speaks "ex Cathedra" (for God out of the Cathedral). Many Protestants hold the Bible to be "the infallible Word of God." Both are in error according to Jesus and the Bible itself.

Of course, the writer of Timothy says, "All Scripture is given by inspiration, and is profitable. . ." Any minister, whose sermons and teachings are not "given by inspiration, and profitable. . ." is not preaching "Him in whom the Word became flesh!"

The Bible is "the Witness" of "Inspired men," under the guidance of God's Holy Spirit (John 51:37-40)

"Jesus took twelve men and turned the world up-side-down. The best we 650 million Christians can do is to keep the world right-side-up" ("Pat" McConnell).

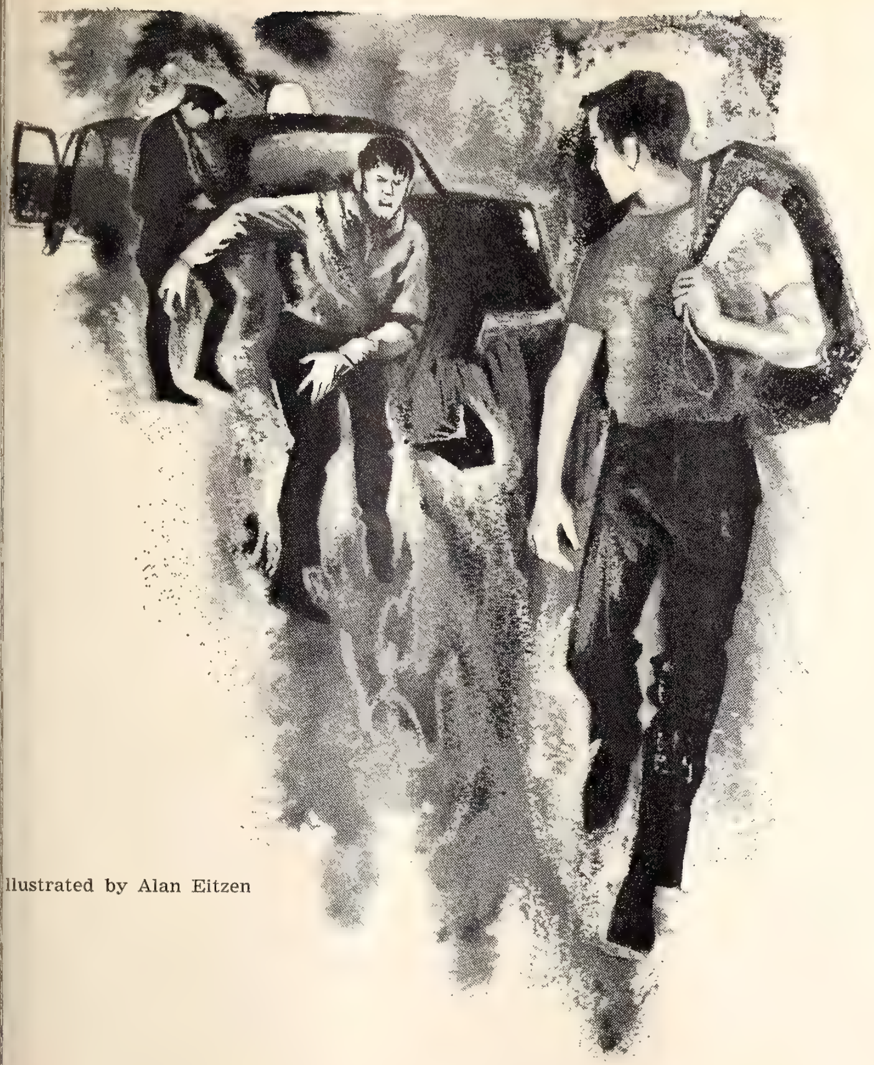
Why do church memberships increase, while the church remains impotent or even on the side of reaction in our revolutionary age, when God is "shaking not only the earth but also Heaven, that those things which cannot be shaken might remain"? Or, why are there 260-odd denominations professing to believe in Jesus, in whom we are one?

Perhaps because too many of us take the Bible as "The Word of God," instead of a "Witness to the Word," as Jesus obviously used it.

Undoubtedly you know about "the church of God," in a small town In a doctrinal controversy, both sides quoted Scripture. When they could not make it say the same thing, the minority built "the only church of God," on the next corner, only to have another controversy split the congregation. So the minority of "The Only Church of God" picked a third corner of the block, and built "The Only True Church of God."

I claim no infallibility. But it is my inspired conviction that Jesus used the Scriptures as a "witness to the Word," rather than "the word." Furthermore, that this is a crucia error in present-day Christian theology, because it leads most Christians to worship Jesus instead of following Him. So, we continually sing, "Lord Lord," but fail to do what He asks us to do. Not once does Jesus ask to be worshiped; but again and again "Follow me."

Christendom would better begin to read the Bible "intelligently," or God may set Christianity (not Christ) aside, as He set Judaism aside when the scribes and pharisees let the printed page (witness) get in the way of "The Word of the Lord." "The word became flesh and dwelt among us." The Bible is a witness to man's experience in that incarnation. *Car J. Landes, 4591 Helaine Dr., Franklin, Ohio.*



"Scram!" he cried. "Go back to your Sunday school."

Spotless in the World

llustrated by Alan Eitzen

J. Milo Kaufmann

HAD ALMOST forgotten about the rain, had stood by the traffic light so ong. There was just a thin drizzle ow. I didn't much care if a car ame by right away because I had een in the rain long enough to be renched clear through. My duffel ag was supposed to be water re-ellent, so I didn't worry about the hings in it— mostly dirty clothes rom my overnight stay at the campround.

The click beside me told me that he light was changing. That meant ars would have to stop, and they ould look me over and decide hether they wanted to pick me up. knew I must look pretty soaked by ow.

I watched the green Ford coming p to the light. There was just the driver in it. He looked pretty young. Maybe he'd give me a ride.

He was going to pick me up. When he got to the light, he motioned at me with his finger.

I grabbed my duffel bag and hustled over to the car.

"Where you going?" the driver asked.

"Baxter," I said.

"Hop in. I'm going to Chicago. Go right through Baxter."

I tossed my duffel bag into the back and settled down in the front seat.

"What's your name, kid?" the driver asked. It seemed queer for him to call me kid. He didn't look over twenty-two and I was sixteen.

"I'm Harry Maslow," I said.

"I'm Joe Stuckey," he said. "Now why don't you take off your shoes, and I'll rev up that heater for you and you can dry your feet. Wet feet's a sure way to get the virus."

I didn't feel much like taking my shoes off, but I did. I looked over the driver a bit while I was doing it. He didn't have much of any chin, but he was trying to grow a beard. He was really pretty homely, with that ring of black whiskers under his mouth. His complexion was awful, and his hair hung down over his ears.

"Where you been?" he asked me, when I got my shoes off, and my long feet stashed under the heater.

"I was at a camp," I said. "A church camp. I have a nice girl, and I dated her last night at this church camp." I didn't know how much else to tell him, yet. One had to think of his witness, of course, all the time, but I wasn't warm to this boy yet. I sure couldn't tell him anything he'd understand about that great sermon I heard. The evangelist preached about keeping oneself unspotted from the world. It was tremendous.

"So if she's such a great girl, why you going home?" the driver asked.

"I got a Sunday school class in the morning," I said. "Ten-year-old boys. I got to get ready a lesson."

"Nawww!" the driver said. "You're a Sunday school teacher. Why'd I have to go pick up a Sunday school teacher?"

His voice was real screechy, and when he said the word "teacher" the second time, it cracked. He was grinning. What a row of bad teeth. This boy was a real pain to look at.

"I'm death on 'em," he said, showing his bad teeth. "I hate 'em."

I was a little nervous. He was driving about fifty. There was no back door out of this one. Joe Stuckey and I were going to be together for a while, and he said he didn't like Sunday school teachers. Also I wasn't sure I liked him.

He winked at me. "I broke a couple Sunday school teachers' hearts," he said. "I'm bad. See if you can guess where I'm coming from."

That was too hard. On this highway, he could be coming from almost anywhere east or south. I shook my head. That let some more water run off my hair down my neck.

"I'm coming from Wheeling," he said. "I took my wife and my little boy back to her folks. She was getting lonesome. She thinks she's going to be there a couple weeks, and then I'm going back to get her and Lenny. Only thing is, I'm not going back." He chuckled.

I stared at him. "You're not going back?"

"No, sir. I'm getting lost in the big wicked city. I'm going to run around all I like, and no bossy little woman to tell me when I got to be in at night. Only thing I'm sorry about is my boy. He's as mean as a striped snake, and I'm going to miss him. But I'm not going to miss that bossing. Uh uh." He ran his tongue over his lips and rolled his eyes.

He made me sick at my stomach.

Actually, I wanted to get out right there. Maybe leave a Gospel of John on the seat, and scram. But there was no leaving, with him gunning down the slick highway at fifty per.

About this time he takes out a skinny cigar and bites at one end. Then he lights it with the dashboard lighter. To myself I groan, because I never did like cigar smoke. I figured I was going to get smoked up good like a Virginia ham, and nothing in the world to do about it.

"I got only one," he said, sort of apologizing.

"I don't smoke," I told him, trying to say it so he'd get the idea I didn't want to *be smoked,* either.

He didn't catch on. Pretty soon, the blue cloud settled around my head and shoulders, so I opened my side window. I didn't care if it rained in.

Then it comes to me like a shock. This is it, boy, if you ever saw it. This is the *World.* The mean, ugly, wicked world. This is what the Christian has got to watch out for, or he takes on spots. He goes rotten like the good apple in the bad barrel. I decided to myself that I am going to be careful. This Joe Stuckey is contagious.

"So you like that little boy," I said. "Maybe he's going to miss his daddy." I didn't really believe that, but I figured I had to say something. Homes shouldn't break up this way.

Joe Stuckey poked his cigar into the dashboard ashtray and wagged his head. "Don't you go softening me up, teacher," he said. "I got my mind made up, and it wasn't easy. Nothing's going to change it now."

I looked away. I couldn't stand that grin and those awful teeth. I'd about used up all the grace I had. I'd be sure to leave a Gospel of John on the seat. That would take care of things.

We were coming to a city-limit sign. *Fordham. Population 14,300.* About a thousand feet ahead there was a traffic light. The driver eased up a little on the gas feed. That light was green, but it wasn't going to stay green long enough.

I started pulling on my shoes. If it looked like a real good corner . . . well, you just couldn't tell.

Joe eyed me real suspiciously. "What you doing?" he asked.

"I think my feet are dry," I said. "Besides I don't want to go forgetting my shoes."

"You're not leaving me, are you?" Joe said.

I ran a finger down the part in my sopping hair. I thought a little. This guy was a real sad sack. One minute he's telling me he hates Sunday school teachers, and the next he sounds sorry to see me putting on my shoes.

"I don't know," I said. "If this is a real good corner." But by this time I could see that the light didn't mark an intersection. A street came in from the right. It didn't go through. O course, there would be lots of intersections in a town of 14,000.

We waited at the light. The red was reflected on the shiny wet pavement.

"I been looking for someone to talk to," Joe said while we waited "It's a funny thing, all my life I been mixed up with people who like to talk, nothing else. My bossy wife, her bossy mother, the guys at the station where I work, everybody. Nobody wants to listen. You got two ears Maybe you know how to listen." He had put the cigar back in his mouth and was chewing the end.

I didn't say anything. I was waiting for him to start choking me with that cigar smoke.

We came to another traffic light but he had the green here, so he gunned on through, not giving me a chance to make my move.

In fact, when we got through the intersection, he swerved from the outside lane to the inside lane, to get around a slow car that had come from the right. He shouldn't have done that.

There wasn't any honking, just that ugly noise of metal gouging metal Shrill, grating, nasty.

There'd been a car coming in that inner lane behind us, in the blind spot where the inside rear view mirror doesn't help you any. Both cars had been trying to use a stretch of we road by the center line.

Joe Stuckey was white-faced. Hi black beard looked like false whiskers, pasted on. Maybe he was scared but he was plenty mad, too.

He rolled down his window. Th driver from the other car got ou and came up. He was about forty-five in a suit. His car was a new Pontiac

"Stupe!" Joe said real loud. "Yo toting a pig through that light? I ow a piece of this road just like you What a fathead idea, sneaking up behind me."

The other driver didn't say anything. His mouth was working around as if he was chewing some words he couldn't get out. I could understand his trouble. This was Joe's fault. That was plain as the fender lying back on the pavement. Lots of people would have owned up and had it over with.

The other driver had big eyes and high cheekbones. He managed to say something finally. "Wit-nesses," he said. "Witnesses. I have witnesses. People on the corner."

Joe spit out the window on the pavement. I couldn't see, but I figured he'd just missed the other driver's feet. "You can junk all that," he said. "I got a witness too." He hooked a finger in my direction.

The other driver stared at me. He looked hurt. I was ready to set both of them straight, when the man in the window turned on his heel. "Stay here. The police. I'll call them."

He left, and we both watched him go into the drugstore on the corner. As soon as he was out of sight, Joe started the car. His mouth was set.

"Hey," I shouted, "don't be a fool. He's got your license number. There are fifty people around."

The car had stalled, and in the silence, Joe Stuckey looked at me. "That's sense," he said. "But you going to be my witness?"

I groaned. This was it, okay. Roll around in the barrel with a rotten apple, and this is what happens.

"Don't ask me that," I said. "I got to be honest. Besides, there are fifty people outside who saw what happened." By this time the traffic was tied up a mile behind the intersection, and a crowd was hunching up close.

I was lacing my shoes.

Pretty soon the police came. A couple of patrolmen walked around, ooking at the skid marks on the wet pavement. I figured that was all the evidence they needed. Everything was written there, like on a blackboard. I'd stick around maybe a minute more, and be sure the right guy ook the rap. I had eighty miles to go before I was home.

We both got out of the car. I took a Gospel of John from my shirt pocket and left it on the seat.

The police were busy talking with he other driver. They'd be with us in a couple seconds.

"Look," Joe said to me. "Maybe you aren't going to be my witness, but need you to stick around, you see. I got nobody." His little eyes were like a puppy's when he thinks maybe you're going to give a boot down the stairs.

I didn't say anything. What *could* I say to him? I had eighty miles to go, and a Sunday school lesson to get ready.

The police came over. They started asking questions. They didn't give Joe much chance to argue. The case was settled. They asked about insurance.

Joe shrugged. "Sure, what do you think? Let me check my glove compartment." He walked back to the car. I followed him because I was going to get my duffel bag out of the back seat.

He jumped into the front seat and began pawing through the glove compartment. He was talking under his breath. I didn't try to hear what he was saying.

I opened the back door.

Joe spoke up. He let out a string of profanity. Then, "I haven't got any insurance. Haven't had any for six months. I'll give the stupes my name and address. They can find out for themselves." He pulled a paper from the glove compartment.

Then he caught sight of the Gospel I had left on the seat. He picked it up and read the title. He looked back at me.

I had my duffel bag and was climbing out.

"Hey!" he screamed. "Wait. You leaving me?"

"I got another eighty miles go, tonight. . . ."

"What's this book you left," he said, still screaming.

"That's for you. That's a Gospel of . . ."

Then he got foolish-mad. He took the little booklet and threw it at me. It hit me in the chest, but it didn't hurt any.

"Scram!" he said screechingly. "I don't want anything more to do with you. Go home to your Sunday school."

He hollered some other things after me, sort of crying, as I walked toward the next intersection, but I wasn't listening. Boy, talk about staying unspotted in the world. It took all a guy had, and maybe a little more.

It was still raining. I found a good spot by the traffic light and began to wait for another ride. I was a little hurt, the way he'd treated the Gospel of John.

But I guess you waste your time worrying about *his* kind.

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COVER
"We are not God's slaves, but His children, to whom He has entrusted responsibilities and possessions. What use we make of God's wealth is not for ourselves but for Christ." —Winburn T. Thomas

CONTRIBUTORS
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THE MENNONITE

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EDITORIAL

by John M. Drescher

"Have a peanut, God." That's what I read. Written under the title was this opening question: "Isn't it about time for some churches to take the financial stewardship performance of their people out of the soft cotton in which this has been wrapped and expose it for what it really is—peanuts for God?" Without judging people's giving or belittling the sacrifice of some, isn't it overdue that we look squarely at our giving? In the face of growing income, should not our giving rise far out of proportion to what it has? Our mission boards ought to be kept busy searching out new fields rather than holding back. Isn't it time we quit playing church and put the kingdom of God first?

Take two congregations in the same locality or community. They are similar in membership, personal income, living expenses, and economic background. Yet a great difference exists in the giving of the two. Why? We evade such a question by telling ourselves we ought not compare ourselves with others—a good way to remain satisfyingly blind.

What is wrong when one congregation of sixty-five wage earners averages a $140 Sunday offering while another the same size, in the same area and circumstances, averages $550 per Sunday? Blame it on what you will, the first is saying, "Have a peanut, God." The second, even at $550, is likely not giving the tithe of its earnings, much less an offering above the tithe.

Of course, it is charged that to discuss it this way is to become mercenary. To state it this way does not take into account our commitments and obligations and expenses and needs and all else we use to excuse ourselves. Perhaps not. But an honest facing of simple facts says rather forcefully that few are giving as the Lord prospers. We are giving what is left over—peanuts for God.

We like to think of ourselves as average. We are not in the high income bracket. On the whole we are not below average. On this basis (that is, taking the average American income last year), a congregation of 150 members which merely tithes its income would have a weekly giving potential of $720 per Sunday. Our stewardship secretary says that this holds in his studies, surveys, and experience in our churches. Some churches are doing just this.

Thank God for those who are learning real stewardship. They know that it is more blessed to give than to receive. But we still have, however, preachers who do not preach on a scriptural pattern of giving because they themselves have not learned to sacrifice. We have teachers who don't shoulder responsibility in teaching stewardship because of their own slovenly giving. We have church trustees and council men who stifle the stewardship teaching of the church because they are not willing to be examples to the believers in this.

We are past due telling ourselves that we are just plain robbers of God, nothing less. That's the way the Bible says it, "Wherein have we robbed . . . [God]? In tithes and offerings" (Mal. 3:8). Of course that is Old Testament. Accept then the New Testament which does not lower the standard, but raises it.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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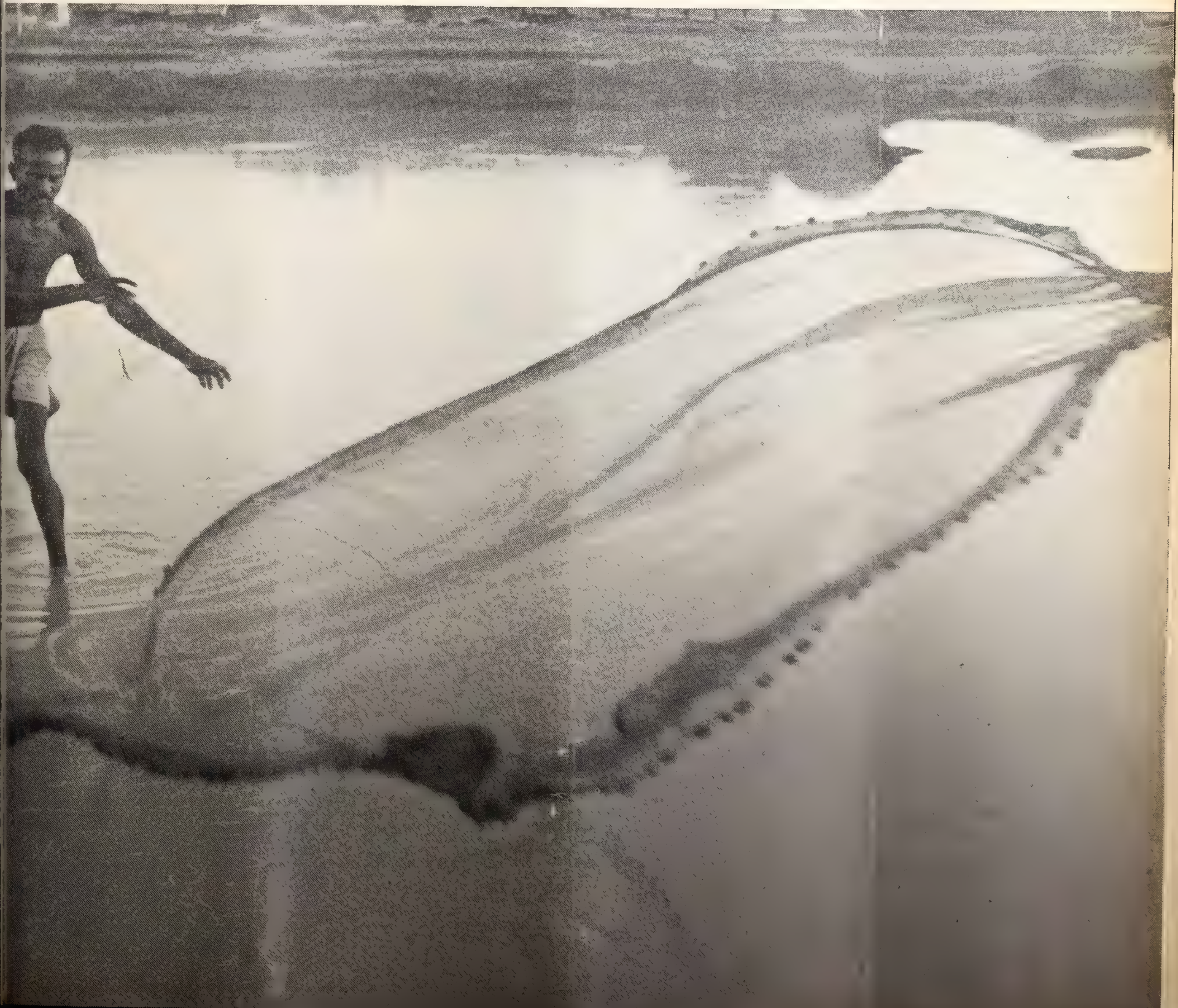
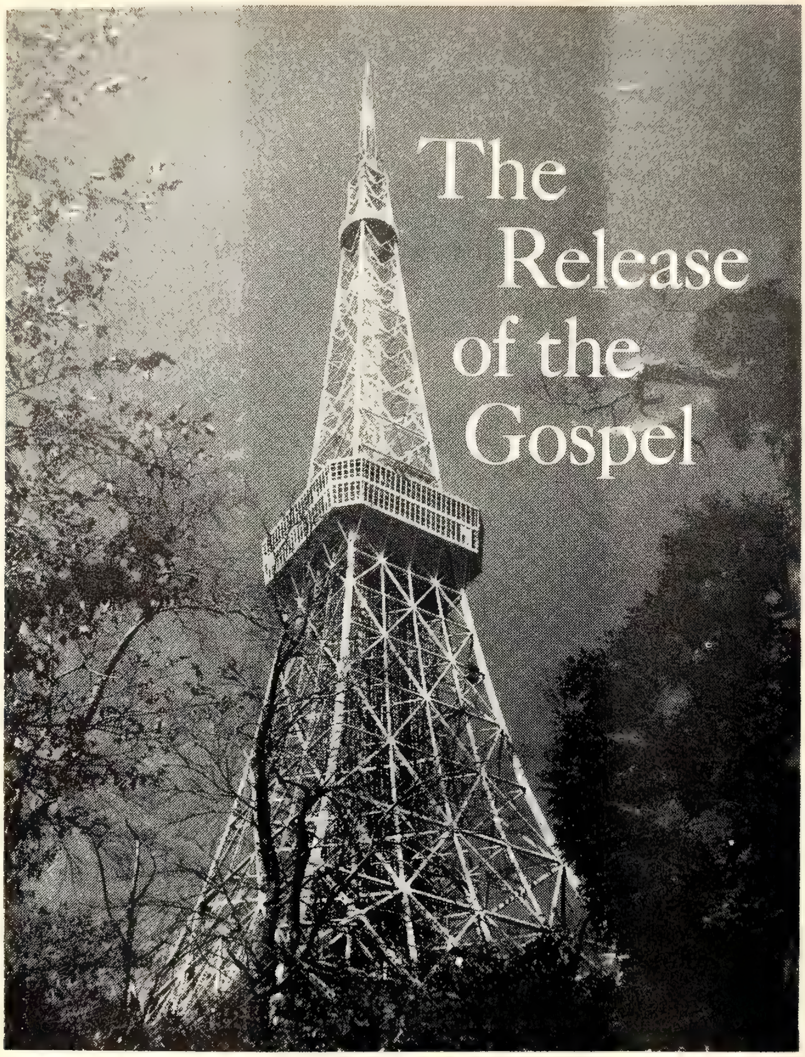


The Release of the Gospel



Our mission board secretary reviews the progress of missions.

Andrew R. Shelly

WE LIVE IN a continuing stream of mission endeavor. In my office I have a picture of the Foreign Mission Board taken in 1901. The members were Gustav Harder, Christian Schowalter, A. B. Shelly, M. S. Moyer, M. S. Sprunger, and Peter Balzer. They and others served well.

The Lord granted our workers unusual insight. Thus, they were able to withstand various pressures, cycles, and trends. For example, when the strong emphasis came in mission circles that mission work should be narrowed down to direct evangelism, our board and missionaries—sensing that this was not a sound, scriptural principle—continued to train workers and engage in healing ministries. Although difficult at the time, their vision has been vindicated.

As we review the selection of fields and areas of work we must conclude that those who went before exercised great insight.

But, we are alive now. In this stream of wise builders, we need to make decisions. The key need is the application of ageless beliefs and principles to each generation.

The central task is the same as always—the release of the gospel of our Lord Jesus Christ. With the twin explosions of population and literacy, this becomes an exciting challenge. Because of the accompanying explosion of aspirations, the climate is ripe for an all-out effort to make the gospel available for the masses of mankind. It is entirely within the power of Christians now living to give every person on the globe the opportunity of the gospel.

F. Donald Coggan, Archbishop
York, president of the United Bi
Societies, has said: "So far as t
circulation of Scripture is concern
we are not keeping pace. . . . Now
what are we to do? Sit still and wat
the greatest opportunity in the churc
history go by? Or pray, and plan, a
give, and go?"

If we believe we have *a* means
salvation for the people of the wo
in our Lord Jesus Christ, we ha
an enormous privilege and obligati
to share this gospel (Rom. 1:16; Jo
3:16). If we believe that we have
only means of salvation for the pe
ple of the world, we have an ov
whelming obligation which should le
us to search our hearts in deep h
mility and consecration (John 14
Acts 4:12).

If we believe that the gospel
Jesus Christ is absolutely essential
the affairs of men we must not fail
share it. Monumental efforts are bei
promoted to solve the political,
cial, and economic problems of co
munities, nations, and the world.
is only the church of Jesus Chr
that can meet the need for the found
tional ingredient.

This report is a summary of
work of our board as it attempts to
faithful at this point of history.

Administration

Some denominations have gone
in developing the home office st
into divisions and departments. P
haps we have felt the pinch of
small staff most severely in the a
of creative sharing and planning.
have not made a normal contributi
to the cause at large. Also, we ha
not had time to do sufficient writi

Three persons have been servi
full time in this area: Andrew
Shelly, Aaron Jantzen, and Pe
Ediger. In addition George Groen
serves the Board of Missions int
ests in Canada. Malcolm Wenger
field representative for Indian Am
ican affairs. Ernst Harder is our r
resentative for Latin American
fairs. (The last two also serve
missionaries.)

All relations with our missionar
in the Congo are handled by the C
go Inland Mission office in Elkh
Indiana. The Women's Missionary
sociation carries on many respo
bilities which directly relate to
mission outreach of the church. So
of the normal activities of an of

f our kind are handled through our
entral office organization. This func-
ons in at least three areas: finances
nd bookkeeping, news service and
ublication, and audio-visual library.

orkers

Between the raw materials and the
onsumer stands an "in between." It
a long road from the wheat field
Kansas to the hungry people in
lgeria. Communicating the bread of
fe to the people of our world in-
olves much implementation. For this
ommunication we need workers,
ontact with our churches, and fi-
ances

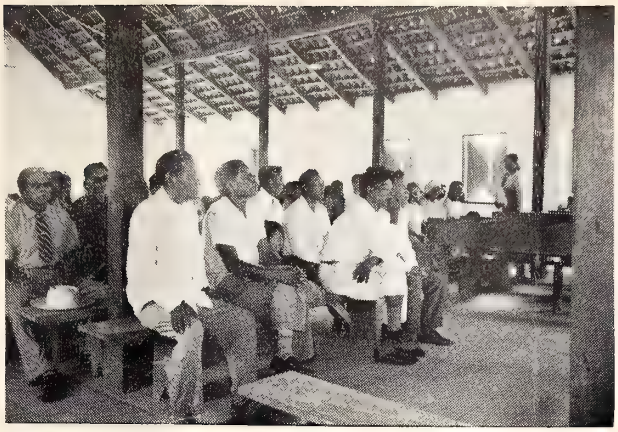
Numbers. "The harvest truly is
enteous, but the laborers are few;
ray ye therefore the Lord of the
arvest, that he will send forth labor-
s into his harvest" (Matt. 9:37, 38).
ow relevant are these verses? Have
ey been overworked? Is the Lord
ill calling those who should serve in
e harvest fields of the world? Does
e fact that about ninety percent of
e Christian workers of the world
e serving ten percent of the people
the world really startle us? Might
be that the greatest single need of
e North American church is really
ot more organization, but a burden
r those not yet reached with the
ospel?

We have not been increasing our
issionary staff rapidly. In fact, we
ave not done much more than re-
ace those retiring. A missions execu-
ve was asked to write a paper on
e "candidate problem." He sent a
estionnaire to many denominational
d independent boards. I answered it
d reported that we were not facing
serious candidate problem. He wrote
at this was so unusual that he want-
the reason.

One mission has advertised that it
gently needs three hundred new
orkers. Another mission has had as
goal two hundred more mission-
ies. A recent news release regard-
g the Assemblies of God indicated
at seventy-three new missionaries
ere commissioned at the close of
eir sixth annual school of missions.

A basic issue we face is the inter-
etation of needs from our fields.
aiwan has waited six long years for
answer to their request for an-
her couple to do evangelistic work.

The distinctive task of missions is
e spread of the gospel of our Lord
sus Christ. This is necessary before
scipleship can take place. This must



Indians attending worship services at the mission church in Filadelfia, Paraguay. "We have an enormous privilege and obligation to share this gospel."

Ecuador Indians work on arithmetic lessons broadcast over closed circuit radio. An explosion of aspiration makes "the climate ripe for an all-out effort to make the gospel available to the masses of mankind."

be accomplished before the church can function. In most of our large foreign areas many have not had the simple, elemental opportunity of hearing the gospel. With the Christians and congregations in these areas, we must work without delay until the "every creature" goal is reached.

Experience. We will always need young people ready to go to the fields. But we also need to study ways to use workers with certain skills and experience. One example is Howard Habegger's going to Bogota, Colombia. He had experience in Lansdale, Pennsylvania. This experience has given him excellent background to begin a new congregation in Bogota. He knows what kind of problems to anticipate.

We will need to meet certain basic needs with experienced people. In addition to older, experienced people from North America, we will need to consider transferring present workers.

Short-term workers. We will continue to use short-term workers, but the work must be coordinated carefully with long-term objectives. Short-term workers with special skills have made valuable contributions.

A case in point is Rosemary Wyse. She knew the Spanish language and had a degree in library science when she went to South America. After serving at Cachipay for a short time, she went to Ibague where she reorganized the library. She then performed a double plus by going to Argentina and serving there.

We also cooperate with church conferences in other countries. One step is an inquiry into whether our churches in Japan might be able to serve in sending missionaries to Korea. We would stand ready to assist. In Colombia our conference has a good, well-trained, dedicated couple willing to go to Ibague. They may not be able to handle all the financial implications. We need to work creatively with them.

Church Relations

The work of the church is one. The task of missions is one phase of the work of the church and is itself one. Yet, we must give consideration the various parts of the one tas Thus, relations with our congregatio becomes important. Acquaintan with the work is essential.

Missionaries and staff membe have been visiting the constituenc It is likely that we will have mo than four hundred appointments b tween September and December. V are continually studying ways to ma better use of these personal contac

Through our church papers, t *Missionary News and Notes,* fie papers, books, and many special r leases we try to keep our constituen informed through the printed pa Excepting the *Missionary News a Notes* and our church paper subsic we are trying to keep our publicit promotion figure below one perce

Our publication office has includ missions in Sunday school, vacati Bible school, Sunday school pape and other publications. The Wome Missionary Association has been d ing an excellent job in providing m terials for local church missiona

MAJOR MISSION DEVELOPMENTS

Following is a summary of some highlights in our overseas program.

CONGO

THE CRISIS. Much in the news. Too much. Often unfair. The uprisings have made adjustments necessary. Some missionaries have been uprooted and some stations have not been reoccupied. The church has thrived under persecution.

LITERATURE. LECO press with fifteen groups cooperating is doing big business. In 1963 it published 271,000 copies of thirty-two different books. Eighteen others are in process; five periodicals printed (88,000 annual circulation). "Tuyaya Kunyi" is a Christian magazine edited by Levi Keidel and an African co-editor.

RADIO CENTRE DE RADIO PROTESTANT DU KASAI. An exciting cooperative radio opportunity. Charles Sprunger is in charge.

KIMPESE HOSPITAL. A medical training center with seven groups cooperating.

ECOLE DE THEOLOGIE. A cooperative theological school with the Mennonite Brethren. The library is being built up.

COLOMBIA

NEW CONGREGATION in Bogota. A city of 1,300,000 with only twenty evangelical churches.

THREE CONGREGATIONS in Andes Mountains. Led by Colombian pastors have shown twenty-five percent growth in one year.

PERSECUTION Diminished. In previous years there had been much persecution. Will the new liberty lead to complacency?

INDIA

JANZEN MEMORIAL HIGH SCHOOL, Jagdeeshpur. Ed Burkhalter writes that all twenty-eight seniors passed their government exams this year. Good work in training Christian leadership.

WOODSTOCK SCHOOL. Missionary children go to school about 1,000 miles from the field. A Ford Foundation consultant recently referred to the staff as "first-class devoted people."

UNION BIBLICAL SEMINARY, Yeotmal. Has 170 graduates in places of leadership.

KORBA. Rapid development in this mining and industrial area. Land purchased for a chapel. Bookstore and reading room used much.

INFLATION. As in most developing countries this is a great problem.

JAPAN

TWO CHURCH DEDICATIONS. Nobeoka and Babacho. Stories of sacrifice to achieve it are inspiring.

LITERATURE. In a country ninety-nine percent literate it is very urgent. Japan Me nonite Literature Association formed.

CHRISTIAN STUDENT CENTER. Contin an active ministry among university stude One of the few ministries of this kind.

INTER-MENNONITE CHURCH PAPER. Pu lication of Izumi began this year.

SOUTH AMERICA

PERSONNEL. After a long waiting peri good key people available. A. A. Teichro to Paraguay, Henry Enses to Brazil, Geo Edigers to Paraguay, and Sara Ann Claass to Uruguay.

MISSION COMMITTEE in Paraguay. cludes (Old) Mennonites, General Conferen Evangelical Mennoite Brethren, and Me Colony.

TAIWAN

MEDICAL WORK. Outstanding work Dr. Roland Brown and total staff at Hwali Operation of nearby TB Hospital. Mo clinic.

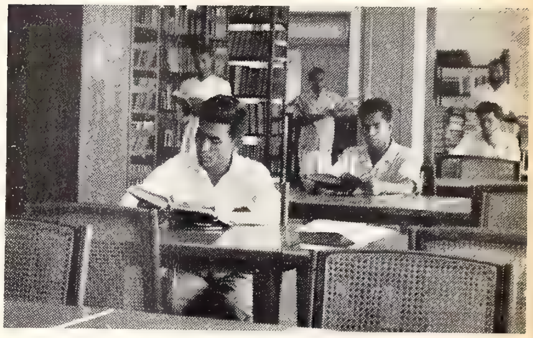
TAIWAN CHRISTIAN SERVICE. Edw Senner has been serving. Thirty organi tions cooperate.

CHRISTIAN CHILDREN'S FUND. Glen Gra has been serving.

BOOKSTORE. One of largest in so among Christian bookstores in Taiwan. erature in five languages.

A new church has come to Bogota.

The new spirit of independence: "We search for meaningful sharing."



Library in Union Biblical Seminary, Yeotmal, India: "There are 170 graduates in places of leadership."

ducation. The Young People's Union as been including missions in their rogram materials.

Through our audio-visual library, ere has been good film usage. How-ver, here too we must admit that e have not produced all we should. Ve receive calls for audio-visual maerials on our various fields. This year e have added American Bible Soiety films.

inances

The Board of Missions has an allclusive budget. Thus amalgamated one figure is the grand total repesenting eleven countries and dozens f institutions and committees. In the ducation phase of the work of the onference no one over-all figure is sed. School budgets are listed sepately. This makes the total given for issions look larger in proportion the total than it really is. Thus, it not correct to say that seventy perent of the giving of our people is for issions. Compared to the total giving our churches only about fifteen ercent goes to the phase of work presented by the Board of Missions.

In our financial structure, we have ade continuing adjustments. Home ise operation costs have increased. We have made major adjustments the missionary support structure. 'e are trying to anticipate needs and ake provisions for capital payments rough longer-range budgetary sysms. We still face the vexing probm of inflation around the world. In me areas increases in costs of living e sharp and sudden.

As in any business enterprise, final status is not only judged by curnt balances. Our one percent rerve fund is intact. The liquid reserve nd has $3,500 in cash. If we are ccessful in raising our budget, this nd should be about intact at the d of the year. We have $20,000 in easury bonds in the bank.

Efforts are being made to attract ore bequests and annuity gifts for Conference causes. In one year's ne the American Bible Society reives $800,000 income from maturg annuity contracts. While our beest income is increasing, we feel the iount should be much higher.

If the time were ever to come that could sit down with a calculator d do all the work of the Lord, we would not need faith, and prayer would become routine. The increase is of the Lord. We need to plan and seek the wisdom of the Lord in planning. We must always realize that the most important consideration is faith-power. This is not an admission of weakness, but realism in taking into account all the factors in our work.

We have learned several things. We are dependent on the Lord and His people. Spiritual power and the confidence factor are the two most important things. Our greatest security is the confidence of our people.

Issues We Face

What is the really distinctive task of the Board of Missions? At what point are we fulfilling the real unique function of our existence? In a broad definition we might say that almost everything connected with the church and human betterment can be considered part of the task of missions. As we promote the "total gospel to total man" concept, we find the spectrum of operation becomes very large.

Crusader is the name of the American Baptist news magazine. Recently this item appeared: "Dr. Joao Soren, pastor of the First Baptist Church of Rio de Janeiro and president of the Baptist World Alliance called for renewed vitality in world-wide evangelism. 'This is the task for which the church exists.' "

The church needs to be concerned with the total man. But, unless the church releases the gospel, including the written word of God, we are falling short of our key—our absolutely urgent task. It is like neglecting the electrical system of the car — generator and voltage regulator — while placing much stress on the wheels and motor. In order for the motor and wheels to function, the electrical system has to function too.

The church of Jesus Christ is not placing nearly enough investment in meeting this key need. One of our furloughed missionaries stated that in traveling across America, she had the

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impression that some other groups were placing their investment in getting the message out where we were putting ours in buildings.

Much is said about church growth. And, we should not justify our non-growth by referring to quality. The simple fact is that the church in the New Testament did grow. What would happen if we would for three years pay the price for growth? What would happen if we would prayerfully distribute 1,000,000 copies of *Finding Faith and Fellowship,* and distribute equally prayerfully 1,000,000 copies of a smaller tract or booklet? What would happen if we would by plan and by spontaneous effort spend 100,000 hours of dedicated witness to the central task of sharing Christ with people? The Mormon church has found they secure one new convert for every 500 hours of witness. Would our law of averages be less? For them it means 12,500 new members a month.

The Literacy Explosion. Even the most conservative statistics are startling. People simply are learning to read. This pace will be accelerated. The best observers speak of the tragedy of the lag between literacy advances and the availability of Christian literature. Even in a military campaign the key objective is given high priority. In the gospel outreach campaign there is no question but that literacy, with its dimension of availability of the Bible and Christian literature, is the top priority.

Not only do we see the challenge in the dimension of the task, but also in the activity of other causes. The communists are spending one and one-half billion in the distribution of literature. Jehovah's Witnesses are known to be very active in this field.

Where do we start and stop? It appears that our 1964 budget calls for $70,000 which, in a general way, can be classified as literature ministry. But, this includes missionary allowances of those working in the field. It also includes nurture materials, including subsidies for South America for Sunday school materials. Is one percent of the total giving of the church too much to devote to the specific production and distribution of the Bible and Christian literature at the direct "cutting edge" of new readers in the world? (For the General Conference Mennonite Church this would mean $60,000.)

Balanced Approach. It is the moo of our times to seek either total par aceas or quick solutions to comple problems. Thus, in recent years som groups have gone from the extrem of almost colonial paternalism to ir digenous abandonment. In missio work balance is needed

We need short-term missionarie but we also need the lifetime fulltim workers. We must stress laymen serv ing abroad and migration evange lism, but the challenge of building th church remains. We need to loa workers to other groups, but we als need to plan our work.

We must be careful that we do no transplant our practice of "selecti ity of compassion and application. All denominations tend to specializ But is it really correct to apply ou sympathies to a program like civ rights and not take equal concern r garding the equally staggering prol lem of beverage alcohol?

All programs in missions are in portant! Literature is urgent, but w must beware lest we merely cou items distributed. The wise use of li erature is also needed. Radio is in portant, but the application of th gospel is also urgent.

COOPERATIVE MISSION VENTURES

The Board of Missions cooperates at many points with other Mennonite groups and in wider circles. Following is a partial listing.

GENERAL

COMMITTEE OF MISSION BOARD SECRETARIES. Eight Mennonite mission boards work together. Major meetings are held twice a year. Coordination. Clearance. Surveys. Possible cooperative efforts.

CONGO INLAND MISSION. Evangelical Mennonite Brethren, Evangelical Mennonite Church, General Conference.

AMERICAN BIBLE SOCIETY.

AMERICAN LEPROSY MISSIONS. One of several general agencies with which we work.

INDIA

UNION BIBLICAL SEMINARY. Twenty-seven groups cooperating.

WOODSTOCK SCHOOL

VELLORE CHRISTIAN MEDICAL COLLEGE.

EVANGELICAL FELLOWSHIP OF INDIA.

MADHYA PRADESH CHRISTIAN COUNCIL.

MENNONITE CHRISTIAN SERVICE FELLOWSHIP.

TRANSLATION AND PUBLISHING WORK with (Old) Mennonite Church.

JAPAN

JAPAN MENNONITE LITERATURE ASSOCIATION with (Old) Mennonite Church, Brethren in Christ, Mennonite Central Committee.

TOKYO EVANGELISM with (Old) Mennonite Church, Brethren in Christ.

PEACE WORK with (Old) Mennonite Church, Brethren in Christ, Mennonite Central Committee.

ALL MENNONITE MISSIONARY FELLOWSHIP.

JAPAN COUNCIL OF EVANGELICAL MISSIONS.

JAPAN CHRISTIAN COLLEGE.

PACIFIC BROADCASTING ASSOCIATION.

CONGO

EVANGELICAL MEDICAL INSTITUTE, Kimpese. Seven groups.

SECONDARY SCHOOL AT NYANGA. With Mennonite Brethren.

TSHILUBA LITERATURE PROGRAM. With Presbyterians.

LIBRAIRIE EVANGELIQUE AU CONGO. Publishing. Many missions and church groups cooperate.

CONGO MENNONITE AGRICULTURAL SERVICE. Congo Inland Mission and Mennonite Central Committee.

CONGO PROTESTANT COUNCIL. Most missions cooperate including Congo Inlar Mission and Mennonite Brethren.

ECOLE DE THEOLOGIE. With Mennoni Brethren.

CENTRE DE RADIO PROTESTANT D KASAI. Radio ministry. Especially with Pre byterians.

COLOMBIA

NORMAL TRAINING SCHOOL. Ibague. Me nonite Brethren, Presbyterian, and othe

EVANGELICAL CONFEDERATION OF C LOMBIA. Mennonite Brethren and others.

UNITED EVANGELICAL SEMINARY, Mede lin.

LOWER SOUTH AMERICA

EL DISCIPULO CHRISTIANO. Spanish ma azine. With (Old) Mennonite Church.

EVANGELICAL MENNONITE BIBLICAL SE INARY, Montevideo. With (Old) Mennoni Church.

INTER-MENNONITE MISSION COMMITT Paraguay. With (Old) Mennonite Chur Evangelical Mennonite Brethren, Men Colony.

EVANGELIZATION COMMITTEE, Urugua With (Old) Mennonite Church.

BOOKSTORE IN ASUNCION. With (Ol Mennonite Church, Evangelical Mennon Brethren, Menno Colony.

We must keep balanced in relation the establishment of the church road. This is perhaps the most gent.

Discipleship. As people become osperous the problems of material-m show up. Actually, many of these kist even in primitive cultures but kpress themselves in different ways. s we seek to help people in under-eveloped countries, we must be very ireful that we do not leave the im-ression that we are seeking to make ossible the affluent, abnormal Amer-an way of life.

Joseph Karoutunian, professor of eology at the Chicago Divinity chool says, "The expectation of the ood through the possession of goods the most terrible and perilous hoax iat has been perpetrated upon the iman race. . . . What Christian mis-ons need today is a simple, ele-ental, relevant, decisive word to eoples hell bent to prosperity."

This issue involves our interpreta-on at home as well as abroad. We ust not expect one form of disciple-ip for Christians abroad and an-her type for us at home. It is all too isy for us to say "They should be le to be self-supporting and spread e gospel." A careful reading of the ible certainly teaches that there is ly one standard and that the re-urces of the people of God are to used for the total work of the ngdom.

Expansion. How far shall mission ork expand? The answer is not sim-e. Yet, compared to similar ques-ons in relation to other aspects of e work of the church, it is not as mplex as it might appear at first. is probably correct, as in many nominations, that the proportion of e giving dollar devoted to overseas ission work has been dwindling.

It does seem that if there is any edence to the population figures, eracy advance, and suffering in the orld that the phase of the work of e church assigned the tasks of these eas of witness should increase even other phases of the work of the urch increase. One Mennonite oup has estimated that inflation ac-unts for a three percent increase budget. They requested an addi-nal two percent increase as net vance.

Flexibility. One mission leader has d that ten percent of a mission dget should be flexible. We need be able to move into harvest fields as they become ripe. One mission board places five percent in the budget in the unassigned section. Mission budgets contain hundreds of items. Plans are carefully made. In recent years the emphasis has been to estimate the figure as low as possible. It is good to plan carefully, but flexibility is also needed.

"Is the Lord calling those who should serve in the harvest fields of the world?"

Relationship to Overseas Congregations. Our churches in foreign countries have been active in their areas and have had fraternal relations with us. We have never tried to dominate our churches in foreign countries. Now that they are developed into conferences, further relationships in sharing do become more and more relevant.

It was good to have foreign representation at the Mennonite World Conference and at the General Conference sessions in 1962. But, the participation of these delegates was far too meager. When we invite representatives from our overseas churches to our next Conference session, we should plan that they share significantly in our program. We need their ministry desperately. They do not come as exhibits, but as co-laborers. Many of them have fresh insights to share with us.

Effective Use. In our restlessness it is so easy to bypass what we have. I have been calling the attention of our people to *Finding Faith and Fellowship,* but many still cry out that we need something like that.

I noted at a meeting of the American Bible Society recently the resources available through that organization. If people cannot pay for that which is available, they can receive materials without charge. No blind person need go without the Bible either in Braille or talking records. No person with impaired eyesight need be deprived of the Bible because of small print. Excellent large print testaments are available. Resource materials for the use of the Bible in evangelism can be had.

A True Picture. The featured news story is frequently the dramatic incident. Thus, when difficulties arose in the Congo, many felt that the entire country was in uproar. The fact was that only one-third of one of the twenty-one provinces was affected. Often the very successful and basic advances are difficult to convey to our people because they are not considered newsworthy.

In reporting mission news, we need to share problems, but we also need to give a balanced picture. Thus, it is not accurate to leave the impression that we face many problems without the accompanying positive presentation. Home-related institutions speak of problems, but the primary need is for the institution and how the need is being met. Because of the world situation, the cause of missions has been placed in the context of problems in a way which many other causes have not.

Under the Lordship of Christ. To engage in mission work is not a charity. It is the normal expression of the Christian. The work of the church in its purity is one. As all the parts of the car function so as to make the car function, the various aspects of the work of the church are part of the work of the Lord.

In the work of the church, we will never be fully agreed as to just what the perfect balance is in regard to its various functions. Yet, the aim must be to rise above the immediate and the particular phase of work and try to see the total as God sees it. We need to rise above political boundaries. The aim is that total resources be under the Lordship of Christ to accomplish His will.

NEWS

Conference Plots Self-Study

WHERE ARE WE going?" This question lurked in the background of recent General Conference board meetings. It is not a new question. It has been asked before. It has cropped up in discussions held at the annual Council of Boards before. But at this year's meeting in Winnipeg in August it sounded louder.

In opening the board sessions for about one hundred leaders, Orlando A. Waltner said, "The question is difficult because we don't find ourselves at a clear fork in the road or at a crossroad."

Waltner is the Conference's executive Secretary.

But questions about the nature of the church cannot be long postponed.

Harris Waltner, Ritzville. Wash., secretary for the Conference, announced plans for a self-study of General Conference organization. A consultant firm from Chicago has been engaged to direct the study of the church's program.

George Fry and Associates will supervise the study which will be financed by funds from the Schowalter Foundation. Most of the research will be carried out by a person on the Conference staff. The study will be spread out over a number of years.

In an initial review of the conference's structure, the Chicago consultants saw authority as one of the church's weaknesses. "You set up plans, but lack authority to see things through," they said.

The study will deal with patterns of organization in the Conference's central office. A preliminary view seems to call for more focalizing of authority and "a better pyramid in our organization."

Question was also raised about the size of the present executive committee. Is it too large? Is it to be a strong committee? If so, then perhaps one member from each board might be enough."

Basic to the study is the concept that Mennonites hold of themselves. What kind of church do they want to be? This will also be part of the self-study.

In his opening address Waltner indicated that the road the church is following leads to repentance and judgment of program. This road also calls for a renewed form and structure for the church.

The program of the church needs testing. Much of this was done as the conference boards met in session from Aug. 19 to 21. Waltner found the key to church work in the servanthood of Christ.

"Every conference board and committee," he said, "must run smack into the demands of suffering servanthood."

The test, he indicated, is in the suffering which Christians endure on behalf of others. Someone else finds life and release because we have taken the blows.

But a church may fail its mission just as much by having the wrong organization as by planning to do the wrong things. Warned Waltner, "We may have overlooked the importance of the structure of our church."

He illustrated this by pointing out the dominance of the minister in church organization. "We may be saying that the layman exists to help t
minister."

His suggestion was, "We will nee
to permit churches to restructure the
organization so that they will tru
become a missionary thrust in th
day — a missionary society in a wor
of need."

In other actions the Council
Boards set the budget for 1965
$1,640,000. This is an increase
about $147,000 over the 1964 budge

Of this amount, $1,114,400 is ea
marked for the Board of Mission
This is the first year that the missi
budget has totaled more than a milli
dollars.

S. F. Pannabecker, veteran memb
of the Board of Missions since 194
observed that in his first year of ser
ice on the board the budget w
$270,000.

In organizational changes, the co
ference radio ministry was transferr
from interboard administration to t
Board of Missions. In a similar mo
the Student Services Committee w
moved to the Board of Educati
and Publication also from interboa
administration.

In a last minute balk the boards wit
held budgeted funds from a propos
inter board personnel office. Esta
lishment of the office had be
approved in a previous year. T
office was to have served all boar
in recruiting workers, missionari
teachers, ministers, and a variety

GENERAL CONFERENCE BUDGET

	1965	%	*1964*
Board of Missions	$1,114,400	68.0	$ 979,3
Board of Christian Service	262,900	16.0	254,9
Board of Education and Publication	101,500	6.2	101,6
Mennonite Biblical Seminary	161,200	9.8	157,3
	$1,640,000		$1,493,2

cational needs. Failure to recruit a rson to recruit other persons along ith mixed feelings on the project by e Board of Missions scuttled the oney vote minutes before adjournent.

The Council heard a proposal, however, to secure the services of a pern to promote giving through wills d annuities. Hopes are to secure a rson experienced in this area who ight be willing to donate his time r a year or two.

The executive committee made a oposal to set up annual seminars r ministers. These periods of study uld provide opportunities for rewal for those who work hard on e church's program. Said Willard iebe, Freeman, S. D., a member the executive committee, "The inister of the local church is the most rgotten man in our conference ogram."

The Council of Boards will meet in 65 at Newton from Nov. 29 to c. 3. Hosts for the 1964 meeting re Canadian Mennonite Bible College and the Conference of Menno-es in Canada.

ORT OBSERVES CONGO TRIALS

uben Short, executive secretary of Congo Inland Mission, made a cent visit to the Congo. Upon his urn to Elkhart, Ind., he reported the life of the church in central rica.

Little word has come from Kwilu ich was overrun by terrorists last uary. Mennonite missionaries were acuated from this province and ne have returned.

Speaking about the Kwilu Chrisns, Short said, "Unbelievable as it y seem, it appears that the Kwilu ristians betrayed the faithful misnaries in a moment of terror. Later re was evidence of deep contrition. "Self-preservation often dominates er committal to the Lord—an indiion of the depth of committal. The ilu Christians were on the spot. t to fall in line with the terrorists ant brutal treatment and possible th.

"For some, the church is a tool for f progress. This is a severe temptan since for many this is the only l available. This is an eternal bat for the missionaries. How to build d keep the church the church? We appreciate this only as we anze the total Congo problem. We uld have the same struggle if subjected to the same circumstances.

"Let us, therefore, pray for these tested souls. They will profit nothing from contempt. This is a test of our Christian graces.

"Contact with Mukedi and Kandala is still nil. No one has come out to tell the real story, and no missionary or African has gone in. The Red Cross reportedly has gone in as far as Gungu with medical supplies and some food. But no firsthand report has yet been made available."

Terrorists now have control of other areas of the Congo, including Stanleyville in eastern Congo, where Dr. and Mrs. Melvin Loewen were assigned to the Protestant University. While some white workers left the city, the Loewens chose to stay. They are in rebel hands, but the American embassy reports that they have not been molested although limited in their movements.

In another area of the Congo, Bakwanga, where Christians from former Mennonite missions have moved the witness is more positive.

Short says, "The magnificent Kazadi Mathew is doing the work of a pioneer disciple. Here is a church with symptoms of real spiritual strength. No other place did I observe such initiative and enthusiasm. Statistics indicate a membership of 6,260 Mennonites. They have been worshiping jointly with the Presbyterians but now have a church building of their own almost completed and plan to have their own Mennonite church. This was done on their own initiative."

GERMANS GRATEFUL FOR MCC AID FORMER RELIEF WORKER HONORED

Dr. Delbert Grätz, Bluffton (Ohio) College librarian and professor of Mennonite history, served in Europe from 1946-48 with the Mennonite Central Committee. He is presently on sabbatical leave in Europe doing research. He had occasion to revisit Landau, Germany, which had received relief during the postwar years.

At the conclusion of the war Landau was not a pretty sight. The people were despondent in the midst of their bomb-wrecked surroundings. They had little will to clean up and start over. Inflated currency was practically worthless. They lacked the basic necessities—food, clothing, food, fuel, and housing.

The Mennonite Central Committee and other church agencies brought material aid to the most needy regardless of race, religion, or past political activity. In Landau this took the form of supplementary school feeding, distribution of bread to persons over 65 years, and clothing distributions to bombed-out persons.

FLOWER ARRANGEMENT is a part of Japanese life. It has grown out of a love for nature. Next to cooking and sewing, flower arranging lessons are part of a young girl's preparation for marriage. "Japan Witness," published by Mennonite missionaries in Japan, says that the three basic elements represent heaven, man, and earth. The tallest and strongest of the flowers or stalks represents heaven, the next man, and the shortest earth. Other foliage is added for symmetry. Each twig and flower is given individual consideration, for not only the colors but the placement of a stem and the spaces between the flowers add to the simple beauty. Often imperfect leaves are chosen for the feeling of tenderness they display. Perfection arouses a desire to possess; imperfection doesn't. The absence of covetous feeling brings peace, and this inner peace reveals true beauty.

That was years ago and changes have taken place since that time. Prosperity has returned to Landau and to the rest of the Bundes Republic. Good times tend to erase memories of an unpleasant past; benefactors are forgotten.

But not Landau! Hearing that Delbert Grätz was coming to Germany the city officials arranged for a "Wiedersehens Feier." All the people with whom he had worked were invited to meet him again.

On the appointed evening about forty people met Grätz at Landau's

Neue Stadthaus. Tribute was paid to the help received from Mennonites and others during the trying postwar years. Some of the things said that evening were:

"We were a beaten, hated people but you gave without asking about past political connections. You tried to find those who were in greatest need."

"During the war and immediately after so many terrible things happened to me that I no longer believed that there was a God or He would have stopped such evil. Then the Mennonites came and showed Christian love for their national enemies. My faith was restored."

"The ministry of goodwill was a sermon in action. . . . It was putting into action the Sermon on the Mount."

So it was that in 1964 Landau remembered to say "thank you."

WORDS AND DEEDS

Frank Ward, Schwenksville, Pa., editor of the Eastern District Conference *Messenger,* after writing one of those complaining editorials which most editors write, says, "Don't, however, think that I'm discouraged with all Mennonites or their conferences. I see where we've been picketed by Carl McIntire. I figure that means we just can't be *all* bad."

The Brudertal Church, Hillsboro, Kan., will hold its ninetieth anniversary on Dec. 6. The congregation does not expect to reach its hundredth anniversary because the Marion Reservoir Dam Project will flood the congregation's community and force the congregation to settle elsewhere.

The New York World's Fair received a Mennonite witness toward the end of August when a display designed by Kenneth Hiebert, Pittsburgh, Pa., (formerly of Mountain Lake, Minn.) was installed in the Protestant Orthodox Church Center. Theme of the display sponsored by the General Conference, (Old) Mennonite Church, and Mennonite Central Committee, is "Jesus Christ the Light of the World."

Triplets were born to Mr. and Mrs. Leslie Harder, Mountain Lake, Minn., on Aug. 11. We don't usually report on births, but we do feel we can make an exception here. The children are the first triplets to survive in Cottonwood County. Duane Leslie, Diane Helen, and Donna Elizabeth, have an older brother and three old sisters. Their parents are members Mountain Lake's First Church.

Luther's famous hymn, "A Migh Fortress Is Our God" has been i cluded in a new Catholic hymna *The People's Mass Book.* A numb of changes have been made in tl hymn, but the first two lines were le intact. World Literacy of Sacred M sic is the publisher.

Canada has 152,452 Mennonit according to a 1961 census. Of the 56,823 live in Manitoba. Winnip has 13,595. Most of them belong one of the city's twenty-one Menn nite churches.

Amish dwarfs all trace their a cestry back to Samuel King or l wife who came to Lancaster Count Pa., in 1742. They were carriers the dangerous gene that produc forty-nine dwarfs in Amish famili since the Civil War, a number equ to the total number recorded els where in world medical history. T complete genealogical records kept the Amish enabled Victor A. M Kusick of Johns Hopkins Univers to make this discovery. Further r search on Lancaster Amish herita will be made with a computer.

CHURCH RECORD

CALENDAR

Conferences

Oct. 16-20 — Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands

Eastern

Sept. 12—Home for Aged Anniversary, Frederick, Pa.

Western

Sept. 15—Annual Gift and Fellowship Day, Bethel Deaconess Hospital and Bethel Home for Aged, Newton, Kan.

Sept. 27—Harvest Mission Festival, Bethany Church, Kingman, Kan. Lawrence Hart, speaker.

Pacific

Sept. 26-27 — Washington General Conference Fellowship, Menno Church, Ritzville, Wash.

WORKERS

Paxman Daniel Gerber, Dalton, Ohio, was to have terminated his three-year assignment in Vietnam on August 31. Gerber was captured by the Viet Cong at Banmethout, Vietnam, in May, 1962. He had been loaned by the Mennonite Central Committee to the Christian and Missionary Alliance's leprosarium located eight miles south of Banmethout. Gerber was one of three American church workers kidnapped by Communist guerillas. The other two were: Dr. Eleanor A. Vietti of Houston, Texas, and Archie Mitchell of Ellensburg, Washington. They are believed to be alive and being used to do medical work for the Viet Cong.

John and Olga Klaassen, Carrot River, Sask., left from here on Aug. 7 for Brussels, Belgium. After a ye of studying French they will go Africa under the Congo Inland M sion as teachers.

J. P. Jacobszoon, Julianalaan 3(Haarlem, The Netherlands, is the n editor of *Algemeen Doopsgezi Weekblad,* the official publication the Mennonite Church in The Ne erlands.

Patrick C. Rodger has been no inated to succeed W. A. Visser Hooft as general secretary of t World Council of Churches in 19(Rodger's is a secretary of the cou cil's Faith and Order Department a a priest in the Episcopal Church Scotland. Visser 't Hooft, chief ficer of the council since its orga zation in 1948, reaches the reti ment age of 65 in 1965.

MINISTERS

Peter W. Goering, Lehigh, Ka will serve as interim pastor at t First Church, McPherson, Kan., t ginning Sept. 13.

H. T. Klaassen resigned as mi ter of Eigenheim Church, Rosthe k., effective Aug. 2.

rvin Schmidt, formerly North ttleford (Sask.) Church, was inlled as pastor of the Eigenheim urch, Rosthern, Sask., by retired er G. G. Epp on Aug. 9.

urt Siemens, Buhler, Kan., has epted a call to the Hebron Church, hler, Kan.

ATHS

ornelius C. Bergen, Horse Lake urch, Duck Lake, Sask., born Mar. 1888, in Rosenfeld, Man., and d Aug. 14, 1964.

ndrew E. Hofer, Mount Olivet urch, Huron, S. D., born Oct. 1, 9, and died July 3.

rthur P. Schowalter, First Church, lstead, Kan., born Nov. 3, 1900, Halstead, Kan., and died Aug. 17. wife and a son survive.

PTISMS

hel Church, Pekin, Ill., on Aug. Toni Lynn Rivord, Jack W. Gor-

irst Church, Halstead, Kan., on g. 23: Jean Friesen, Gloria John-, Kathleen Koehn, Glenn Mueller, ane Regier, Susan Regier, Prisca ens.

ount Olivet Church, Huron, S.D., July 19: Perry Gross, Cheryl ebe, Sharon Hofer, Carmen Walter, na Mae Wipf.

TS

ok Lane Farm Hospital, Hagersn, Md., received a $35,000 grant Wednesday, July 17, from the ma G. Musselman Foundation, lerville, Pa. The grant provides a wing to the clinical building cted in 1960 and will be known as Emma G. Musselman Clinic, in ognition of Mrs. Musselman's longe interest in the hospital. She has n several $5,000 grants to the pital since its founding in 1949.

BLISHED

Christmas worship service, based traditional Christmas texts and ns, is being published by Faith Life Press. The program, which udes a pageant, is designed to inve all the age groups in the church, with a minimum of rehearsal e. It is also planned to be an exsion of worship, not merely a formance, and to give each group opportunity to create its part. Ber- Fast Harder wrote the program, inally given at the Hively Avenue Church, Elkhart, Indiana, Christmas 1963. A sample copy of the program will be sent to all General Conference Sunday schools. Additional copies will be 20 cents each, available from Faith and Life Press, Box 647, Newton, Kan.

The Guide to Mission Study for 1964-65 has been published by the Women's Missionary Association. The 72-page book contains program suggestions in the areas of Christian service and social concerns, missionary endeavor, and special occasions and worship. One book has been mailed free to each church's missionary society. Additional copies are available from the Women's Missionary Association, Box 647, Newton, Kan., at 50 cents each.

"Standing at the Crossroads" and *"An Overwhelming Cup,"* two pamphlets for Japanese considering becoming Christians have been published by the Literature Committee of the General Conference Mennonite Mission, Miyazaki, Japan. They have both been written by Takashi Yamada, a Japanese Christian. The pamphlets sell for 30 yen, about eight and one-half cents each.

Stewardship Clips is an occasional newssheet published by the stewardship department of the General Conference for district stewardship committees. The first issue was dated August 14, 1964, and prepared by Lester E. Janzen, oikonomos.

WORKERS—SUMMER VS

Sarah Borne, Winkler, Man., Portage la Prairie

Edna Dosso, Moundridge, Kan., Ontario Society for Crippled Children.

Erma Dosso, Moundridge, Kan., Ontario Society for Crippled Children.

Norma Dyck, Newton, Kan., Clearwater Lake Hospital.

Lena Epp, Homewood, Man., Clearwater Lake Hospital.

Margaret Friesen, Lena, Man., Manitoba Sanatorium.

Carol Hamm, Rosthern, Sask., Manitoba School, Portage la Prairie.

Judith Harder, Carstairs, Alt., Clearwater Lake Hospital.

Mary Klassen, Steinbach, Man., Manitoba Sanatorium.

Sara Klassen, Coaldale, Alta., Manitoba School, Portage la Prairie.

Mary Kropp, Moundridge, Kan., Manitoba Sanatorium.

Lynda Kuhl, Winnipeg, Man., Manitoba Sanatorium.

Laura Lowen, West Abbotsford, B. C., Clearwater Lake Hospital.

Erma Martin, Copper Cliff, Ont., Ontario Society for Crippled Children.

Melita Peters, Steinbach, Man., Twillingate, Newfoundland.

Sylvia Peters, St. Catharines, Ont., Camp Trailfinder, Dorset, Ont.

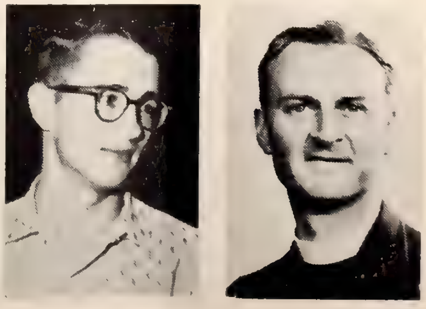
Alma Thiessen, Rosemary, Alta., Hidden Springs, Ont.

Martha Wiens, Kitchener, Ont., Twillingate, Newfoundland.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Robert G. Adler, 214 Goodrich Dr., Riverside, Calif. 92501 [57]
Gifford M. Babcock, 5229 NW 47 St., Oklahoma City 73122 [10]
Helmut W. Bartel, Box 149, Drake, Sask.
Eula Fay Beckler, Box 595, Milford, Neb. 68405 [304]
Mrs. Carolyn Berry, 5765 B. Roche Dr., Columbus, Ohio 43224 [15]
Ralph Boese, 6008 S. Martin, Spokane, Wash. 99223 [1]
C. C. Boschman, Box 370, Rosthern, Sask.
Paul W. Boschman, 448-3 Hosono Kobayashi City, Kyushu, Japan
Robert Carlson, 315 Marcy Ave., Apt. 101, Oxon Hill, Md. 20021 [18]
Elwin Claassen, Colegio Bolivar, Apartado Aereo 4875, Cali, Colombia [40]
Leo Driedger, 600 Shaftesbury, Tuxedo, Winnipeg 29, Man. [18]
Herman J. Duerksen, Porcupine Plain, Sask. [247]
J. R. Duerksen, 2021-12 St., Reedley, Calif. 93654 [289]
LaVon Ediger, Brookville, Kan. 67425
Peter J. Ediger, 4606 Woodlawn St., Chicago, Ill. 60653 [287]
Mrs. Julia Esch, 4903 Wrightson Dr., McLean, Va. 22101 [257]
Frank Ewert, Box 73, Alsen, N. D. 58311
Henry Fransen, 59 Wakelin Terrace, St. Catharines, Ont. [290]



Daniel Gerber, Patrick C. Rodger (Workers).

LETTERS

SCOUTS NOT MILITARISTIC

DEAR MR. SHELLY: I am writing to you in regard to a statement made by Brother Schmidt in *The Mennonite* of July 14, page 440. He spoke in regard to the education material of "Boy Scouts, Girl Guides and some other material on the market today." I cannot speak for Girl Guides or other organizations, but I think I know the material of Boy Scouts of America. I agree with Brother Schmidt in regard to the quality of the program material but I take exception with his statement about it being militaristic in emphasis. In my twenty-five years of work with the Boy Scout organization I cannot find the military emphasis. I question whether Brother Schmidt has studied the material thoroughly. I would like to have him tell me what and where it is. I certainly am not teaching militarism.

Just a few examples to the contrary. "A Scout is friendly. He is a friend to all and a brother to every other Scout." The fourth part of Scout Law, that includes Scouts in other countries. The twelfth part of the Scout Law "A Scout is reverent" under the explanation of this part to the boy, page 95 Boy Scout Handbook we read "You are reverent, you serve God in your everyday actions and are faithful in your religious obligations as taught you by your parents and spiritual leaders." The last part of explanation of this same part of law page 85 Boy Scout Handbook "and respects the convictions of others in matters of custom and religion." Scouting is international and much emphasis is placed on World Brotherhood with financial and other aid to Scouting in underprivileged countries.

Each local scout unit is sponsored by a local organization, mostly churches. The operation of the unit is strictly the responsibility of the local organization. If militarism is emphasized it is the fault of local organization and the leaders they have picked. Also a church can have a unit only for its members and thus only what is correct in their religion. Ordinarily a Scout unit is not considered a means in itself but another method of teaching boys to grow into manhood with good moral principles thus develop into good citizens which all Christians should be. Therefore I suggest that each Mennonite as well as other churches study the Scouting program and fit it into their education system of youth department.

Scouting is a code of life by which every person can further his Christian living. *Sam Baergen, 121 S. Charles, Wichita, Kan. 67213.*

PRACTICAL STEPS FOR UNION

DEAR EDITOR: Rudy Wiebe's "Last Chance" in the July 28 issue of *The Mennonite* was especially interesting to me in view of my Mennonite Brethren background. John A. Hostetler's reply with regard to ethnic aspects would also speak for me. I would like to comment on the problem of "mutual label pasting and witch hunting."

Last Easter, Robert Raines, speaking in Minneapolis, pointed out that the first freedom of man under the Cross is the freedom to love himself—to accept himself as he is, in all honesty and humility, because Christ has done so. In this, he might well have been speaking to all of us label-pasters.

The average North American makes no distinctions within the Mennonite community at large; in fact, we are all lumped together with the Amish and the Hutterian Brethren. Perhaps we should begin by accepting ourselves in our different groups, such as (Old) Mennonites, Mennonite Brethren, and General Conference Mennonites, as being essentially one community. The blessings that would arise from such an act of faith would do much to enhance our witness. What about some practical first steps?

We might begin by accepting the concept of multiple Conference affiliation in the manner of the Columbus, Ohio, Church. The combined backing of new city churches by the three major Mennonite bodies would favor rapid growth and unity of effort in the critical early stages of urban congregations.

From here we might naturally proceed to the second matter, that we urge those of a particular membership to attend whatever Mennonite church is available in the absence of our own particular affiliation, and this as a matter of general policy. Thus, in a city with only an (Old) Mennonite congregation, both General Confe
ence and Mennonite Brethren mer
bers living in the area would be urg
by their home congregations to a
tend that (Old) Mennonite chur
and participate in its witness, rath
than seek out Methodist or Bapti
churches, as has been so often tl
case. Many of our congregation
Faith in Minneapolis recall the yea
they worshiped with the Mennoni
Brethren congregation previously e
tablished. At its best, such joint a
tendance should include at least a
sociate membership.

As various Mennonite denomin
tions, we lack some common unif
ing experiences. The Canadian Me
nonite Brethren and General Confe
ence congregations jointly celebra
the second Sunday in August as
Thanksgiving for the Exodus fro
Russia. This is probably the most si
nificant Mennonite event in this ce
tury, and might be extended even
congregations not composed of mer
bers with that heritage. Our Pea
Sunday comes into this category, a
we could do more with it. We ne
a few unifying labels that remind
of common concerns and obligatio

The next triennial meeting of t
General Conference is in Estes Pa
next summer; the Mennonite Bret
ren meet a year later. Should n
those of us who are aware of t
problem go before our respecti
groups with these or similar prop
als, which could contribute to the m
tual trust and respect so necessary
broaden our witness? I plan to
what I can; will Wiebe do the sa
at the Mennonite Brethren conferen
in 1966? *Victor A. Dirks, 128*
Dupont Ave. S, Savage, Minn.

BEHAVIOR'S NEED OF A SAVIOR

DEAR FRIENDS: On page 433, of *T*
Mennonite, June 30, an article to
about a very brave young man,
Hochstedler. His aim was to help t
movement for human rights. He lan
ed in jail.

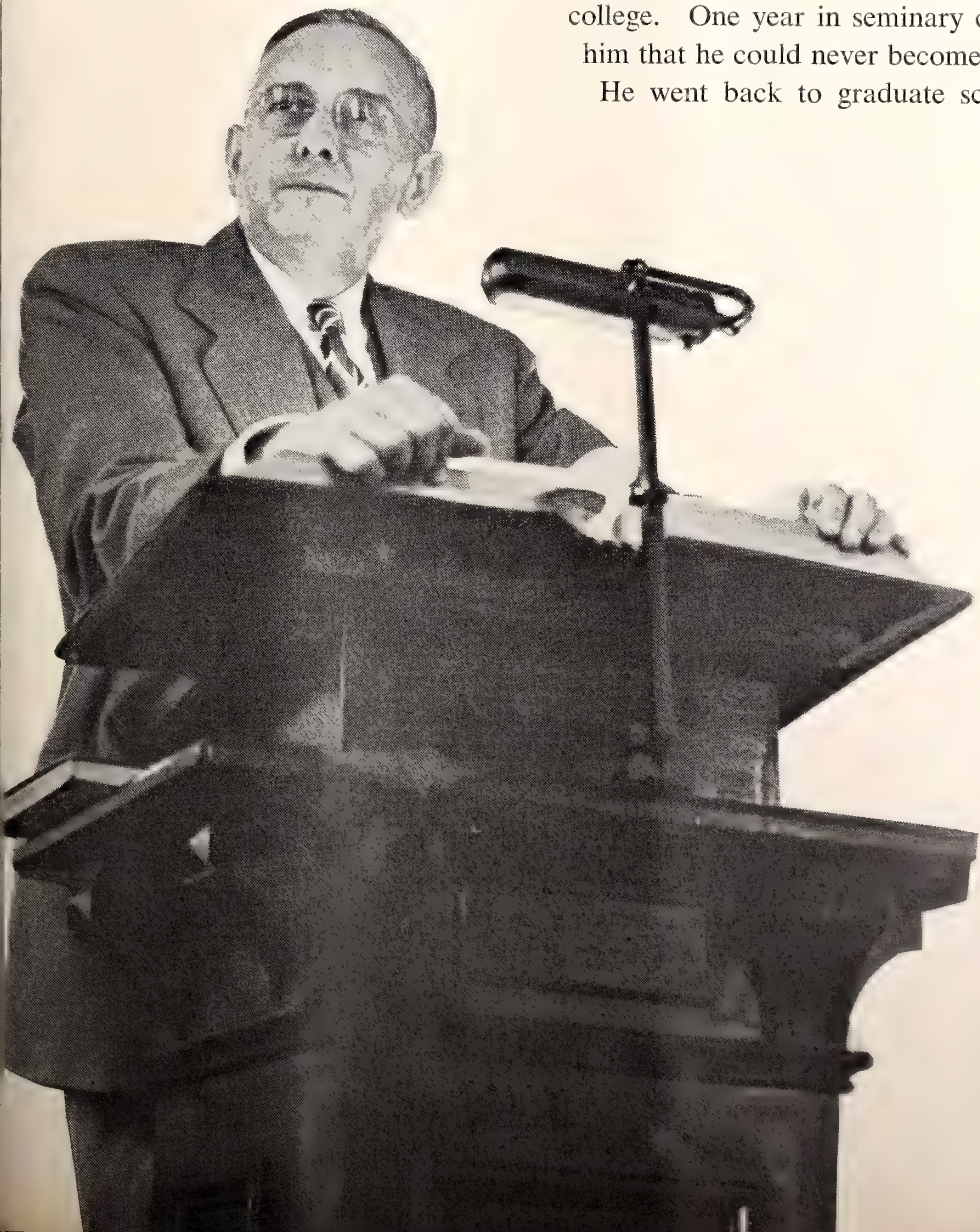
In my opinion the first step shou
always be to get individuals save
They all need to get our Savior in
their hearts, before we can expect i
provement in behavior. They all ne
to be really saved after true repe
ance. Then they will be fair in th
dealings with Negroes, etc.

You have many interesting artic
in *The Mennonite.* Thank you. *Ly*
Paulus, 1414 S. Oxford Ave., L
Angeles, Calif. 90006.

SHALL I BE A MINISTER?

You will know when the call comes

EVERY TIME DWIGHT was called upon to pray in Sunday school or to lead the youth group, or when he arose to give his opinion on the subject at hand, people would say: "That young man is certainly cut out for the ministry!" In spite of the fact that he was named for the great evangelist, Dwight L. Moody, he did not become a minister. A doting grandmother and an ambitious pastor talked the boy into going to college to prepare for the ministry. He took honors in speech and debate and even entered theological seminary following his graduation from college. One year in seminary convinced him that he could never become a pastor. He went back to graduate school and



William L. Woodall

YOUTH

took a doctorate in speech. Dwight today is a dedicated layman, a pillar of his church, and his pastor's right arm. But back home he is the boy who "didn't become a minister." In spite of his success in his chosen field, he left a trail of disappointment, suspicion, and heartbreak behind him.

Now maybe this is an extreme case, but it is the case history of a young man who started out to become a minister and who didn't. Had he failed at law, medicine, dentistry, or engineering, people would say it was fortunate that he didn't wait until it was too late to discover his error. But to many people, leaving the ministry is almost inexcusable.

Who should become a minister? How can you know whether or not you are qualified or will make the grade? Should you wait for a "call," whatever that is? Well, several tests can help, and not the least of them is the elusive "call." God will somehow let you know if He wants you to serve Him in the pulpit. The call will come, clear and unmistakable.

A Desire to Serve People

First of all, a minister has a desire to serve people. There are higher reasons, please understand, but let us begin with loving people. It is the most unmistakable qualification. For if you do not love people, cannot overlook their shortcomings, and if you feel that you are wasting your valuable time on their petty problems —and many of them do seem petty —be careful how you interpret the call. It may be a call to some other kind of service.

Frank Laubach, the great "apostle to the illiterate," went as a young man as a missionary to the Philippines. He met with failure. He could not get through to the people. Then the idea came to him that he was not loving these poor unfortunate people. Possessing a searching mind, he found that he was impatient with their ignorance. But Laubach learned to love, and he is one of the greatest living souls today. He has taug
millions to read.

Motives for Service

Secondly, a young man or wom
contemplating the gospel minist
should thoroughly search his or h
motives. The ministry has many tem
tations. Ask yourself many times: "I
I wish to be a minister in order th
I might be a great orator, organiz
spell-binder, and swayer of opinions

Or: "Is it not the easiest way
become a very important person?"

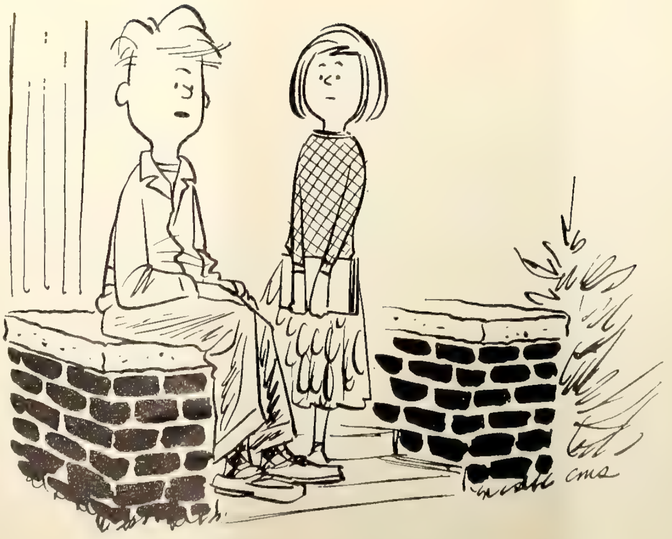
The ministry offers some distin
advantages. Regardless of the low
ness of your origins you will au
matically be set up on a pedest
You will be accepted in places a
by groups that many of your co
panions would never dream of ent
ing. Does this sound snobbish? It
true. You will have entree into hon
that would not be aware of you oth
wise.

The ministry offers the ambitio
an excellent opportunity for prom
tion. Work hard, let it be known th
you look forward to larger and mo
influential pulpits, contact the ri
people, and you are on your way
Ministers seldom credit God with c
ing them to smaller churches and l
pay. But they do convince themsel
that He calls them to better pay
jobs regardless of the fact in ma
cases that the smaller field still ne
good leadership, too. Yes, by
means, search your motives.

Search the Influences

Thirdly, and still not necessarily
the order of importance, search y
heart for the influence at work
your life to drive you into a decis
for the ministry. Are you doing
to please a mother, father, or gra
parent? Has your minister put und
stress on you to enter his field? Ma
ministers measure their success by
number of young people they h
influenced to become full-time Ch
tian workers. They are not necessa
insincere. But sometimes their ent
siasm colors their reasoning.

The ministry is not as exciting
many callings. The minister's eff
tiveness cannot be measured in d
lars and cents, pounds and ounc
lives saved, toothaches relieved,
cases won in court. On the ot
hand, the minister is practically a
unto himself. Few people check
how he spends his time or doubt t



Charles M. Schultz, © 1961, by Warner Press, Inc.

"What worries me is that if I decide to go into the ministry, and if I get married, and if I have some children, will those children want to be the children of a minister?"

knows whereof he speaks from the
lpit. He can work as hard as he
ints or get away with as little as
ssible, depending upon his desires
even abilities. Few will be won by
ellectual brilliance; more by kind-
ess and example.

The head of a great medical school
ited that many of his grey hairs
re put on his head by sons of doc-
s who had no aptitude or desire to
low in their fathers' footsteps. So
th the ministry, it should be a deci-
n that you make with God's help.

ı Unmistakable Call

This, of course, could be just as
ie of any calling. But the minister
rks more closely with God out of
er necessity, if for no better rea-
ı, than any other person. If God
nts you to be a minister, the "call" will come in unmistakable tones and terms.

It might come through saintly parents or grandparents, a dedicated and ambitious minister, or by the Spirit speaking through God's written word.

How will you know it when it comes? Whether it be with a blinding flash such as Paul experienced outside Damascus, a disturbed dream which awakened the child Samuel, an obvious intervention by some unknown Source that changed the course of your life, or just that unmistakable feeling urging you to "Go!" it will leave you with the assurance that nothing else in the world matters and that you would not be happy at any other task, regardless of pay, location, or situation. Your response will be, "Lord, what wilt thou have me to do?" (Acts 9:6).

ove Is Like a Highway in Kansas

d Koontz

e following was written as the re-
t of a Bible study during the past
nmer's teenage work camp in Mis-
sippi.

I SPEAK with the combined great-
s of Billy Graham, Martin Luther
ng, Jr., Winston Churchill, Daniel
bster, and all the great orators in
tory, and have not love, I am
hing but a cherry bomb or a king-
ed firecracker. And if I can pre-
t the outcome of 10,000 football
nes without mistake, and under-
nd all the principles and facts in all
as of human knowledge, and if I
ve enough faith and confidence to
ieve that the world does belong
Christ, (it is too easy to move
untains today) but have not love,
m nothing, I do no good.

Love is willing to wait and is kind;
e does not envy a friend's new car
d does not brag about how fast
car does in a quarter; he is not
bbish, cool, and aloof. Love does
insist that the game be played by
rules or not at all; it does not get
ed off or wish someone else bad
k so as to get ahead; love is not
py when something bad happens to someone else; only when something good does. Love can roll with the punches, keep up faith that good will prevail, wish good to others, and cannot be shaken by anything anywhere, not even when beaten by an arch rival or after having lost a steady girl.

Love is like a highway in western Kansas, never ending — only love really never ends and the highway only gives a false impression.

Everything about us will pass away; prophecy, languages, all our knowledge, our whole soicety, but love remains. Why will all this pass away? All our knowledge is imperfect, everything about life on earth is imperfect and when the perfect comes the imperfect will pass away.

When I was a little kid I thought, spoke, reasoned, and acted as one: and when I became a man I gave up childish things (most of them). Even adults see the realities in the world dimly or not at all and we can not understand why things are as they are. But when we pass out of this life we shall be able to see clearly and understand and we will wonder why we were so stupid.

So faith, hope, and love remain as the important ingredients in life, but the most important is love.

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*Supplemental reading for the Sunday school lesson of Sept. 13.

COVER

A fisherman in India: "We live in a continuing stream of mission endeavor . . . . The central task is the same as always — the release of the gospel" (Andrew R. Shelly).

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Andrew R. Shelly, executive secretary of the board of missions, 722 Main St., Newton, Kan., reported to the mission board at the recent Council of Boards in Winnipeg. His report has been condensed for publication here.

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The words below are taken out of context. They are from the discussions at the meetings of General Conference boards at Winnipeg in August. While the words belong to others, the arrangement is mine. This is not an effort at factual reporting, but an attempt to convey the emotions of over one hundred hours of meetings in which the work of the Spirit was tested.

David L. Habegger: I was talking to a member of the Board of Business Administration and he was unhappy with this because it puts a greater burden on the smaller boards. Now, if he is unhappy with it, I think we should be unhappy with it too.

Orlando A. Waltner: It doesn't seem proper to say that you look like a team of spirited horses ready to go, but I'm sure that's the way you feel about the work you have come to do.

Vern Preheim: The study on alcohol should be lifted up not only because it is one of the biggest killers on our highways—but in these race riots in the north, one of the first things they do is close up the bars—which indicates that alcohol is one of the negative influences on human behavior.

C. J. Dyck: The reason I don't golf is that my family is young and we need to spend time together as a family—like swimming.

Andrew R. Shelly: Third, the budget is precise. We do not know how many missionaries will be sick, and how many babies will be born. These affect budget.

Albert Gaeddert: For the Negro, it is not a safe place in Mississippi. The police in Mississippi are there to protect the white, not the Negro.

Robert Kreider: While one member of the Board of Business Administration may be unhappy with the formula, quite a few others are satisfied.

S. F. Pannabecker: The other relates to field budgets. These have not increased, but decreased. There has been a big increase in South America, but this has been offset by big decreases to other fields, which results in a net decrease over all.

Andrew R. Shelly: The budget assumes an overall net increase beyond inflation. This budget allows a net increase of six missionaries for next year.

Vernon Neufeld: This is the decade for hymnals in the General Conference Mennonite Church. We hope by next summer to have the manuscript complete to be able to present to the General Conference.

Unidentified speaker (*by oversight, not by cha ity*): There's no need for your wife to be a golf wido if she has a bunch of children.

Orlando A. Waltner: God certainly doesn't pon der the problem, "What now?" But man does as "Where do we go from here?"

J. Winfield Fretz: I can't help expressing m real thrill that the conference is going to do this sel study. It is one of the finest things that the Gener Conference could be doing. All religious groups b come bureaucratic. We have tension between being primitive democracy where everyone has a share i every decision and becoming bureaucratic for the sak of efficiency.

Andrew R. Shelly: What I am saying is that f a denomination to cut at the purpose for which th denomination exists is unhealthy for the denominatio

Adolf Ens: I attended the Bethlehem Conferenc One of the impressions I came away with was th for the average person it doesn't make much sense divide the conference reports by boards.

S. F. Pannabecker: Now we have arrived at 196 and are planning for 1965 and the mission board proposing a budget of one million dollars.

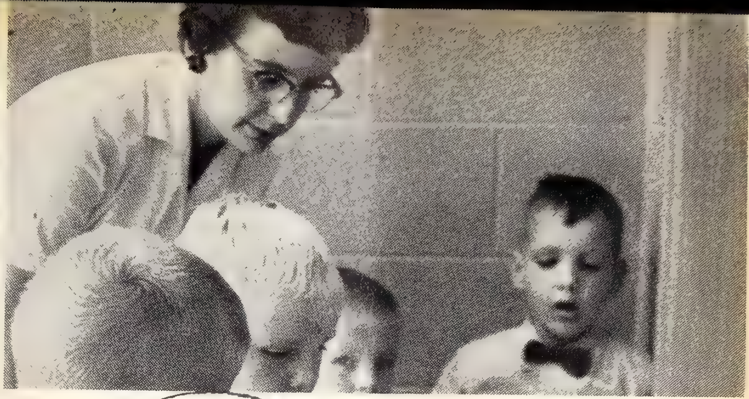
C. J. Dyck: I am not fearful of this budget becau of the record of the mission board to live within i income.

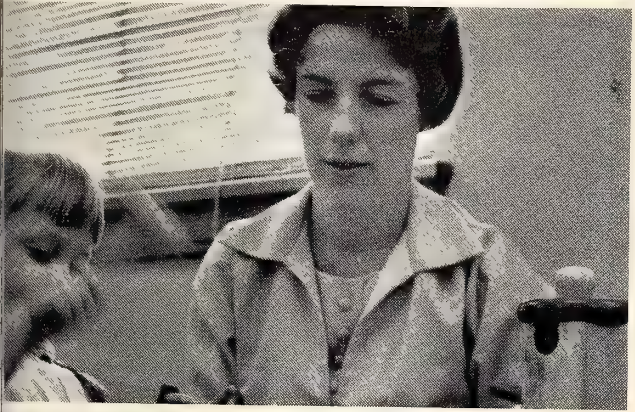
Vern Preheim: There's some mistake in page nu bers here. B-11 should be B-12, and B-12 should b B-13, and B-13 should be B-11. This was a secretary error. The pages were numbered after the mats we typed. In referring to these pages I will refer to the o page number since that is in bold.

Unidentified speaker (*by charity, not by ove sight*): We have had a problem of some of our boa members being inactive. And these have been no inated again and re-elected. I am wondering wheth we might have a standard operating procedure of r porting attendance records to the nominating comm tee without editorial comment.

Lester E. Janzen: Well, in *The Mennonite* it w show that the Board of Business Administration spe its time talking about golf.

S. F. Pannabecker: I referred to the fact that w have to make selections on what we have to do. W cannot follow old patterns and expect to get by.





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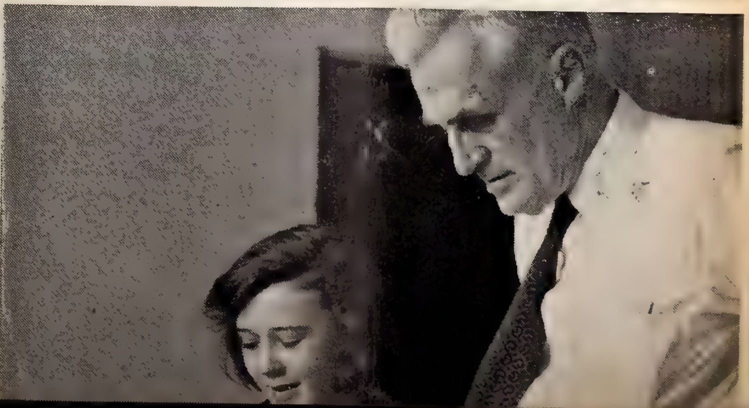

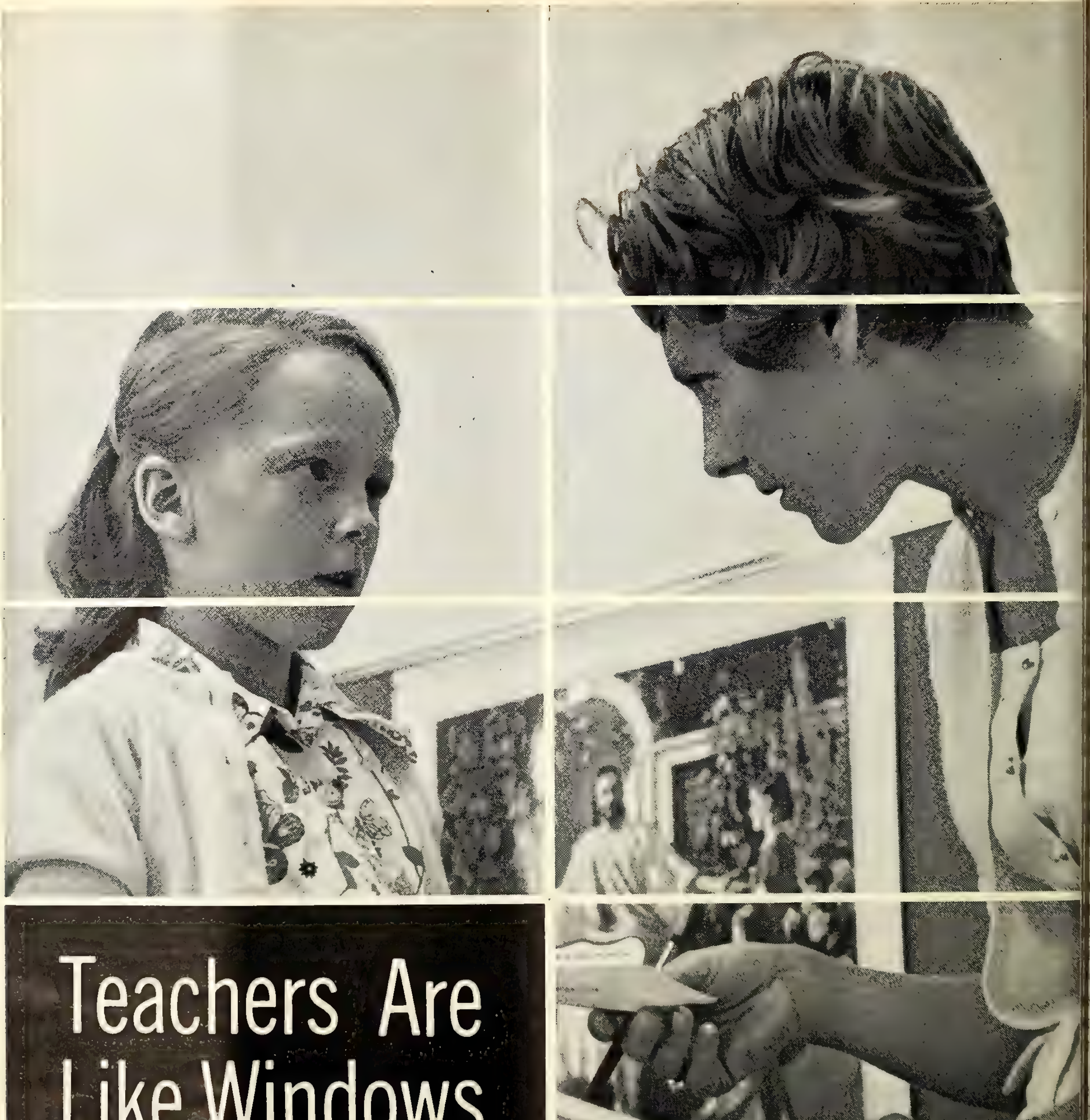

Teachers Are Like Windows

Willard Claassen

ONE OF HIS books Paul Vieth tells out Sunday school workers discuss- their experiences as pupils in Sun- y school.

"It was decided that each was to me the most important influences t had come into his life. Without ception each named a person or sons and not abstract truths. One er another could point to some one cher who, as a person, had done re toward shaping his life than had other factor."

Teachers are like stained glass win- ws: they color the light passing ough them, but they do let in the shine of God's truth. Some let in re light; others less. No two are e. Their background in education ers. Their experiences vary. Abili- to analyze, to cooperate, to put as into words is not the same, but have the common responsibility sharing the truth of the gospel. he Christian teacher stands at the ter of the church's teaching minis- Good equipment is important. good equipment and good curri- um are not enough.

urriculum development has dem- trated clearly the need for im- ved teaching. Harry Munro ob- ed that teaching is ninety percent urriculum. This is why improving quality of teaching is so important. he Bible itself emphasizes the im- tance of training. The Apostle l, counseling young Timothy, said, y hard to show yourself worthy God's approval, as a laborer who not be ashamed, driving a straight ow, in your proclamation of the h" (1 Tim. 2:15, NEB).

ur first need is for teachers whose s show qualities of spiritual ma- ty. Persons growing toward ma- ty will not find teaching burden- e or distasteful. It will be a ulating and challenging experi- .

ut in the work of the church, kers are often given a responsibility before they have enough training for it. The teachers themselves frequently feel the need for more training. A worker who is already involved and has had to face up to some of his inadequacies has motivation for serious study that is hard to match in a a pre-service training program. Fortunately, local churches can now provide opportunities for additional training.

What kind of training is available? Some programs can be set up within the local church; other kinds can be secured through the conference or from councils of churches.

Churches Are Alert to the Need

Perhaps the most familiar and most widely used form of training is the leadership class. This training is given in institutes, workshops, training conferences, and conventions often held by denominations. Frequently, local churches work together, through councils of churches, in community leadership schools. In addition, demonstration schools and skill shops of various kinds are sometimes available. A most important and simple training opportunity can be provided in a local church in which the workers discuss and evaluate their work.

The worker's library is also an aid in teacher training. Through it a local church can provide a helpful selection of books and magazines for its workers. Many good books are available in the area of leadership training, providing a gold mine of information.

Observation is the answer to an all-too-common objection, "But it won't work in our school." By observing another teacher use new methods, deal with special problems or use new materials, the observer may become disposed to try them.

The teacher-consultant is an experienced teacher in the local church who is available to teachers to talk about their problems and to make suggestions for improvement. The church that has a capable, mature, experienced leader, has an opportunity to apprentice to him a student teacher. The laboratory school is a form of training in which counseling teachers working with pupils are associated with student teachers who observe and assist in the teaching process.

Christian Maturity Is Basic

People are impressed and changed far more by truths they see demonstrated than by those they hear spoken. In other words, we can learn best from teachers' lives rather than their words. A basic need in our church schools is for teachers whose personalities and whose Christian experiences will make the Christian life both desirable and attractive.

Teaching the Christian faith is a great privilege. No matter how well we are prepared, the deeper we get into the teaching ministry the more we are aware of our inadequacy. Training is not just a matter of acquiring skills, but of deepening our own Christian insights, coming to understand what the Christian message really is, and letting God speak through us — both in our words and in our lives.

If the teacher is the critical factor in the teaching-learning process, improvement in teaching becomes a tremendously significant factor. Today the need of a trained mind and a skilled hand are recognized almost universally. This may be observed among doctors, surgeons, lawyers, musicians, and public school teachers. If our automobile is in need of repair, we take it to a trained mechanic or later come to regret our thoughtlessness.

Surely God does not want His followers to be less trained as Christians than they are in their various vocations. If training can bring joy and confidence to the task of teaching, let us seek it!

SCHOOL AHEAD DANGER?

Glenn H. Asquith

"I FEEL SO SAFE when my children are in school," said a mother, as she prepared to drive home after dropping off a son and daughter at junior high.

But that was ten years ago.

Mothers who taxi their boys and girls to school today are more likely to feel oppression and foreboding as the school doors close behind the youth. So much has been written in the newspapers and magazines!

For instance, that could be a dope peddler—that man lurking at the corner. And, remember, the neighbor boy laughed when he said, "Oh, sure, everybody cheats!" And what about the three high school girls (from good homes, mind you) who were expelled last year because of pregnancy. And, speaking of high school, take a look at the number of fast cars parked in the lot. Which teen-ager will die a violent death before nightfall?

College, of course, comes in for even more notoriety. Responsible journals and papers report on the changing sex standards of a "liberated generation." Faculties and administrative officers have despaired to the point of allowing unrestricted dormitory visitation.

As a matter of information curiosity, all of this is disturbi enough. But how is it for parents high school and college youth?

I happen to be a parent whose s will be entering college this fall.

A friend of mine has a daught a beautiful girl, who will soon go a distant university.

How shall the two of us feel ease concerning the future of o children? We cannot stand aloof, a say, "My, my, what will these you people be up to next?" These you people are our young people, a their failure or success will be o failure or success. If tragedy or d ease comes to our son or daughter will suffer doubly because our lo is pledged to them forever.

What will comfort us?

Immunity Against Germs

In the first place, perhaps, thi a bit about our physical environme The same magazines that keep abreast of student iniquities also wa us to beware of the germs and virus which fill the air, cover every touc able thing, and spray out from eve person. My son, as soon as he leav the house, breathes in enough dang lay him low from any of a hundred lments—but he manages to make e corner without any perceptible saster overtaking him. The money give him as an allowance is, so the perts say, literally crawling with rmin. Somehow he survives week ter week. He shows no indication at he is developing an allergy to thy lucre! The fact is that he has mething known as *immunity* which like a shield to protect him from e perils of his environment.

Does he, I wonder, have a similar t spiritual immunity which will rve to protect him from some of e debasing influence in his school vironment?

I would hope that he has built up me of this immunity from his home. e has lived with his father and other long enough to know what nd of people they are. He knows at when his father goes on a business trip he is not going to chase men. He knows that while his other is left alone when the family at school or work she is not going entertain a man or go out thrillking. The conversation at home is h that the son or daughter is oculated against cheap sex.

e Immunity of the Spirit

In church life and times of personal votions, does not the young person ld up immunity by his frequent posure to the eternal words of God? e gospel, the commandments, and instructions for living in the Bible dually shape habits and bring sensity to the conscience.

Out in the family car, the son or ghter has watched the careful, rteous driving which marks the ent who has a reverence for life l a respect for the property of ers. The young driver is sobered the sense of responsibility which is when he takes the wheel. He is likely to consort with reckless hotders either at home or away.

Purposeful routine which gives the lent a sense of stewardship and efulness for the future immunizes inst the narcotics of drugs, and or and nicotine. These become ecessary stimulants to a person a well-balanced pattern of work wholesome recreation.

nd unexpected immunities are found in the faith which the parents have in the son or daughter when he goes out on his own. The tie of this faith is far more effective than the apron-strings of the over-possessive parent. The immunity is built up by the regular, believing prayers of those who love the student. The general influence of the heritage behind a person also helps.

All of this gives assurance to me and to my friend when the time comes to say goodbye to the boy and girl who go off to grapple with the undoubted temptations of the academic community of 1964.

The temptations are undoubted. The magazine articles do not exaggerate. But neither are the statistics concerning germs and viruses exaggerated. And yet the majority of our graduates come through with clean records.

Even so we must prepare ourselves for some failures. I feel that my son, and my friend's daughter have much working on their side; and yet they could be caught in situations which will seek out what weaknesses they have and bring them to injury, dishonor, or disgrace. If this does happen, if all of this which we dread comes to our own and through them to us, shall we despair? My son and that daughter are intrinsically good, and a slip from integrity or purity will not make them degenerates. Their remorse will be genuine and permanent, and life can be renewed and a fresh start made if they feel the constant love of understanding parents, and, above all, the forgiveness of God in Jesus Christ.

Shall we word a sign — "School Ahead—Danger"?

But a similar sign could be placed before other life experiences in store for youth: a job, an outing of young people, vacation trips, dates. Surely we are to believe in the immunity which is theirs, and have infinite faith in them and their Creator. God loves my son, and the daughter of my friend more than we do, and His power and mercy are very great.

MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except ekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, as; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

THE STUDENT AND THE DISCIPLINE OF SERVICE

Walter Paetkau

College students today are yearning to improve the welfare of mankind. They have taken hold of the civil rights movement on the one hand and the Peace Corps idea on the other. Although many ignore the possibilities of the church, at the same time other students are becoming more conscious of what Christian service means to the community.

They ask, "Can the church really speak to the realities of life in the world? Can the church give me a satisfying outlet for service and sacrifice?"

An editorial in the *Atlanta Constitution* suggests that if the church cannot deal with these questions, God will leave the campus and students will given their energies entirely to humanistic concerns.

Now, if this statement is so, then our churches, both urban and rural, must ask, "How can we sharpen our service program to include the student throughout the year as well as through summer service projects?"

The Church of the Savior in Washington, D. C., serves as an illustration of what this search for meaningful Christianity can imply. It was organized in 1947 by a group of young people who faced the perplexities of that generation. They had become convinced that for them it was either Christ or chaos. They tried to take seriously the responsibilities of membership in the Christian community and the world. The church has several units scattered across metropolitan Washington. These reach several areas of need: the unchurched in housing projects, hospitals, schools and factory districts.

The responsibility and discipleship associated with the privilege of membership is nurtured by real discipline. The young people are ordained to their service tasks in much the same spirit as ministers are ordained. Bible study, daily prayer, common worship, tithing as a minimum, and reading at least one good religious book per month is a part of the discipline each member assumes. Then at the end of each year membership is reviewed and the individual decides whether he is able to meet the responsibilities the discipline asked of him.

This type of Christian experience, relevant as it is, cannot be transplanted into every community, but it can serve as a stimulus to point up the kind of Christianity students want.

It is the church's obligation to help the student in his search for meaningful Christianity. The service dimension of this search could include a tutorial program, where students assist underprivileged and undereducated elementary and secondary pupils with their reading or general academic program. It could mean cleaning up a lot for community playground space, pressing the city for equipment, providing Big Brothers and Big Sisters for adolescents who have been before juvenile courts, and cooperating in inner city programs.

At the heart of this service outreach the total brotherhood is responsible to help the student understand the theology of the Cross and why Christians are compelled to serve.

The student, along with the total fellowship of the believers, has to see that Jesus was not hung on a cross in a church between two candles but on a cross in a desolate area between two thieves. His life was spent for the cynics and the gamblers as well as for the disciples and the priests. Only as the student sees the church in the market place, in poverty pockets, in areas of corruption, and among degraded mankind, as well as among occupants of happy homes, will the church convince the student that Christianity has meaning for him.

THE STUDENT AND THE SMALL FELLOWSHIP

Joan Schrag

Last year 140 Bethel College students were ir volved in one of the ten fellowship groups. Thes groups were called close fellowship groups. The met weekly to discuss various personal, communit and church concerns. They looked for enrichmer for their lives and enlightenment on the questior in their minds.

A look at the beginning of this program wi help to understand what it is about. Several yea ago representatives from the Bethel College Churc and from the school met to discuss the shortage Sunday school facilities for the college-aged your people. They decided to try a small group progra which would discuss one particular topic, such Mennonite history, science, or religion. In th first attempt, only one group of about six membe was really successful. But after this struggling b ginning, the program has grown until last ye over one hundred students were involved.

It is hard to give a pat definition of a clo fellowship group. We discussed a definition at o annual student retreat last spring. We finally agre that it could be considered the church in a ne form. This new church emphasizes the fellowsh of small, intimate groups, which encourage acti participation of each member. This arrangeme gives everyone an opportunity to express his vie on whatever topic the students of his particul group choose to discuss. The discussions ran from topics such as, our responsibilities towa certain current social issues, to the nature of Go to the personal problems of some member, to ma others.

Home churches sometimes ask why the clo fellowship groups keep college students away fro their services. Most of the close fellowship grou meet Sunday morning after the worship servi of Bethel College Church. This is a convenie time to meet. Some groups choose to meet eith on Sunday evening or on Wednesday evenir But most students still prefer the idea of Sund morning meeting, because it is a time which pr motes an atmosphere for fellowship and discussi as compared with a time in the middle of a bustli week of classes and studying.

Regardless of the meeting time, regular atter ance is highly recommended to all members, l cause of the coherence and cohesiveness whi regular attendance provides. Just as any church church organization encourages regular attendan so the close fellowship groups do also. Survi of the group depends upon the dedication of ea member to give himself to this fellowship.

This new church form in which emphasis placed upon the individual and upon the indivic ality of each group, provides a real opportun for the college student to belong to a small fello ship where he can ask questions freely and g opinions concerning the church, God, religi social issues, and the Mennonites.

NEWS

Paxmen Build Better Trough

ary Unruh, Harper, Kan., describes e service some young men are pro-ding in Algeria.

ADA MOUCH MALEHR. March pas." anslated from Arabic into English is means, "This is not good. It will t work." The Algerian farmer who oke these displeasing words was en ute to his home down in the valley ıen he saw Leroy Penner [Hillsboro, ın.] and me constructing something d near a well.

"*Mouch malehr*" referred to a stone tering trough for animals. We were ing it up so it could be plastered on. This reaction was evoked be-ıse he saw a completely new idea watering troughs. The Arab was ed to many years of watering his cks at ancient Roman troughs rved from stone. His first impres-n of our innovation was that it uld not work.

The trough was different for sev-l reasons. It was bigger than Ro-n troughs. We were keeping costs wn by using local rock. Our trough s to be plastered when finished. ese features amount to a simple eration. The Arab sat down and etly watched our work progress. ıen the job was nearly done he unted his horse and galloped away.

We soon put this incident out of minds. But three weeks later we ppened to pass this particular man's age. Casually scanning the region, eyes locked on something un-ıiliar close to the well. Many ani-ls were drinking from this different ect. Closer inspection revealed to amazement two watering troughs ıtical to the one we had made e weeks earlier.

Questioning the people at the well, found that the Arab, who had ken such discouraging words, re-ıed to his village and made two ıghs patterned after ours. This im-ved method of watering livestock within the financial means of the ple because most of the material ndigenous and the troughs can be structed by the Algerians them-es. Community development flour-s in this kind of a situation.

he valley in which Leroy and I k is 10 kilometers long with a tch of mountains on each side. width of the valley is approxi-ely four kilometers. In this valley serve about 40 families, each ılly consisting of three genera-s. Through visiting the valley's villages we have confronted many needs. We decided to get these wants into sharper focus. Why not have a meeting with the village chiefs to discuss their needs?

One sunny afternoon we visited each small village and invited the chief to our home at an appointed hour next day. We realized that this plan might end in failure because as far as we knew the men had never before met in such a manner.

Five o'clock the next day everything was prepared—from grass mats on the dirt courtyard floor to black Arab coffee. To our satisfaction 25 chiefs slowly filed through the door, respectfully removed their sandals, and reclined on the grass mats.

Discussion with the men lasted for one and a half hours. It was fruitful because they expressed openly the greatest problems of the valley. Especially emphasized by the men was the need for education in their region. We were impressed that the men were concerned for the future. They saw that their people would have a better opportunity through schooling.

This meeting brought into focus our task as community development workers. What better way is there to carry on community development operations than to coordinate what we as workers feel is needful with that which the people also feel is needed?

FRENCH OBJECTORS FACE TRIAL

Most governments in Europe have recognized the presence of objectors to war in their citizenry. Following patterns used by the United States most of these countries excuse these men from forced military service. The excusing is often done grudgingly. And, of course, some service is expected in place of military service.

This is the case in France. At present the government has recognized about sixty concientious objectors. About twenty of these men have been assigned to a work camp operated by International Voluntary Service, a private agency that works in France and Switzerland.

Some French objectors advance Christian reasons for refusal to accept war service. But some have other causes. Some have philosophical and political objections arising out of the possibility of atomic warfare. Others object to the colonial nature of French military action. About twenty-five of the recognized objectors in France offer such reasons.

While fifteen of the sixty recognized concientious objectors are Jehovah's Witnesses, about 100 members of this sect have refused classification as war objectors. They also refuse army service on the basis of their stated vocation as ministers, a status not recognized by the government. As a result they have been sentenced to two years in prison.

In commenting on the position taken by the Jehovah's Witnesses, a French pacifist publication said, "It is regrettable that their zeal and courage are centered on an anticivic attitude. Jesus neither despised nor rejected the world; He loved it to the point of giving His life for it. The testimony of the Christian is focused in love and service and not in rejection."

The same source also estimates that about 200 reservists have applied for status as conscientious objectors. The government has not published any figures.

The reluctance of the government to discuss the objector issue is evident in other ways. The current law denies certain public offices to objectors who were excused from military service. The law requires that this "list of forbidden occupations" be published. But the government has not done so. Apparently this has been omitted because of the controversy it might cause and because of the constitutional questions it might raise.

Says Jean Lassere, a French Protestant minister and pacifist leader, "This is dishonesty on the part of the government — using blackmail and threat in its favor while avoiding the risk of looking ridiculous and legalizing injustice by publishing such a list."

John Howard Yoder, Elkhart, Ind., who has been in touch with French conditions, says, "If the list had been published it could have been criticized. Publishing no such list leaves the threat open that practically any respectable career may be closed to a person who has a history of conscientious objection."

This poses problems in finding a job for the religious objector who has completed his term of service. But the period of service is not easy either. The time of civilian service is twice as long as the military term. Financial problems soon arise. Some of the men are married and have responsibilities they can hardly meet.

Some elements of the civilian service assigned to the objectors are also questionable. They have been assigned to the "civilian protection service" which is made up largely of military draftees. One of the units is assigned to fighting forest fires or natural catastrophes. Another unit is preparing defenses against nuclear attack or accident. All of this work is under the command of a Major Lambert and other officers.

NEW JOURNAL APPEARS

The first joint issue of *Izumi*, the paper sponsored by the Mennonite and Brethren in Christ churches in Japan, made its appearance in June. It has been well received in all areas. The united literature effort in that country lends much needed spiritual help to the small Mennonite groups scattered throughout Japan.

Serving as editor Homma San brings to the paper a good Bible training and five years experience in the pastorate. He continues to serve in preaching assignments at Honan Cho in Tokyo.

Although Homma serves as editor-in-chief and materials are gathered, published and sent out from Tokyo, area assistants cooperate, making the paper speak as much as possible to the needs of all areas.

Other projects being considered are leadership training materials, writer training courses and printed church bulletins.

Projects now under way are the translation and publishing of *These Are My People* and a compilation of testimonies of those who have died for their faith. Local testimonies, as well as selections from *Coals of Fire* and other sources will be used, in order to demonstrate the way of love.

At present it is necessary to subsidize the literature program to bring these materials to readers at a reasonable price. In addition convening twice a year from far corners of Japan involves a heavy financial and time burden, but the members of the church there are encouraged by the progress that is being made in this cooperative effort.

MISSIONARY AIDS RADIO MAN

While abroad a ship en route to India, a Mennonite missionary helped the ship's radio officer locate the problem of a blacked out radar.

Ed Schmidt, Waldheim, Saskatchewan, a man with training and experience in electronics and electrical engineering, had spent nearly half a day in the officer's control room early in the voyage.

Two days later, when the radar blacked out, the radio operator looked unsuccessfully for five hours trying to locate the defective parts. Finally at supper he asked Schmidt if he would help him find the trouble.

"We found it in about fifteen minutes," Schmidt said in a letter to the board of missions of the General Conference Mennonite Church, "and not where the radio officer expected.

"I spent the next several hours of the evening working to remove the defective parts and then ordering new parts by radiophone from Holland."

The experience gave Schmidt several informal hours with the chief engineer, who eventually gave him a guided tour of the engine room. The engineer also invited Schmidt to his cabin, and asked "searching questio about the reality of Christ and Chri tianity."

"We entrust the witness to th Holy Spirit, and marvel at the wa He has led us in being invited in these opportunities," Schmidt concl ded.

Schmidt and his family are en rou to Jagdeeshpur, India, for a term mission service.

INDIA TEACHERS TAKE TRAININ

Helen Kornelsen, a Mennonite in I dia, reports on the work of the chur in India.

What should the Sunday school for the nursery and primary chil What should it accomplish for t junior, intermediate, and senior st dent? What do I as a pastor expe from the Sunday school? What do as a student expect from my Sund school teacher?

The Sunday school rally and da vacation Bible school workshop he in Jagdeeshpur, India, last spring f the Phuljhar-Deori workers dealt w these questions. Approximately teachers attended.

The question, "What do I as a st dent expect from my Sunday scho teacher?" was answered by two hi school students and called forth lively discussion.

I expect my Sunday school class be different from a regular class school," said one student. "In the teen to twenty minutes the Sund school teacher is with us in class want many questions answered, a I want them answered truthfully. expect my Sunday school teacher be a 24-hour a day and seven-da a-week Christian. If he smokes, c I be blamed for smoking? If he tends the cinema, can he admonish not to?"

"I like to think of my Sunday sch class as a garden," the second s dent said. "We the students, are plants in the garden, plants to watered and tended with care. O Sunday school teacher is the garden equipped with the necessary tools a qualified to help us grow beaut and strong."

Miss Anna Nixon, secretary of Christian Education department the Evangelical Fellowship of In Jhansi, U. P., further strengthe the thoughts expressed by the stude She pointed out that a Christian tea er must not only know *about* Ch and the Bible, but know both fr personal experience. Nor is it enough o merely lead a child to accept Jesus Christ; the teacher's responsibility is o lead the child from step to step in process of growth into a fuller life vith Christ. "Therefore," said Miss Nixon, "Christian education must be Christ-centered, Bible-centered, pupil-entered, and church-centered."

Z. B. Gardia, Phuljhar primary chool supervisor, presented two lectures on the methods of teaching; mphasizing the specific needs of the hild as he moves from kindergarten o primary, from primary to junior, o intermediate and to senior classes.

Throughout the three-day institute, oth in the morning Bible study conducted by pastor Mahendra Kumar f the Salem Church and in all the resentations, the theme "Proclaim he Word" was the keynote, inspiraon, and challenge.

On Saturday afternoon the Bethel Church Sunday School, Jagdeeshpur, was host at a fellowship hour and tea arty for the thirty-seven teachers who had come from the surrounding hurch areas. Sunday school reports iven at this time showed that there re eleven active Sunday schools in hese rural churches: two in Antioch; hree in Ephesus; one each in Philippi, alem, Bethany, and Emmanuel; and vo in Eden.

A TASTE OF COUNTRY LIFE came to a dozen Chicago boys when they visited Nebraska farms this summer. The Fresh Air Country Vacation program was sponsored by the Bethesda Mennonite Church, Henderson, Neb., and the Woodlawn Mennonite Church, Chicago. Ricky Tolbert, 11, used a horse to check on the cattle on the George T. Friesen farm near Henderson.

OPE'S FIRST ENCYCLICAL RAWS MIXED REACTIONS

ope Paul VI's first encyclical, *Ecclea Euam,* published last month has rovoked comments in the religious nd secular press, and from leaders of everal churches.

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North nd South America, expressed "mixed eelings" about the encyclical which e said tries "to reconcile the couraeous ecumenism of John XXIII with e traditional Roman Catholic ecuenism."

The encyclical, he said, "introduces e term *unificatio* as a substitute for nity or union," for the Pope "seems have come to the conclusion that *nificatio* or cooperation with other hristian churches is the sole praccal target at which unity-inspired hristian endeavors should aim at esent."

The Archbishop commented that e Encyclical thus introduces "a new ncept of dialogue or relationship th all Christian and non-Christian ople, tinged with a very peculiar solution of syncretism."

Stanley I. Stuber, New York, formerly executive secretary of the Missouri Council of Churches, now head of Association Press, commented that if Protestants can feel encouraged about some elements in the encyclical "they must continue to remain distressed over the emphasis placed upon papal primacy which is one of the chief stumbling blocks to Christian unity."

The Guardian, the influential British daily, described the encyclical as "cautious, plodding, and restrained." It noted as its most negative aspect "the claim . . . that the initiative in restoring unity among the churches was taken by the Roman Church" and commented that the Pope "can hardly be unaware of the history and origin of the World Council of Churches."

The *Church Times,* official journal of the Church of England, stated editorially that "there can be no doubt of the sharp difference of tone and substance between Pope Paul's first encyclical letter . . . and the utterances of his predecessor in office, the late Pope John. In spite of many passages of careful charity in his letter, Pope Paul has gone out of his way to insist on the great gulfs which separate Christianity from communism and Roman Catholicism from the rest of Christendom."

A *New York Times* editorial pointed to the same contrast. "Though the encyclical reflects many of the ideas championed by Pope John, its overall tone was considered to be more conservative," it said. However, it added, "Paul's position may become clearer after the Ecumenical Council reconvenes in its third session."

Communist and left-wing newspapers also give attention to the encyclical. *Unita,* the organ of the Italian Communist party, minimized the condemnation of communism made by the Pope, and said that the encyclical has a higher purpose—namely, "to indicate ways and means of strengthening and renewing in moderation the life of the church." It added: "The most important point seems to us the fact that [the Pope] . . . does not prescribe how to turn the tide, or how to stop the ferment which in recent years has penetrated a large part of the Catholic world." The left-wing French daily *Liberation,* said the encyclical aimed at "a different synthesis between Pious XII and John XXIII. It looks as if Paul VI, afraid of the boldness of his predecessor, is trying without totally disavowing John XXIII to tone down, to say the least, some of his positions which had opened interesting possibilities of rapprochement between believers and unbelievers for the peace of the world."

KANSAS WOMEN TO HUTCHINSON

The annual Kansas All-Mennonite Women's Meeting will be held in the City Auditorium, Avenue A and Walnut, Hutchinson, on Thursday, October 1.

Services will be held at 10 a.m. and 1:15 p.m. Those attending are asked to bring a sack lunch for the noon meal

Mr. and Mrs. Norman Wingert, Mennonite workers in Europe, Hong Kong, and Burundi, will be the morning speakers. In the afternoon Mrs. John Thiessen will report on Austria, and Miss Orpha Zimmerly on Greece. A report from Prairie View Hospital will be given by Elmer Ediger.

A free parking lot is available at Ave. B and Walnut. A nursery will be provided.

YOUTH STEWARDSHIP AIDS

Recently published by the General Conference Youth Office was a series of five program helps on stewardship for youth fellowships.

The aim of the program helps, written by Clayton Koppes, a Bethel College sophomore, is to portray stewardship as the total commitment of a person's life, not merely giving to the Sunday morning offering.

Beginning with a reading play and Bible discussion, the series goes on to examine what the Mennonite church and its youth fellowships are doing, and then to discover ways of increasing stewardship commitment.

CHILDREN'S STEWARDSHIP COURSE

To be available October 1 is a ten-lesson children's stewardship course, "God's Good Gifts," by Esther Eby Glass and Susan Sensenig.

Although the course is designed primarily for juniors, the Leaders Guide contains suggestions on how to adapt the material for primaries and junior highs. The lessons are recommended for midweek or Sunday evening services.

"The course aims to develope an appreciation of God's creation and to lead juniors to see their responsibility," says Lester Janzen, General Conference stewardship secretary. "It also emphasizes the church as one of God's gifts and stresses that through our lives we make it possible for others to receive the Gospel of which we are stewards."

Activities included in the course are such things as making posters, pictures, dioramas, answering questions and a research project.

Lesson sets cost $1.00 each. The teacher's kit, complete with leader's guide sheets is $1.50. Originally published by Herald Press, Scottdale, Pennsylvania, they are available from Mennonite Bookstore, Box 647, Newton, Kansas, 67114.

The children's stewardship course is one development in a period of special stewardship emphasis being promoted by the General Conference. Included in the project are program helps for youth fellowship, a special study course for adults, and various books on stewardship.

WORDS AND DEEDS

Mennonite Hospital School of Nursing, Bloomington, Ill., gave diplomas to twenty-eight nurses on Aug. 30. Included in the group was one man. Three of the women were married.

Sudan's Minister of the Interior, Muhammad Ahmad Irwah, says that it would be "senseless" for his government to permit the return of the 300 foreign missionaries expelled last March on charges of anti-government political activity. Most of the missionaries were Roman Catholic, although twenty-eight Protestants were included.

Missionary Journeyman Program is a Southern Baptist project to send unmarried college graduates overseas on short-term asignments. The church expects to place fifty young persons under 27 years of age by September 1965.

Members of four Congo tribes, including the warring Balubas and Luluas, worked side by side recently in Luebo to clear land for an airstrip. The tribes forget their hostilities because they needed the runway so that a Presbyterian missionary doctor could visit the community more often.

Michael Zhidkov, one of the Russian Baptist churchmen who visited Mennonite communities last spring, was elected vice president of the European Baptist Federation which met recently in Amsterdam.

Luther's German Bible will be published in a revised edition this fall in both East and West Germany. The edition was prepared by a special commission of the Evangelical Church in Germany.

Shechem, the ancient Old Testament city has been unearthed about thirty-one miles north of Jerusalem in the hill country of Ephraim. Work by an expedition led by Ernest Wright, Harvard University began in 1956 and has uncovered layers in the city from Islamic, Christian, Roman, Greek, Egyptian, and Canaanite periods.

The S. S. President Cleveland, a Pacific Ocean liner, was the scene of an interdenominational worship service on Aug. 2 at which an offering of $100 was received for the Mennonite Central Committee. The offering to be used for famine relief in India, was the largest single offering received at any of the liner's mid-ocean worship services. Paul Boschman, Mennonite missionary en route to Japan, led the singing.

Lodge membership was recently barred by a constitutional provision adopted by the seventy congregations of the Lutheran Brethren of America. The group is most concerned about Masonry.

German Mennonites sent 135 bales of relief clothing to Algeria during the last year. Mecthild van der Smissen, who spent a year working in Mennonite clothing depots in North America, is in charge of the Frankfurt clothing center.

Jensen-Salsberry Laboratories, Kansas City, Mo., has supplied about $5,500 worth of veterinary medicines for poultry flocks in the Paraguayan Chaco. The Schowalter Foundation has provided United States chicks to improve local flocks. Five years ago the three Chaco colonies marketed about $15,000 worth of eggs per year. Now one colony alone produces $8,000 per month.

James V. Lowry, director of the California department of mental hygiene spoke at the dedication service for an expanded Kings View Hospital, Reedley, on Aug. 9. He said he chose to speak at the ceremonies because of the hospital's unique type treatment program for the mentally ill which he personally desired to see and learn about.

Trans World Radio's Romanian broadcaster, Jeramy Hodoraba, recently met with a high-ranking Romanian official in western Europe who said "I have a Christian mother, and there is a real struggle going on within my heart and mind. I am here fighting for communist ideals, and yet on the other hand, I am overwhelmed by the power of my mother. What can I do? You have tremendous power in your hand. If you do not mingle with politics, you shall revolutionize our country."

CHURCH RECORD

ALENDAR

onferences

Oct. 1 — Kansas All-Mennonite Vomen's Meeting, Hutchinson, Kan.

Oct. 16-20—Western District, N. ewton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands

entral

Sept. 20-25 — Missionary Conference, Ebenezer Church, Bluffton, O.

estern

Sept. 15—Annual Gift and Fellowship Day, Bethel Deaconess Hospital nd Home, Newton, Kan.

Sept. 27—Harvest Mission Festival, ethany Church, Kingman, Kan. awrence Hart, speaker.

acific

Sept. 26-27 — Washington Fellowip, Menno Church, Ritzville, Wash.

EATHS

atherine Conger, Carlock, Ill., born eb. 8, 1880, and died Aug. 23.

Mary Stutzman, Carlock, Ill., born ly 23, 1881, and died Aug. 24.

Katie Wiens (Mrs. J. E.) First hurch, Hillsboro, Kan., born in arvey County, May 8, 1900, and ed Aug. 17.

ARRIAGES

urtis Gering, Menno Church, Ritzle, Wash., to *Erna Neufeld,* Reed-, Calif., on Aug. 15.

Alex Michael Harper, Garfield, ash., to *Kathleen May Hoefel,* Men- Church, Ritzville, Wash., Aug. 29.

Jack W. Gordon to *Toni Lynn vord,* both of Bethel Church, Pekin, ., on Aug. 16.

Homer G. Krehbiel, Jr., Hopefield hurch, Moundridge, Kan., to *Nancy ne Sellers,* First Presbyterian, Mcerson, Kan., on Aug. 23.

Larry G. Martens, First Church, lstead, Kan., to *Rose Etta King,* st Presbyterian Church, Boulder, lo., on July 25.

Darrell Penner, Johannestal Church, Hillsboro, Kan., to *Glenda Frances Abney,* First Methodist Church, Newton, Kan., on Aug. 21.

Ray Penner, Johannestal Church, Hillsboro, Kan., to *Lois Thiessen,* Hoffnungsau Church, Inman, Kan., on Aug. 28.

Ernest Lynn Ratzlaff, Presbyterian Church, McPherson, Kan., to *Barbara Joanne Stucky,* First Church, McPherson.

Richard K. Smith, First Presbyterian, Hutchinson, Kan., to *Marilyn Stucky,* Hopefield Church, Moundridge, Kan., on Aug. 16.

Harry Arnold to *Clauda Stevanus,* both of First Church, Sugarcreek, Ohio, on Aug. 22.

Daniel Bear to *Suzanne Lang,* both of First Church, Sugarcreek, Ohio, on July 11.

Rogelio Duarte to *Sharon Waltner,* Salem Church, Freeman, S. D., on Aug. 23.

Anthony R. Epp, Bethel College Church, North Newton, Kan., to *Dianne Waltner,* Salem Church, Freeman, S. D., on Aug. 18.

Arnold Harder to *Grace Heibner,* on Aug. 28, both members of First Church, Mountain Lake, Minn.

LeRoy Harder, Mt. Lake, Minn. to *LeEsther Funk,* Brethren Church, Fresno, Calif., on Aug. 14.

Charles Holms, Wichita, Kan., to *Vera Voth,* Grace Hill Church, Whitewater, Kan., on Aug. 15.

Alfred Kleinsasser, Bethany Church, Freeman, S. D., to *Sharon Deckert,* Emmanuel Presbyterian Church, Marion, S. D., on Aug. 24.

James Martens, First Presbyterian Church, Hutchinson, Kan., to *Orletha Faye Graber,* First Church, Pretty Prairie, Kan., on Aug. 23.

Richard D. Rogers, Castleton Community Church, to *Rosella Ann Krehbiel,* First Church, Pretty Prairie, Kan., on Aug. 23.

William Park Stauffer to *Brenda Plunk,* both of First Church, Sugarcreek, Ohio, on Aug. 9.

John J. Stucky, Salem Church, Freeman, S.D., to *Esther Kramer,* Salem Church, on Aug. 28.

John Waltner, Bethel College Church, North Newton, Kan., to *Mary Jane Jantz,* Grace Hill Church, Whitewater, Kan., on July 19.

James Whitwood, Hudson, Ill., Methodist Church, to *Mary Elkins,* Carlock (Ill.) Church.

L. V. Kinzinger, Carlock, Ill., to *Mabel Bischoff,* Bloomington, Ill., Methodist Church.

WORKERS

David Ngongo, Nyanga, Congo, was elected president of the Mennonite Church in Congo at a recent General Assembly in Mutena. The delegates, a majority of whom were Congolese, considered a new constitution for a new church organization.

Edmund G. Kaufman, president emeritus of Bethel College, North Newton, Kansas, will serve as visiting professor of philosophy and religion at Spelman College, Atlanta, Georgia, for the school year 1964-65. Spelman is a Negro women's college with which Bethel has maintained a student exchange program the past several years.

PUBLISHED

Envoys of Peace by R. Pierce Beaver, has been published by Eerdmans and sells for $3.00. It deals with the peace witness in the Christian world mission. Says J. B. Toews, president of Mennonite Brethren Biblical Seminary, Fresno, Calif., "For those who consider the missionary assignment of the church in our contemporary setting serious, the book is a must for their careful study."

NEW ADDRESSES

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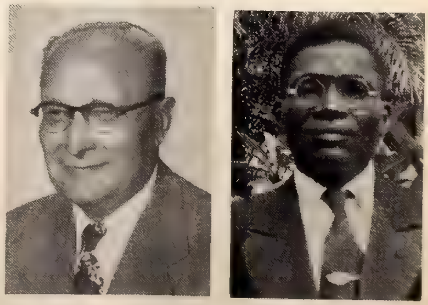
Mrs. Curtis E. Hartenberger, 1125 Church St., Mobile, Ala. 36600

Maurice Illunga, 805 W. 33 St., Sioux Falls, S. D. 57100 [65]

Irvin Isaak, 16436 Bixler Ave., Apt. 3, Paramount, Calif. 90723 [48]

Ramon H. Jantz, 3901 Robinson St., Regina, Sask. [247]

E. G. Kaufman, David Ngonga (Workers).



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Willard Wiebe, Freeman, S. D. 57029 [82]
Raymond Yoder, 6103 N. 19 St., Phoenix, Ariz. 85015 [261]
Marvin Zehr, Moundridge, Kan. 67107 [181]

LETTERS

KNOWLEDGE THE REMEDY

To the Editor: Hosea 4:6, My people are destroyed for lack of knowledge, etc. According to the U. S. Supreme Court ruling against prayer in our public schools, they find it legal to teach the Bible as a course of study as history and literature. Bible believing parents and citizens should do all in their power to incorporate this alternative so clearly suggested in our public school. This could be a far greater blessing to our youth and our country than the forbidden prayer exercises.

An article in *Christianity Today* says: "We also believe that an effective mitigation of the trend to secularism may be the development of public school courses in the literary and historical study of the Bible, as suggested by the Supreme Court. To those who consider such teaching useless, evangelicals reply that the Word of God is not bound and that no school board or teacher can nullify God's promise that His Word will not return unto Him void. Let evangelicals, therefore, lead in urging public schools in their communities to teach the Bible as literature and history." *Jacob L. Friesen, Mountain Lake, Minn.*

HOW VEHEMENTLY DENIED?

Dear Editor: In *The Mennonite* issue of July 28, 1964, there is a letter by Dr. Guy F. Hershberger entitled, "McIntire Reliability," written to Rev. Verghese associate secretary of the World Council of Churches.

In this letter Dr. Hershberger states that he had written to Rev. Paul Verghese and sent him a two-page mimeographed statement which was handed out by a protest delegation under the direction of Carl McIntire of the Twentieth Century Reformation Hour radio broadcast on the arrival of four Russian Baptist delegates at the Philadelphia International Airport May 29, 1964.

Dr. Hershberger is giving some statements quoted by Paul Verghese which was in the paper put out by McIntire as follows: "Khrushchev has given some freedom of worship as he finds that real Christianity cannot be subdued by force. Even if there is some freedom given for worship, there is absolutely no freedom for propaganda." In another address, the Rev. Mr. Verghese said: "There are some Christians who have completely identified themselves with the communists. They are the major portion. They have done so because they want to get along well with the government. But there are a few others who are real Christians. They are not one with the communists but they have to undergo great suffering and difficulties. They are all hiding in secret places. . . . In order that the communist party may have a firm hold on the church, the party appoints all church leaders."

Dr. Hershberger asks Rev. Verghese whether he had been fairly and accurately quoted. To this Rev. Verghese answers as follows: "Most of the statements attributed to me in the *Christian Beacon* (a periodical published by Carl McIntire and containing material similar to the above) I would vehemently deny," and further on states, "I shall be pleased if you will say to your people that I accept no responsibility for the statements attributed to me in the *Christian Beacon* (a periodical published by Carl McIntire and containing material similar to the above.)"

Rev. Verghese does not state in his answer to Dr. Hershberger whether McIntre had *fairly* and *accurately* quoted him. He is only referring to the statements attributed to him in the *Christian Beacon* which *contained* material *similar* to the above, but does not specify whether he accurately and fairly quoted him in the two-page pamphlet.

I do not know Carl McIntire, neither am I acquainted with the *Christian Beacon* and what it contained. What I am interested in, and no doubt other readers as well, did Carl McIntire or did he not fairly and accurately quote Rev. Verghese in the two-page pamphlet that was handed out at the Philadelphia International Airport on May 29, 1964 as referred to in *The Mennonite* of July 28, 1964, under the heading, "McIntire Reliability." *J. W. Bergen, Tampa, Kan.*

ATTITUDE ON NEW IDEAS

Dear Editor: The letter by Carl J. Landes (Sept. 1) was very timely or maybe late. I wish I could have read a letter like this a half century ago. This clears up many points in the Bible which seem to be contradictions.

A few years ago in visiting with a preacher friend my own age; we were talking about matters Brother Landes mentions in his letter. He had a seminary training and evidently was aware of all these points mentioned in this letter. I almost scolded him asking him, "Why did you leave us in the dark so long?" I told him it leaked through our minds very slowly, little from the pulpit, mostly from books and periodicals, or some rebel teacher.

I have been a farmer all my life. We always consult with leaders of our agriculture schools and ask for information about better crops and better livestock. We always use this information; but when our students go to a seminary and come home with new ideas we are prone to treat them similar as the Jews did Jesus. *Sam Regier, North Newton, Kan.*

Rwanda Martyr

ndrew Kayumba

THURSDAY, JANUARY 23 at seven ock in the evening, a jeep with soldiers in the command of the ior sergeant arrived in front of the tor Yona Kanamuzeyi's house. ey called to him to come outside. went immediately with a stout heart, trusting God.

Two of the soldiers came to my house and told me that I was wanted. When I went outside I found my friend, Yona, already there. They told us to climb into the jeep; they would take us to the lieutenant. So off we went to the military camp at Nyamata.

When we arrived at the camp, they took us into a room, where we found another man sitting on the floor. After a time the soldiers returned without the lieutenant and told us to climb

He died rejoicing
He died praying
He died praying for those who were killing him.

Pastor Yona Kanamuzeyi went to Nyamata in 1961 to minister to the displaced persons who had been resettled there. He developed a network of twenty-four village churches organized around a mother church to serve 6,000 people. He was also responsible to outschools where twenty-six primary teachers were working. He leaves a widow and five children.

into the jeep again, all three of us. The jeep went down the road toward Kigali.

When Yona saw where we were going, he said to me: "Let us surrender our lives into God's hands."

He did not say this because of any evil he had done, but because for many days he had seen soldiers doing this very thing with other people and they never returned.

We went on our way, crossing the River Nyabarongo, and a little way on the farther side we saw about eight more soldiers. They ordered us out of the jeep. When we got out they told us to surrender everything we had. The third man had a small suitcase which he put on the ground and I put my watch on this case.

Yona asked permission to write in his diary. He wrote: "We are going to heaven. . ." and then he wrote as carefully as he could for the time he had an account of the church money left in his house. He placed this diary with the key of his cupboard on the case as well as a few francs from his pocket. He asked the senior sergeant to see that his wife was given these things.

The sergeant then said, "You had better pray to your God."

So we all stood up and Yona prayed, "Lord God, You know that we have not sinned against the government, and now I pray You, in Your mercy, accept our lives. And we pray You to avenge our innocent blood and help these soldiers who know not what they are doing. In the name of Jesus Christ, our Lord. Amen."

Then we were commanded to sit down as they brought rope and tied our arms behind our backs. One soldier was told to take Yona away, but before he went we sang the hymn which says: "There is a happy land . . . where saints in glory stand. . . ." When we had finished singing they took him away.

As he went he asked me, "Do you believe?"

And I said, "Yes, I believe, because we read that whosoever believes will be saved."

Then he went, singing, "There's a land that is fairer than day,/ And by faith we can see it afar;/ For the Father waits over the way,/ To prepare us a dwelling place there."

The soldier took him back to the bridge; there they shot him and threw his body into the water.

I was left sitting with the other man and soldiers. They were all amazed. They had never seen anyone go singing to his death or walking, like a man just taking a stroll.

The soldiers called me and I went. They ordered me to sit again and asked if anyone had an ax or a knife. I thought that perhaps they were going to cut me up as they had done to many others. They asked me my name and then they returned my watch to me. I asked them to keep it to send to my wife but they ordered me to put it on. They then put me in the jeep again and leaving the third man on the road with some of the soldiers we returned to the camp. Then they told me to go home, telling me that as I had witnessed the killing of our pastor, if I said a word about it to anyone, I would be killed.

God in His mercy sent a man to lead me through the bush so that I might flee to another country where I have found refuge. But the death of this man of God amazed those soldiers who saw him die, because he truly died as a man of God praying for his enemies and for himself. He did not fear death because, for him as for all other saved people, death is the door to heaven.

As for me, who have been saved from this bodily death, it has taught me again that God wants to save me from the second death which is the final judgment—saved through faith in Jesus Christ, who died once for us. I, before Him, repent of my sins.

And you who read this testimony—God is asking you to be strong in Him and to profess Him before men till the day when perhaps you too may be called to stand before those who would kill you.

I, Andrew Kayumba, whom God has saved from death, write these words and they are true.

eer Cans at the Lord's Supper

. Lowell Nissley

HEN YOUNG PEOPLE go to camp, ey head for a lake, a river, or a ountain. They hope to find God on high hill or under a willow tree. The y camp is different. Here you expect find God in a police court, on the oken step of a tar paper shack, in high rise apartment, or a city park. ere the trees are smothered with acktop and brick. Beneath them is rdly the place one would choose r meditation.

This was the experience of the six- n young people who came to the cond city camp at the Rainbow ulevard Mennonite Church in Kan- City in July.

The week began with a nighttime o to the World War I Memorial ll. From here we could see the en- e downtown business district as it pears at night—the weather tower, changing colors of the Power and ght Building dome, the huge lit win- ws of the Union Station, myriads blinking and flashing neon signs, l the thousands of crawling auto hts.

With all this before us, Stan Bohn, mp director, introduced the city to campers. "To be a Christian in city takes courage," he said. "But s not the artificial courage of a bull nter who is afraid but dares not let show. The Christian's courage ad- s fear but moves forward because Paul says, he has died before with rist and has risen again with Him."

During the week the campers helped tar paper to a man's shack, did e survey work for an August day mp, enjoyed some of the city's cul- l benefits, experienced the humili- n of being turned away from a mming pool (the camp was inter- al), and saw the city from the roof he 443 foot city hall.

amp headquarters was the church ement. The campers prepared their meals. Other parts of the church e converted into dormitory, class- ms, dining room, camp library recreation area. Each morning vell Nissley gave a presentation evangelism with discussion of its vance to what had been observed ity life. The last three days Warren ore, race education secretary for General Conference Mennonite rch, shared his ministry with us.

The climax of the week was Saturday evening when the camp roasted hot dogs and ate watermelon at Greystone Heights Park. No paved streets lead to Graystone Park, only rock and ruts. The city says the residents are not financially able to share their part. Also, the park is overgrown with weeds, and scattered with trash. During the day it is hot with no shade from the trees. But it is a beautiful spot. At night one can see the lights of the city, the turnpike leading back to home, railroads, and the Kaw River.

The evening was climaxed by the Lord's Supper. We were conscious of some very meaningful symbolism here. We came down from the "mountain" and into the world. We had to push aside the empty beer cans to make room for our home-made table. This we covered with a white dish towel. Fastened to one side of the table with wiener wires were two patio candles for light (the ground was too rocky and hard to stick them in the soil). Our bread was a loaf of unsliced French bread and the drink was served in small paper cups. We all stood in a semi-circle before the table as the Scripture was read and we prayed. We remembered Jesus who risked identifying himself with us many years ago. At first it didn't seem proper to be observing the Lord's Supper outside the church and without the beautifully engraved communion table, the highly polished communion ware and the dignity of formal worship and protection of church walls and beautiful windows. But worst of all — among beer cans!

But as we sang the Lord's Prayer and as we stood in silence with chunks of bread in our hands and a paper cup of grape juice before the flickering candles, we realized one important thing — God was here! God could be found in the city as well as under the willow tree. In fact, if He who was born in a stable, could not be found among the beer cans, then where could He be found?

Here are sixteen young people who have learned that the modern frontier of the church is in urban America. They learned that the best of man and the worst of man is side by side in the city. They learned that God is where people are. He is in the city.

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COVER

"Teachers are like stained glass windows: they color the light passing through them, but they do let in the sunshine of God's truth" (Willard Claassen).

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EDITORIAL

by Waldemar Janzen

Activity is the yardstick by which churches and Christians are measured. An "active Christian" is synonymous with "a Christian as he should be." A church with many meetings, busy committees, and buzzing societies is considered one "with real life," or even one where the Spirit is evidently at work. Denominations are weighed on the same scales. Here it is their participation in social welfare, mental health, relief, and racial equality which count.

Activity is a sign of life indeed. To be able to work is a grace of which we become conscious only when we are sick or unemployed. The greatest biblical figures were vigorous. Nevertheless, something about our active Christianity provokes critical thought. What is it that stimulates and sustains our activity?

It is shallow to believe that all church activity is a manifestation of the Holy Spirit. And yet it is surprising how often church members label their activities with such hallowed terminology, without realizing that the phenomena which they call Christian fellowship, spiritual zeal, missionary concern, and Christian stewardship, are often not much more than the adaptation to church life of such common American phenomena as clubs, local patriotism, advertising, and business promotion. Adaptation of modern practices to church life is not in itself wrong; but the bland ascription of these things to the Holy Spirit warrants criticism.

And what is the source of our activism? While some of it is simply due to the adaptation of certain general trends to church life, some of it must be traced to unbelief. A world that has widely lost concern for the transcendent (for God, for life after death, for the ultimate goal of time) asks the church: "How do you justify your existence? Surely you do not only pray and sing hymns and hope for eternity?" And the church tries to answer in terms acceptable to the spirit of the times: "Oh, no. We do sing and pray a bit, but please note that we are hard at work building schools and hospitals, sending food to famine areas, and fighting discrimination and alcoholism." Such a church has value, and therefore a justification for existence, even in the eyes of a society that does not pray and praise and hope. And since the activities themselves are quite biblical and commendable to any Christian and can be supported by Scripture passages from the Prophet Amos to Matthew 26, it is easy to overlook their root in the unbelief of our age.

The activity of the great men of the Bible is characteristically preceded by an encounter with the holiness of God. Before Moses led the Israelites out of Egypt, he stands before the burning bush. Elijah receives the call and strength for his further struggle against Baalism from the experience of God's presence in the gentle breeze at Mount Horeb. Isaiah says his "Here am I, send me!" after the vision of the holiness of God in the Temple. Paul's missionary activity comes after his encounter with the Lord on the Damascus road and long quiet years. A deep experience of God's holiness is the proper impetus toward Christian activity.

Does our Christianity have a sense for the holy sufficiently deep to balance our appreciation of activity? The biblical relation is thus: Encounter God's holiness that you may become active in His service. Activity becomes unbiblical in its source, if not in its appearance, when it becomes a substitute for a more direct concern with the religious. The demand—often repeated within and without the church—that the church should become relevant is often made on the assumption that the church should leave its "irrelevant" religious preoccupation and become active in a practical way. Activity, then, is not the fruit of an encounter with a holy God, but the substitute that crowds out such an encounter.

What is that holiness for which we tend to lose appreciation? Rudolf Otto, a student of religion, says: "The holy is mysterious; we can never grasp it completely. It is tremendous, awe-inspiring. It is fascinating; it will not let us go." Is God this to us? Or has He become identified with a social or humanitarian program? Confrontation with the Holy evokes in man an awareness of his creatureliness, of his smallness and powerlessness. Is our Christian activity the result of such an emptying of ourselves before God, so that He can fill us with a commission, or is it due to an optimism about man and his capacity to set the world in order?

Holiness is that side of the faith which comes to the fore in the Christian whose piety cannot manifest itself primarily in activism: the child, the invalid, the older person. Activism is the religion of the young and strong; Christianity is the religion for every man because every man may encounter God.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A TIME FOR
SOBER
JUDGMENT

Some Guides to Lead Us Through the Campaign Wilderness.

Robert Kreider
and Clayton Koppes

THIS IS THE SILLY season. Funny hats, brassy buttons, catchy jingles, extreme statements are daily being ground out by the campaign headquarters. In frenzied demonstrations delirious delegates march about carrying stalks of corn, chanting campaign songs. Viewing the circus-like atmosphere of the conventions and the emotion of the campaign, it is hard to believe that we are choosing a President of the United States.

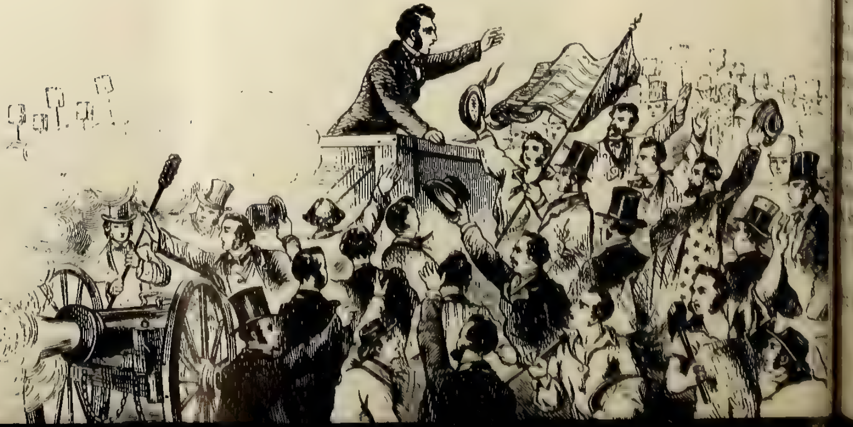
The ballyhoo of a national election campaign seems shallow. It is not an atmosphere that encourages a reasonable decision, based on the merits of the candidates. What is needed, instead, is a quality of detachment. As Christians we especially need to think with sober judgment. A committed Christian should be able to reflect calmly and without emotion on the issues of the campaign; the oratory
of the candidates should not sw
him without a critical examination
their views; he should not be trapp
unthinking by crafty slogans.

But above all, the Christian shou
evaluate the campaign through
Christian faith. As Paul says, "Ada
yourselves no longer to the patte
of this present world, but let yo
minds be remade and your whole n
ture thus transformed. Then you w
be able to discern the will of Go
and to know what is good, acceptab
and perfect" (Rom. 12:2, NEB).

Beware of These Traps

It would be good democra
thought and good Christian condu
if election year would be a year wh
the nation reasons together about t
methods and goals of governme
It would be a year of discussions, d
bates, press conferences, frank, pe
haps, painful searching. Jesus, we a
told, sat with tax-collectors a
sinners — politicians. Maybe th
were reasoning together.

To find this quality of detachme
to reason together with sober ju



ent, we need to beware of many of
e manipulations of office seekers.
1. Beware of those who offer quick
d easy solutions to national prob-
ns. Beware the black and white
alysis of a problem; beware those
o seek a sign, a simple cure-all.
is so easy to vote our frustrations,
r discontent, to grasp for the quick
d easy answer. Most national issues
e, however, intricate and complex
d defy easy solution.
2. Beware of those who use the
ght of man, the sufferings of men,
press their political fortunes. Many
iticians suddenly develop a con-
n for the poor or the mentally ill
the aged in an election year. Be-
re the campaigner who uses a racial
r, the white backlash, to advance
cause. Beware of those who ham-
r on the fear of communism.
3. Guard against the contradictions
what politicians offer. A candidate
against big government, but for the
gest military establishment. An-
er is at the same time a friend of
iness and labor, a friend of the
gro and the southern white, favors
ting taxes and offering more serv-
. Beware the man who is all things
ll people at once.
. It is well to be skeptical of those
deal in images instead of realities.
nember the rites of election: the
didate goes to church, is pictured
the center of a radiantly happy
ily circle, goes out to the farm to
h hay, kisses babies, visits aged
hers. Separate the true face from
shadow.
. Be skeptical of the impulsive
acts, the dramatic gestures; "if elected I will go to Korea"; visiting the rundown shack of an unemployed West Virginia coal miner. The campaign masterstroke clouds the issue, thus generating passion instead of encouraging sober judgment.

6. Let us beware those who delight in the skeletons in their opponents' closets. Is there a real significance in a years-old gift from a friend or why a youth quit college? Every politician has some skeletons he would like to forget.

7. Distrust those who pay back evil for evil. In politics this is called mud-slinging. It is often considered justified, if done in retaliation. Remember the familiar, "I was going to fight a clean fight, but my opponent. . . ."

8. Beware of the emotion-saturated words, the slogans. This campaign is full of them. The New York rioters scream about "the power structure," the Southern whites "the outside agitators." The Goldwater camp decries "the establishment" and "creeping socialism"; the anti-Goldwater people cry of reactionaries and extremists. The old cries of communist and fascist are still heard. These labels darken instead of enlighten the problem; they make difficult sober judgment.

Be Positive

But, in spite of this, we can also offer words of encouragement.

1. Let us show respect for those in government positions and for those who seek office. We are to respect, honor, and pay tribute to our government officials. We are not to lie, but to be honest, and pray for the candidates. Briefly, we are to love.

2. Let us build bridges of reconciliation. To reconcile opposing factions we must try to represent opponents' positions by walking where they walk in controversy. Instead of condemning the opposition, we should try to find out what it is trying to say. To have the mind of Christ should be our constant goal.

3. We should be informed. This means being careful of what we read, see, and hear. We must form our own opinions, instead of saying, "Fulton Lewis, Jr. says," or "*Time* Magazine says," or "the editor of *The Mennonite* says." We cannot be tied by tradition —"our family has always been Democrats." Being informed means examining critically everything we encounter and then forming our own opinions.

4. Do the candidates speak to the big issues, the important questions? we must ask. Do their platforms speak to the whole range of issues consistently and coherently? What do they say about peace, freedom, equality and inequality, justice and injustice? Are they concerned about the poor, the sick, the unemployed? Are they concerned for people in other lands? Do they show a quality of humanity and largeness of heart, coupled with sober judgment?

5. Let us retain a sense that God is the Lord of history. That means that He is the Lord of men and the Lord of governments. His ways are often beyond our understanding, but let us keep firm our faith that God does act, that God is God and therefore good.

As Christians our first loyalty is not to a national candidate, but to Christ. We owe allegiance not to a national party, but to His church. It may be a tragedy if the election leads to the victory of one of the candidates. But as Christians we know that we have the resources to live triumphantly even in the midst of tragedy. With trust in God, the Lord of history, we can endure.

We must view this election seriously. In so doing we bring to our evaluation of the campaign a sense of wariness coupled with honest searching. If we take this election seriously we will try to find a quality of detachment. We will try to reason together with sober judgment. And the results need not drive us to despair.

Sunday School Altars

The old Sunday school was good enough for us. Is it good enough for our children?

Fern Ruth

When we were young, our lives were untouched by TV sets, atomic fall-out, Sting Ray automobiles, or interracial strife. The long warm days stretched endlessly before us. We studied and played and "did chores" and squabbled with the neighbors' kids.

On Sunday mornings we donned our best clothes and our stiff shoes and walked to church to the ringing of church bells. In Sunday school we were told a Bible story and given a picture paper with a summary of the day's story. We colored a lot.

In looking back on those times, it has often seemed to me that we became what we are not because of our Sunday school instruction, but rather in spite of it. Sunday then was often a condition to endure rather than a day to enjoy. And yet, we have grown up to impose very nearly the same traditions upon our children. They, in turn, sometimes sulk and rebel, and we pretend not to notice. We take part in soul-searching discussions with other concerned parents, and the world rolls on.

So our children challenge us with the everlasting "Why?" Why do we have to go to church? Why is *this* church so important? Why not attend where all the other kids go? Why act like we think we're better than everyone else?

We hold back the answers because we don't care to bare our souls for our children to see. So they think we are shallow and without depth.

One of the things we don't say is that we know we ourselves are in desperate need of help to guide them in their formative years. Even though the help we get in our church is often bumbling and amateur, we still believe it to be the very best to be found.

The faith we find here is the faith for which our forefathers were repeatedly called upon to sacrifice their goods and their lives. It is the faith by which they lived and died and which they preserved for us. This is the faith which gave them moral courage and strength, and it is not only adequate for our time, but essential.

We believe in this so completely that we have given freely of our time and money, so this faith will not only exist, but thrive. And we keep trying to improve ways of perpetuating this faith.

Our congregation, like many other congregations, has added a new educational wing to its building. It is as we built a monumental altar befor our God—an altar of stone and mortar and other fine materials. It is beautiful altar, but an altar alone not sufficient.

We stand as Isaac stood on th mountain in the land of Moriah as h asked his father, "Behold the fire an the wood: but where is the lamb for burnt offering?"

God requires of us unblemishe sacrifice; not a pinch-hit, make-d offering: not an easygoing "it's goo enough for them, so it's good enoug for us" Sunday school. He requires th best of which we are capable.

We need to find ways to preser this "best" to our children. To th end we must keep abreast of moder educational methods and practice The methods of our childhood Su day school are as outmoded as th Model-Ts in which we rode, and wi not produce the desired results.

Our children are not growing up closed rural communities where the will automatically become Christia and Mennonite — they are being su jected constantly to cruel tests by the associates and their urban enviro ment. They are facing challenges v never needed to face, and they a facing them honestly. They merit o respect and our aid.

One of the best aids we can gi them is a realistic Christian faith which to rely when they are confront by unworthy ideals and shabby pra tices.

Our Christian homes are still - and always will be—our greate builders of Christian personality a character; but when parents of Chr tian homes bind themselves togeth to give their children group expe ences in action and devotion, th our children are doubly reinforce

Our concern cannot end with o own children, however, dear to us they may be. We must lift our ey to see the needs of the community which we find ourselves, and be rea to serve when the opportunity aris Our conferences merit our support their task of coordinating our effo and implementing the cause of Chr throughout the world.

This, then, is our task and our sa rifice: to give our time and energy seek out and use the best materi and methods; and to transmit highest and best in Christian phil ophy, knowledge, and practice whe ever we can.

The Evangelist in Prison

Crime is the expression of self-interest and involves the man who commits it to a personal isolation.

G. Fraser Thompson

O MINISTER TO prisoners is at once
great privilege and a great respon-
ibility. It offers both opportunity and
ifficulty. That the prisoners are held
prison is an opportunity. They can-
ot get away, and the chaplains have
e duty of offering them the gospel,
ut this is also a difficulty.

Prison engenders a strange mixture
f emotions in its inmates. It gives
pportunity for contemplation, but
is may degenerate into brooding.
s separation may create fear or bit-
rness.

One thing must be paramount in
e mind and attitude of the one who
eks to minister. Those to whom he
inisters are first of all, and last of
l, men—men like himself and his
llows. Any suggestion of superiority,
f talking down to them, of using the
nprisonment as a means of evange-
sm from which they cannot escape,
eans failure.

Crime is the expression of self-
terest. It commits a man to a per-
nal isolation. Whatever he has done
has done because he has regard-
himself as being the only person
ho needs to be considered. He has
olen to get gain for himself, without
gard to the loss suffered by others.
e has hurt to satisfy his own pride.
e has soiled someone else to satisfy
s personal lust. Discovery of the
ime and conviction make the iso-
tion he has unconsciously built up
vious to him. He is in a prison, in
cell, behind walls and bars, alone
d out of contact with the normal
rld. Still more importantly he is
lated by shame, by fear, by anxiety
r the future, and in some cases this
ay turn to bitter resentment.

Prison administration today tries to
eak down this isolation. It aims to
ow the prisoner a way back to nor-
al life, so that he may be once more
member of and not an outcast from
ciety. While prison officials try to establish in the prisoner "the will to lead a good and useful life and to fit him to do so," nothing can be so effective as the gospel of Christ."

The prison aims to reform the prisoner, and make him seek a better way of life. In the days past it was felt that it was enough to make him ever conscious of his crime and its seriousness. But if a thief is to be cured of his thieving, he must first come to a change of heart. He must see that he is too good for a life of crime and not too bad for honesty. These things are implicit in the gospel, and because that is so, the work of the evangelist is of supreme importance.

But recall again the emotional and environmental difficulties. The evangelist must bear this in mind. His work is intensely personal. His first duty is to establish a personal contact.

It is his duty to see each prisoner as early as possible after his reception into prison. He goes to his cell and at once is faced with a stranger unprepared for his visit, and he himself is an uninvited visitor. He may be regarded with some measure of suspicion; it will be remembered that this is his job. He must break through these barriers. He does it not by preaching but first by a human approach, as man to man. It may well be that no opportunity presents itself on that first visit to speak of God and eternal things, nor even on a second or third visit, but inevitably the time comes.

Some in prison have had Christian associations in the outside world. They have fallen from the grace they once knew. In these cases a foundation exists on which to build. They may be bitter and fear that they can never again share in the fellowship of the the church of God. The chaplain can show both the love of God and the love of the members of the church.

But for the most part prisoners have had little or no contact with the church. The religious denomination which they have declared does not generally indicate the church which they attended, but rather the church from which they stayed away.

Prison is often a place of self-revelation. Its very isolation makes a man think and often this impels him to unburden himself. He will talk to the chaplain of his life, and even when he is trying to excuse himself he often reveals himself most clearly. In these conversations come the greatest opportunities for evangelism, for none can over-hear or hinder.

The services of the church which the prisoners attend are normally conducted by the chaplain and it is because he is known by the prisoners, and knows them and their needs that he is the most effective of evangelists. To be present at a prison service is a moving experience. The singing will cause considerable surprise for it is eager and hearty. The singing is obviously enjoyed for it becomes an opportunity of expression, but the words themselves can scarcely fail to leave some impression. A prison congregation is inspiring in that it calls forth from the preacher his best endeavor.

Those who do give their hearts to God in prison are a joy indeed. These may find difficulty when they return to the ordinary world. The churches are strange to them and they feel afraid. If their past is known, they may be unwelcome. This may be untrue but it needs to be proved to be untrue by the members of the church itself.

Some seem to fail utterly. They promised well, but the impact of the world, its temptations, and its indifference are too much for them. Yet even so they are not all total failures for amongst them are some who have tried harder than many of those whose lives have been in easier places.

The task of the prison evangelist is hard and sometimes disappointing, but it is rewarding and again and yet again he shares in heaven's joy over one sinner that repents.

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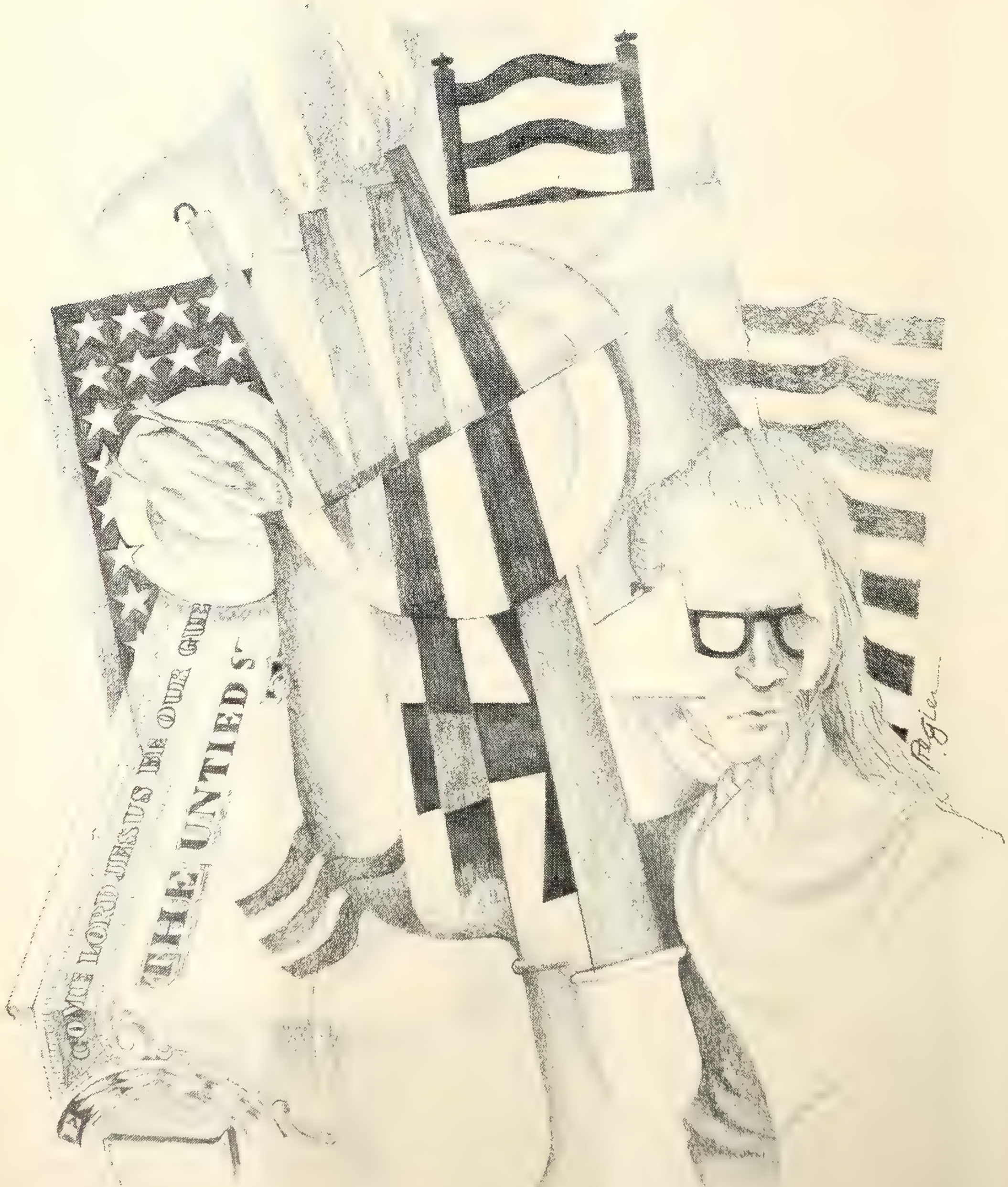

COME LORD JESUS BE OUR GUE
THE UNTIED S

THE LAST SUPPER *by Robert W. Regier*

Warren Kliewer

triptych

Left Panel: THE YOUNG WIFE
This is her playful hour
between the setting of silver
and the lighting of candles.
She smooths the white cloth
as if the table were
an altar, the goblets
chalices.
The communicant smiles
to celebrate
her illusion.

Right Panel: THE YOUNG HUSBAND
The moments are few
when shadows
between flares of
the candles' flames
leap at the plate.
He squares his shoulders at
the chair and settles
into a pot roast.
Brown sinews, after all,
hold the world together.

Center Panel: TABLE GRACE
Mist condensed
on the goblet, she lifts it up.
Candlelight
and the image of her husband
seep round her fingers.
Lord, protect us
from tentative candles.

The moisture textiles
his face, as if she saw
the Savior's countenance
in a tapestry.
Lord, protect us
from breakable symbols.

NEWS

Church Papers Wary of Barry

POLITICAL TALK WILL dominate many conversations between now and Nov. 3 in the United States. People in most other countries of the world are also interested in the United States presidential election.

Some of the talk is beginning to filter into church circles and into religious publications. Is there a religious issue in this year's campaign? Are ethical questions involved? Should church groups, Sunday school classes, and other church-sponsored meetings analyze the issues in the campaign? Should Mennonite congregations study the Christian's obligation in his November vote? At least one congregation has already done this.

The proper course for a Christian is not immediately obvious. Some observers see no difference between this campaign and past adventures in political history. Other persons feel that religious values are involved in the campaign and that Christians must take sides. At a minimum, Christians must express their concerns.

Opposition to the candidacy of Barry Goldwater seems to be the drift in early reactions in the religious press. Two Episcopalian journals and the official publication of the United Church of Christ have taken anti-Goldwater positions. In this they join the *Christian Century*, an influential nondenominational weekly that announced its opposition to the Arizona senator even before the Republican convention.

One leading Mennonite journal has also published an article asking Mennonites to "weigh with greatest care the positions which the presidential candidates by their recent actions have taken." Without mentioning his name, the Mennonite article challenged Goldwater as a candidate.

An editorial in the September issue of the *Churchman* opposed the Republican candidate. The independent Protestant Episcopal monthly has not had a custom of endorsing political candidates

But, it says, "Christians of all major denominations have viewed the nomination of Goldwater and the platform which his representatives controlled as a dangerous threat."

In August another independent Episcopal publication — *The Witness* —announced its opposition to the Republican senator. Mr. Goldwater is an Episcopal layman.

The *United Church Herald* in its September issue said that it "believes that its political responsibility in 1964 requires forthright opposition to Barry Goldwater and between now and November will discuss some of the basic campaign issues in detail."

The magazine is supported by the United Church of Christ, formed recently by a union of the Congregational, and the Evangelical and Reformed churches. The *Herald* noted its own past support of the welfare of minority groups and civil rights. Its editorial said, "We lack confidence in a Republican candidate who has the active support of Southern Democrats."

The journal has supported the United Nations and the test ban treaty. It feels it differs with the candidate on these issues. Say the editors, "We greatly fear a man who voted against the test ban treaty and who, as commander-in-chief, would be willing to give field commanders authority to decide whether tactical atomic weapons should be used."

In its Sept. 22 issue, the *Gospel Herald* published a statement by three prominent church leaders. "Moral Issues in the Election of 1964" was signed by John E. Lapp, Lansdale, Pa.; H. Ralph Hernley, Scottdale, Pa.; and Guy F. Hershberger, Goshen, Ind. Lapp is a bishop in Pennsylvania' Franconia Conference and chairma of the peace problems committee Hernley is chairman of the committe on economic and social relations Hershberger is secretary for both committees and a professor of sociology

Mennonites think of themselves a a "non-politically minded people, the article begins, "and they often refer to the fact that Jesus did not com to inaugurate a political program. I this view they are correct."

But the article continues, "it is als true that the church and the preachin of the gospel have a political influence. Even non-participation in politics makes a political impact."

The writers cite the death of th first Mennonite martyr. He was put t death because of his implied impac on the government. In a similar manner, Mennonite conscientious objec tors made a political impact on th nation during the recent world war

Mennonites are perhaps more "politically-minded" than is commonl supposed. Some vote, others do no "In 1960 we also learned that eve some people who ordinarily do n vote at all (as well as some who d could be aroused by the fear that th Roman papacy might run the Amer can government, should a Catholi be elected president."

The writers acknowledged th charges and counter-charges mad against both parties and their cand dates. They counselled, "Christian need to keep cool and seek to si truth from error, and the importa issues from the unimportant ones

They also recognize that on th question of war and peace "neith candidate is a nonresistant Christian and "both will use the military pow of the nation to defend the country

But they feel that the two issues the campaign are civil rights and n clear warfare. The Mennonite chur has taken a stand on both issues whi "lie so close to the very heart of o Christian faith."

In conclusion, the writers sa "Other issues of importance mig also be cited. Civil rights and the te ban treaty, however, involve su serious moral considerations th Christian who exercise the franchis should, we believe, weigh with t greatest care the positions which t presidential candidates by their rece actions have taken toward them."

The *Gospel Herald* is a publicati of the (Old) Mennonite Church.

BETHESDA CURES LEPROSY

Two of the achievements of the Be-hesda Hospital and Homes, Champa, ndia, the past year were the baptism f twenty people and the curing of ixty-nine leprosy patients.

Other gains cited by Paul I. Dyck, uperintendent, in his annual report o the Board of Missions of the Gen-ral Conference were: ministering to ver 600 leprosy patients, curing orty-one patients enough to enable hem to be classed as outpatients, and uilding three latrine-bath units.

Twenty people were baptized into he Christian faith at Christmastime. ach had to declare his faith before ll the other patients, most of whom ere non-Christian. All stated that hey were making their declaration ot because of any financial or social ain, but because of their new-found ith.

The former leprosy patients now assed as outpatients need to return the hospital only once a month, hen they get more medicines.

Three new latrine-bath units have een built, the largest in the girl's oarding building. Formerly the fifty rls staying there had to go to the ver to bathe and wash their clothes. Vater has been piped to the super-tendent's and doctor's bungalows.

"Several of our girl patients married is summer," Dyck said. "Life goes n, and for these former patients it life with a bright future.

"It is the knowledge that lives are eing remade that gives us the assur-nce that our work is worthwhile; at it is God's desire that His people hould be busy 'preaching the Gospel the poor,' 'healing the sick,' and leansing the leprosy patients.' "

ONGO WANTS MORE TEACHERS

More teachers and additional fa-ities and supplies are desperately eeded in Congo," says Reuben Short, ecutive secretary of the Congo In-nd Mission.

"The secondary school program is ll in deep vacuum," he said, upon s return from a tour of the Congo. Better schools will be initiated only hen better teachers are produced d better facilities made available. "This will be a need for years to me until all Congo can be covered. overnment is willing to subsidize ildings and teachers but the pro-am is a church project. Especially eeded are more science and mathe-atics teachers," Short said.

"We plead that we would send all the volunteers we could locate within our limits. The Congolese answered, 'You would send us more if you wanted to, but you don't because you don't want to.'

"That made me think — do we really want to as much as we say? Couldn't we do better?"

RUSSIAN REFUGEES FROM CHINA recently arrived in Hong Hong en-route to new homes in Australia. The 321 adults and children came from Kuldja, Sinkiang province and traveled 3,500 miles across the whole breadth of China. They are Old Believers and Pentecostals who settled in China thirty years ago. They left China because they want to join relatives who have made good in other countries. The oldest refugee, ninety-year-old Mrs. Togkoczuha, said: "I've lived in China for more than thirty years and I have had to move about a lot. But in Australia we may even have our own farm. I am a member of of the Pentecostal Church. We had a chapel in Kuldja where we held our services. The communists never interfered with our religious activities." About 600 Russians remain.

PROBING BY NON-THEOLOGIANS

Mennonite graduate students from eight states and provinces, representing eleven academic disciplines, participated in a two-week seminar in August. They met at the Associated Mennonite Biblical Seminaries, Elkhart Ind.

Sponsored by the Student Services Committees of three Mennonite churches, the seminar introduced non-theological students to historic and current Anabaptist-Mennonite thought and its relation to other traditions, philosophies, and disciplines.

William Klassen, professor of biblical theology at the Biblical Seminary in New York, directed the seminar and delivered five lectures on Anabaptist-Mennonite beliefs. John Howard Yoder, professor of theology at the seminaries, and John W. Miller, Reba Place Fellowship, presented papers on the implications of the Christian faith for our day. Millard Lind and Clarence Hiebert led in Bible studies.

Copies of the papers are available to interested graduate students for $5.00 from the Director of Summer Seminar, 3003 Benham Avenue, Elkhart, Indiana.

Among those attending were: Paul M. Shrock, Murray Lauber, Conrad Wetzel, Erwin and Priscilla Boschmann, Boyd Snider, Victor Adrian, Mr. and Mrs. Peter Penner, William and Marlene DeFehr, Laura Weaver, Lewis Brubacher, Keith Hostetler, Lois Miller, John Horst, Jack and Irmgard Thiessen, Mr. and Mrs. Alan Peters, Anna Isaac, and Albert Keim.

ETHICS OF THE TAX CUT

"The recent federal tax cut raises a serious ethical question for Christians," according to Lester Janzen, Conference stewardship secretary.

"The question is whether a Christian has a right to use his additional income for himself," Janzen writes in the current issue of the *Conference Visitor*. "Obviously if the tax cut had not been enacted, the family would be paying this as a federal income tax, and would still be getting along financially.

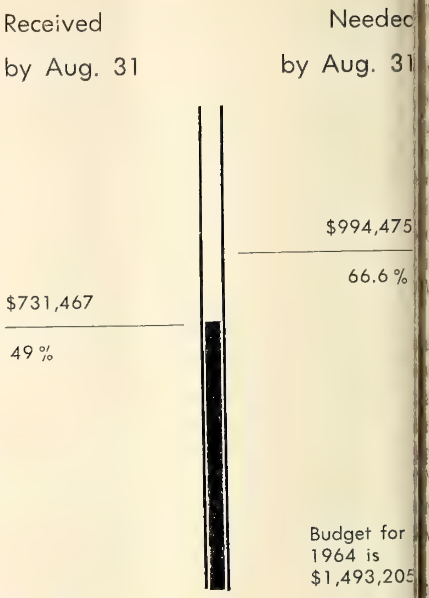
"Many families spend their tax savings on one kind of luxury or another which actually may not benefit them or make them happier, had the tax cut not been made. In view of the great needs in our institutions, district projects of establishing new churches, and the General Conference Christian education, service, and mission commitments, we have a unique opportunity to make greater investments in the kingdom of God," Janzen said.

The average American family will save about $125 in federal income tax this year because of the tax cut, the treasury department has reported.

CONFERENCE STEWARDSHIP

Receipts for August in support of the work of the General Conference totaled $93,737. This brings the total for the year to $731,467. This represents 49 percent of the budget with 64.6 percent of the year gone. Of this amount, $59,472 was received by the seminary.

How much of the amount received at Central Office stays there as "overhead" costs, is a question that is sometimes asked. We have compared our overhead costs with a number of the other denominational offices as well as independent mission offices. Not all of these will give us this information, but we compare favorably with those who are willing to share this information. In fact, as nearly as we can tell, we are among the lowest in overhead costs. In 1963 about 7:8 percent of total receipts represented overhead. The following are costs which are considered as overhead costs: Salaries, pension premiums, social security payments in behalf of the staff, staff travel, office equipment and repair, telephones, office rent, supplies, postage, multilithing, subscriptions to periodicals, Canadian exchange, and miscellaneou items. *Wm. L. Friesen, Conferenc Treasurer.*



CHURCH RECORD

CALENDAR

Conferences

Oct. 1 — Kansas All-Mennonite Women's Meeting, Hutchinson, Kan.

Oct. 16-20—Western District, N. Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands

Central

Oct. 15—Illinois Women's Fellowship, Congerville, Ill.

Northern

Sept. 25 — Annual Corporation Meeting, Pioneer Hall, Freeman Junior College, S. D.

Sept. 28-Oct. 2 — Christian Life Week, Freeman (S.D.) College.

Pacific

Sept. 26-27 — Washington Fellowship, Menno Church, Ritzville, Wash.

Western

Sept. 20-25 — Missionary Conference, Ebenezer Church, Bluffton, O.

Sept. 27—Harvest Mission Festival, Bethany Church, Kingman, Kan. Lawrence Hart, speaker.

MINISTERS

Luis Correa became the new pasto of the Cachipay, Colombia, missio church this spring. A former studer at the *Colegio Americano*, he has als attended Mennonite Seminary i Montevideo. He is holding service in two small nearby towns in additio to his work in Cachipay.

Harold Graber has accepted a ca to serve as pastor of the Zion Me nonite Church, Elbing, Kan. Sinc 1951 the Grabers have served missionaries to the Congo.

Olin and Dorothy Krehbiel, Fre man, S.D., left recently on a fiv months world tour. They plan visit Mennonite mission fields, reli centers, and the Holy Land. Kre biel is pastor of the Salem-Zic Church. Ralph Graber, Marion, S.D will serve the church in the interi

Harold Graber (Minister); Lorna Buhr, Jeanette Claassen, Anton and Frieda Enns, Ruth Ewy, Abram Hoeppner (Workers).

VORKERS

Lorna Buhr, daughter of Mr. and Irs. Jacob Buhr, Altona, Man., is erving a one-year voluntary service ssignment at Boys Village, Smithille, Ohio, an institution caring for 0 emotionaly disturbed boys. She a 1962 graduate of the Mennonite ollegiate Institute, Gretna, Man. She a member of the Bethel Church, Vinnipeg, Man.

Jeanette Claassen, daughter of Mr. nd Mrs. Herbert H. Claassen, Potin, Kan., will teach for two years St. Anthony, Newfoundland. She rned her bachelor of science deree in 1963 from Bethel College, orth Newton, Kan. She is a member the Emmaus Church, Whitewater, an.

Mr. and Mrs. Joe Cremean, members of First Church, Bluffton, Ohio, ave accepted a one year teaching potion at Tuba City, Ariz., at the dian Government School.

Anton and Frieda Enns, Wheatland, an., are accepting a three-year post Algeria where he will be the dictor of Mennonite Central Committee-Christian Committee for Serve in Algeria (CCSA) projects in stern Algeria. He is a 1961 graduate Waterloo College (Ontario) and aduated from Mennonite Biblical minary, Elkhart, Ind., in 1964 with B.D. degree. She is a registered ychiatric nurse having graduated om the Saskatchewan Hospital ychiatric Nurses Training School 1961. Mr. and Mrs. Enns are embers of the Bethel Church, Winpeg, and Zion Church, Swift Curnt, Sask. Her parents are Mr. and rs. G. J. Sawatzky of Swift Curnt. His parents are Mr. and Mrs. D. ns, Wheatland, Man.

Ruth Ewy, daughter of Mr. and rs. Milton H. Ewy, Halstead, Kan., joining the Mennonite Service Unit Atlanta, Ga., for one year to ist in the work of racial reconciliation. She graduated from Bethel College, North Newton, Kan., in 1963. Miss Ewy is a member of the First Church at Halstead.

Abram Hoeppner, son of Mrs. Justina Hoeppner, Windygates, Man., is beginning a three-year Pax assignment in Calcutta, India. He graduated from the Elim Bible School, Altona, Man., in 1964. He is a member of the Bergthaler Church at Morden, Man.

Joseph and Constance Longacher of Newport News, Va., have accepted a two-year assignment in the newly begun Mennonite Central Committee project in Appalachia. They will work at the clinic and hospital at South Williamson, Ky. (Appalachian Regional Hospitals Inc.). Dr. Longacher is a graduate of Eastern Mennonite College and of the Medical College of Virginia. He served his internship at St. Luke's Hospital, Bethlehem, Pa. Constance graduated from Goshen College, Ind. They are members of the Warwick River Church, Newport News, Va. Her parents are Dr. and Mrs. Fred S. Brenneman, Souderton, Pa. His parents are Mr. and Mrs. Joseph W. Longacher, 30 Walters Road, Denbigh, Va.

Sue Martens, Eyebrow, Sask., a registered nurse, is returning to Hwalien-Meilun, Taiwan, where she will begin another term of service at Mennonite Christian Hospital. She has been on furlough the past 15 months, and studied at Bethel College, North Newton, Kan.

Edgar Metzler, executive secretary of the Mennonite Central Committee Peace Section, has been invited by the Mennonite churches of India to aid them in developing their theology and study for a peace witness. He will spend three months in India, returning in December.

Harold A. Penner, son of Mr. and Mrs. Alfred T. Penner, Beatrice, Neb., began a two-year assignment at the Wiltwyck School for Boys, a treatment center at Esopus, New York, for 100 emotionally disturbed boys. Penner graduated from Freeman Junior College, Freeman, S.D., in 1964. He is a member of the First Church, Beatrice.

Galen Peters, son of Mr. and Mrs. George C. Peters, Newton, Kan., will teach at Twillingate, Newfoundland, for two years. He is a 1964 Bethel College graduate. He is a member of the First Church, Newton.

Vernon and Bonnie Ratzloff, Mt. Lake, Minn., left in August for Oraibi (Ariz.) Mission School, where Ratzloff will serve as principal. In his one year assignment he is replacing Harold Nuzzbaum, who is on furlough. Since receiving his A.B. degree from Goshen College in 1954, Ratzloff has taught in the Minnesota public schools. He is a member of the Bethel Church, Mt. Lake.

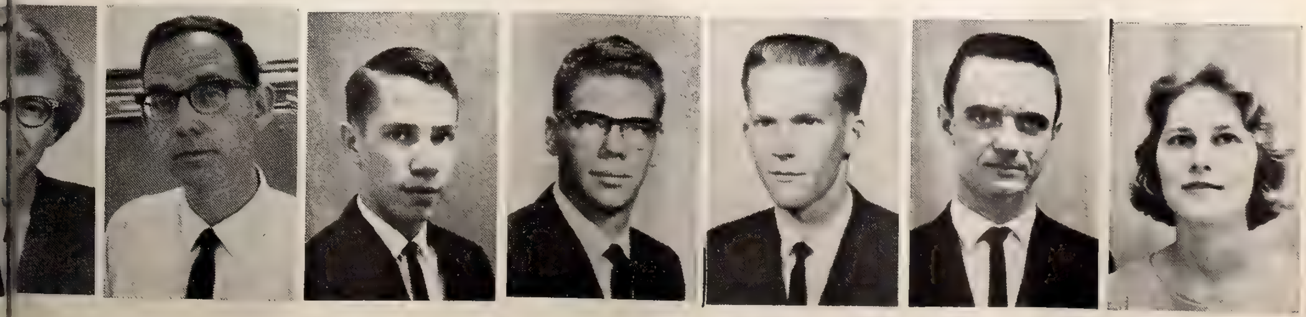
Peter Retzlaff, Rosemary, Alta., is serving as pastor of the Evangelical United Brethren Church, Brimfield, Ind., while attending Mennonite Seminary. He formerly served the Friedensfeld Church, Turpin, Okla.

James von Riesen, son of Mr. and Mrs. C. von Riesen, Beatrice, Neb., will teach for two years at Kettle Cove, Newfoundland. He received his B.A. degree from Bethel College, North Newton, Kan. (1964). He is a member of the First Church at Beatrice.

Dr. and Mrs. Arden Slotter, First Church, Bluffton, Ohio, will live in Istanbul, Turkey, where he will teach at the University for the next three years.

Wilfred J. Unruh has returned to his post of executive secretary of the Board of Christian Service after a two-year leave of absence during which he studied at Mennonite Biblical Seminary.

Orvin and Janet Voth, Inman, Kan., will teach for two years at Wesley-



Martens, Edgar Metzler, Harold Penner, Galen Peters, James von Riesen, Orvin and Janet Voth (Workers).

ville, Newfoundland. Both are Bethel College, North Newton, Kan., graduates. He is a member of the Hoffnungsau Church, Inman, and she is a member of the First Church, Hillsboro. Her parents are Mr. and Mrs. Nick A. Klaassen of Hillsboro. His parents are Mr. and Mrs. Herbert Voth of Inman.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Donald L. Klippenstein, 6208 Beard
Place, Minneapolis 55410 [133]

Mrs. David Krahn, 10717A-10 Ave.
N, Minneapolis 55404 [230]

A. I. Loewen, 46916 Acron St.,
Chilliwack, B.C. [222]

Donald Nester, 40 S. Cross St., Columbia, Ohio 44408 [292]

Lowell Nissley, 606 E. Kercher Rd.,
Goshen, Ind. 46526 [281]

Helen A. Penner, 406½ South 6 St.,
Lamar, Colo. 81052 [10]

Vernon P. Ratzlaff, Hopi Mission
School, Oraibi, Ariz. 86039 [295]

Waldemar P. Regier, 1407 33 St. W.,
Saskatoon, Sask. [222]

Henry Rempel, 207 N. Main St.,
Bluffton, Ohio 45817 [304]

Ray Senner, 60 Ivy St. NE, Uphrata,
Wash. 98823 [185]

Mrs. Nancy Seldon, Stanford Villag
Apt. 407-6, Stanford,
Calif. 96128 [46

Robert Shellenberger, 1243 Chicag
Ave., Evanston, Ill. 60202

Alton M. Shelly, 250 E. Oaklan
Ave., Columbus, Ohio 43201 [30

Paul R. Shelly, Princeton Theolog
cal Seminary, Princeton,
N. J. 08540

Wilmer N. Sprunger, 5 Rue Cham
de-Mars, Brussels, Belgium [13

Mrs. Barton Stone, 2738 Grant Ave
Berkeley, Calif. 94700 [1

Menno Stucky, 5119 W. 26 Terrac
Topeka, Kan. 66611 [1

LETTERS

AN OLD IDEA FOR NEW CHURCHES

To the Editor: In the editorial of August 25 issue the editorial pointed out that many small churches have difficulty supporting a pastor. In 1 Corinthians 14:24-40 is an account of a different kind of worship service which should be considered by small and embryo churches.

According to my interpretation of the above passage a congregation could be organized as summarized in the remainder of this letter. The congregation is made up of Christian brothers all of whom may share interpretation of scripture, prayer, songs, etc., as God gives him utterance according to his talents. This group of Chirstians would elect from among themselves one brother to serve as a leader. The responsibilities of the leader are to see that everything is done in an orderly and spiritual manner. He or some brother specially appointed for a particular service leads in a group study of the scriptures and its meaning in our everyday lives or some other spiritual discussion. For a small group this woud be done in a single group. In larger groups they would perhaps meet as one group so that the leader could provide background and direction in a short sermonette after which the group would divide into smaller groups for spiritual discussion. As the editorial pointed out everyone in the congregation must be fully committed to Jesus Christ as Lord and fully involved in the work of the church. This includes Christian stewardship in terms of time, talent, and money by the New Testament standard of the whole instead of the tenth.

It seems to me that the possibility outlined above or some similar plan of organization should be considered by embryo and small churches as an alternative to a preaching service of an ordained pastor supported by the congregation or the mission board. That it can function has been recently shown by small congregations on university campuses that have received God's blessings. Using this plan enables the use of finances in other ways than the support of ordained pastors by congregations to whom this is an extreme financial burden. A modification of the above arrangement has recently been called to my attention wherein the ordained pastor takes some of the responsibilities that have been assigned to the leader in a reasonably large congregation. *Gilbert W. Franz, 25 Woodsdale, State, College, Pa.*

GOOD RELIGIOUS PERIODICAL

The writer of the following letter was formerly an editor in an Episcopal editorial office which receives our magazine regularly.

Dear Mr. Shelly: I am leaving this job so won't be seeing *The Mennonite* anymore. Just wanted to tell you though that its witness has impressed me. I even stole an idea from "Is the Church a Good Teacher?" for an article I wrote for the *International Journal of Religious Education*, writing "Is the Church a Good Teacher of Adults?" They changed the titl but I thought your issue extreme helpful. I wish other religious perio icals were as good. Keep up the hig standards; the layout of the magazi contributes to the effectiveness of t content.

GOD HAS A COLOR SCHEME?

To the Editor: Perhaps, even tod people in our very midst attendi our services partaking of commu ion and acting as true members of t Mennonite church believe that su is true. As our authority is the Bib and we as members in one comm belief should stand fast and hold th these truths are indeed self-evide that the Bible clearly states that bret ren can be Indian, Chinese, or bla as we have Christ's own words th whosoever believeth shall not peri but have everlasting life we must necessity accept all brethren in God's church because it is His cho ing and none of ours.

God never, no never, said th whatever white person receives Chri as Savior shall be saved. I firmly b lieve any pastor in the Mennoni church has a spiritual right and du to challenge any member on this poi and prove through scripture that su is the case. Never in the history the country and church should th issue be a subject to prove true Chri tianity more than now.

In closing let whosoever reads t refer to scripture to try themselv against God's message to usward a see if their answer will be Praise G for His wisdom and justice for a *William C. Miller, 553 W. Somers St., Philadelphia 33, Pa.*

*Early on that hot day,
he telephone rang, and a woman said,
“Someone you know needs you.”*

When God Takes a Hand

Police Reporter Helped an x-Drug Addict, But God elped Both.

OD SOMETIMES TAKES direct action our lives. Catherine Marshall ex-esses an unquestioning belief in uidance through circumstances. She ys: “I well know how fantastic such uidance through circumstances may em to people who have never had y similar experience. Yet it is this ry dramatic quality, plus the juxtasition of need and supply, which akes it difficult to tag such events ere coincidence.’ ”

I also earnestly believe this. God ll not hesitate to take a hand in the e of one who has once made absote surrender, but who has, in the ess of everyday life, moved away om Him. I believe that God does not ickly turn away from a once-saved rson who has begun to falter.

A personal experience confirms my ep conviction of this. This expeence occurred so quietly that I did t realize that God was “calling the n.” I was young at the time, and en we are young, we may allow the lization of guidance to slip from r minds. Years may pass before we ly grasp what happened.

It was on a hot, still day of summer at God guided me through circumstances. It was a time when I was fast moving away from Him. My faith had not dimmed. I believed devoutly, but I had stopped going to church. My thoughts of God and the Saviour, once so frequent, were gradually being pushed from my mind.

I had come to the city from the small town in which I was raised, and where I had accepted Christ and gone to church regularly. For some time, I had attended church in the city, but then the drawing away began. Now as a police reporter for a large newspaper, my absence from worship became complete. I came to be a nonpracticing Christian, which is a poor Christian indeed.

Early on that hot day I now remember so well, the telephone at my desk rang and a woman’s voice said, “There’s someone you know here at my rooming house. He keeps talking about you. He doesn’t know I’m calling, but it would help him so much if you’d come to see him. He needs you.”

“Who is he?” I asked.

“Jimmy,” she replied. “Please come.”

“What’s the address?” I pursued. She gave it and I jotted it down.

I asked, “Is he in trouble?”

She didn’t answer the question but only said, “Don’t let him down. He’s a good boy. He’s worth helping.”

Yes, Jimmy was a good boy, good at heart. He was the complete extrovert, or had been. I remembered his eagerness to please everyone who offered promise of friendship, or any pretense of it. But he was never able to recognize a false friend. That was the principal reason for the tragic thing that had darkened his young life.

I went to the city editor and told him of the telephone call.

He thought for a moment, then said, “Decide what you are going to do about it.”

His reaction was surprising. The busiest time of day was coming up. I had expected him to tell me it would be impossible for me to take time off.

Minutes later, I was seated in a downstairs sandwich shop. I thought, “What good can I do? After all, I hardly know this boy. He either wants money, or else this is a ruse of the landlady to get her rent. I won’t go.”

YOUTH

But my mind was troubled. Why, I did not understand.

I went to the parking lot, where I could be alone in my car. The landlady's words kept pushing into my mind, "Don't let him down — he's worth helping."

As I sat there, my thoughts turned back to a bleak November day of more than two years before. This was the day I had seen Jimmy for the first time.

My memory of him was vivid. Slender, dark-haired, and handsome, he sat stiffly in an office at the Federal Building. The narcotics inspector had telephoned me, "We've got a young fellow here who might interest you. He's doing a very commendable thing — turning himself in as an addict. That takes more courage than a non-addict can possibly realize."

I remembered how I entered the narcotics office and looked at this young man, barely out of his teens. His olive-complexioned face was ashen and drawn. He kept running nervous fingers through his thick black hair. Now and then, he folded his hands and tried to rest them on his knees. They trembled violently.

At first, my interest in this youth was confined solely to the possibility of a human-interest story. But as I talked with him, telling him I would not use his correct name because he was a volunteer, my interest became more and more personal.

I learned of his loneliness since childhood. His parents had lost their lives in a nighttime fire. He had been saved by a neighbor. He had no brothers or sisters, and until his teens he had lived first with one relative and then another. At last, he had obtained work in a grocery store, making his own way. Then tragedy overtook him.

Even in his suffering, I sensed his burning eagerness for friendship. I realized how this yearning, combined with a lack of boyhood counsel, had linked him with the deadly enemies he thought were his friends. He blamed no one but himself, saying simply, "I took the wrong direction."

When he went away to the institution, he was not bitter. He was too occupied with looking forward to the time he would be cured.

I sat there in the car, trying to convince myself I could do nothing for Jimmy. But all the time, I knew I was going to him. Nothing extraordinary ran through my mind—only the compelling thought that I must go.

The neighborhood was poor, and the rambling rooming house was weathered and run-down. When I knocked, the door was opened by a small white-haired woman.

"You came," she said simply, peering up into my face. "Jimmy won't tell you about it, but he's lonesome. Just talk to him, so he'll know he has a friend."

She led the way down a dimly lighted hallway, pausing at a door near the end. It was open. She left immediately. I called, "Hello, Jimmy!"

He turned quickly in the mud-colored rocking chair in which he was seated close to a window. Then he sprang up and reached out his hands.

"Of all people!" he exclaimed. "The very one I've been thinking about. Thanks for coming."

I drew up another chair, seating myself with a calmness I did not feel.

"I just knew you'd come," he told me. His face was still beaming. "I've been praying all morning that you would. First off, let me tell you I'm in fine shape—no more drugs. Only the Lord knows how happy I am to see you!"

Intermingled shame and wonderment assailed me—shame that I had not come to him at once and wonderment over why I had debated coming.

"How long have you been here?" I asked.

"Over three months."

I asked why he had not let me know.

"I wanted you to know the cure is permanent," he said. "I know it, but I wanted you to be convinced there's no danger of a slipback."

He studied a moment and then asked, "How did you know where to find me?"

But in his enthusiasm, he didn't wait for an answer. His words poured out in joyous excitement. "I'm working at the grocery store again," he told me, "but this is my day off."

Finally, I found the opportunity to ask, "Jimmy, is there something—anything—I can do for you?"

"You bet," he replied quickly. "You can let me go with you to Sunday school and church."

That was the moment that struc me like water flung from an ic bucket.

Jimmy did not seem to notice m discomfort. He said, "I feel a littl hesitant to go alone. I need a littl support for a while. God understan this. That's why He sent you here. prayed He would send you."

I confessed, "Jimmy, I haven't bee going to Sunday school and church.

"But you want to go," he replie without slightest loss of enthusias "You're a Christian. Before I we to the institution, it was you who ga me the words that held me up ov and over. 'I can do all things throug Christ who strengthens me' (Phi 4:13). When I'd think up there th I couldn't make it a minute long without losing my mind, I would ta hold of those words, cling to the and make it."

So Jimmy and I returned to Sund school and church. Our teacher—a other worker, I earnestly believe, God's all-wise plan—was the be qualified of anyone I knew to dra each of us back out of the shado into God's radiance.

This man, a teacher of the large young men's class in our city, kne not only what it meant to draw aw from Christ but also about overco ing through His love a problem th had threatened to destroy him. F years, he had been known as a hop less victim of drink. But one nig after a week of stuporous agony, had thrown his bottle away. The ne day, he had gone to see a minist and they had prayed together. He h given his life to Christ and had nev taken another drink.

As long as I worked in that ci Jimmy and I went together to chur and Sunday school. After seve years, I changed jobs and went to a other city, but never again did I dra away from my striving to please Go

What of Jimmy? He is a regu church-goer and a devoted Sund school worker. He is serving G with his wonderful personality a talents. He has numberless frien who are not false. Several times year, I get a letter from him, and still refers to the words of truth th he has continued to live by, "I c do all things through Christ w strengthens me."

Did God take a hand in the liv of each of us that summer's day years ago? With all my heart, I lieve He did.

'axmen Identify with Needy Mankind

'onald E. Voth

ıx OFFERS MOST in relations between ɛople. Paxmen are not sent out as ıblic relations experts or to influence many people as possible. But build-g, teaching, farming, and distribut-g food, and clothing are not as valu-ɩle as what these things say about e relations between people.

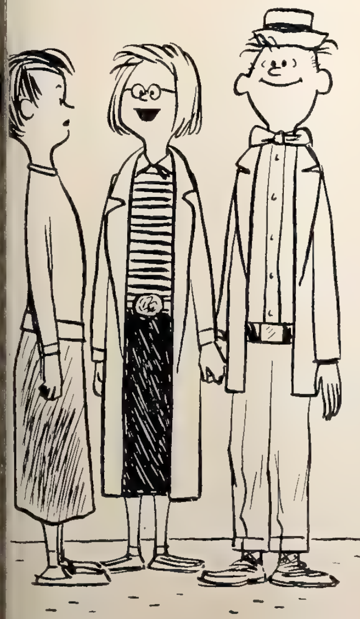
The Pax program is an excellent ıy to bring people together. The Pax an is young. He is still open to the ıking of many new friends. He sn't pigeon-holed people. Because this he still has a place in his ideas strange and different people. The x man has no family of his own. he not only feels needed in his .k, he also knows that he needs the operation and the friendship of the ɔple with whom he works. He ıkes friends, not only because he nts to "serve their needs" but be-ıse he needs their assistance in serv- his own needs. He does not think the nationals as mere statistics, as 'ages, as means to an end, or as stacles to be overcome. He thinks them as significant persons and nself feels the abuse they so frequently receive at the hand of Westerners who speak of them as "my boy," or "my cook" in the manner that a Southern white addresses a Negro.

All of this points to the main reason why the Pax man can relate himself to the nationals when he is among them. He is much more their equal than the specialist and the administrator. He, quite frequently, must admit that he does not know how to do something and attempts, with the nationals, to find a way. He is not only there to answer but also occasionally to ask. The Pax man's relations with the nationals go both ways because he needs them very much.

One thing is better than sharing of our abundance with people who are in need. It is the thing which was done by Christ himself. It is to wrest ourselves of our abundance, to identify ourselves with people in their need, and pledge to find a way together. Christ did not bring all of the splendor of His holiness with Him as a means of delivering us from our dilemma. He considered it a hindrance to the establishment of a relationship with us and abandoned all of it. But His equality with the Father was by right. We cannot say this about our prosperity.

We do not know to what extent it results from the fortunate circumstances in which we find ourselves with abundant resources for exploitation. Nor do we know to what extent it results from the deprivation of others, of which the limitation placed upon immigration to the United States is an example.

Has God blessed us? Or have we grasped prosperity at the cost of our fellowman? Are we interested in acquisition or in people? Perhaps we are not guilty. At any rate we did not make the system in which we live. But it seems that the best we can do in the circumstances is to repudiate the hold that prosperity and technical advantage have upon us. Repudiate it that we may identify with needy mankind. Is this not the meaning of the incarnation? To some small extent this is what Pax seeks to accomplish.



Charles M. Schultz, © 1961, by Warner Press, Inc.

is is my new boyfriend. . . . I call him 'Stewardship' ause it took a lot of planning to catch him!"

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COVER

"Our concern cannot end with our own children, however dear to us as they may be. We must lift our eyes to see the needs of the community in which we find ourselves" (Fern Ruth).

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EDITORIAL

It's question and answer time. A number of questions have piled up on the editor's mail and our page called Letters. I try to answer these questions one by one for each person that asks. Perhaps you are interested too. Here're some typical queries and some short answers.

You must get a lot of mail, don't you? Yes. But much of the mail includes magazines and third class mail. I really don't get a large number of letters. Some people think an editor gets hundreds of letters on just one article or editorial. This isn't so. If an article attracts letters, the average is about two. Six is a landslide. Over half the articles pull no mail.

Do you print all the letters you get? Yes, we use all letters intended for publication.

How do you know when a letter is intended for publication? Usually the tone of the letter leaves little doubt. It's almost always clear when a writer is talking past the editor to a wider audience. Many letters are marked, "For Publication." Others have tell-tale signs, like starting out, "To the Editor." Others are marked, "Not for Publication." We never use these.

Why don't you shorten some of the long Letters? That's a good idea. But the editor is always shortening everything else. Maybe it's good to know that at one place you are reading something he hasn't tampered with the ideas of the editor and his writers, but also they should have an opportunity to disagree not only with the idea of the editor and his writers, but also with the editor's ideas about style.

Why don't you set people straight who get their facts mixed up? Editors have a bad habit of becoming bossy. They have the last word on every page. An editor who argues in public with everyone who disagrees with him scares other writers off. The correction of ideas and information should at least be shared by the whole brotherhood. I try to write a personal letter to each person who writes. You may do the same, or write a letter to the editor.

Do you withhold some of the critical letters? No. If you have read Letters faithfully, you have read every critical letter intended for publication. We might withhold a letter that was abusive and offensive, but we seldom get that kind.

Do you get any anonymous letters? A few—maybe one or two a year. And in case you ever wrote one, should say that we never print anonymous letters. Perhaps you were secretly wishing that we would, but w feel that everyone should take responsibility for wha he says.

But some Letters are published without names. Wh is that? Names are withheld usually at the request o the writer. We do this reluctantly and not withou argument. But in every case the writer has signed hi name to the original letter.

Why do you call on certain people to write Letter so often? We don't ask or encourage any particula person to write. All Letters are purely voluntary.

Don't some Letters leave a bad impression of Mennonites? Perhaps. But some create a good impression, also. I don't think we can have one without th other. But positive or negative, I'm proud of ou Letters because most always they represent earne people defending the light they have and searching fo more light. Understood this way, our Letters sho Christians at work testing the spirits. This is a goo impression for any people.

You get a lot of good advice in the Letters. Wh don't you take it? We try. Let's say that we conside each suggestion seriously. We want to improve an correct our mistakes. But the decisions an editor mu make are like those every Christian must make. It not the popular voice, but Christ's will that must b followed. But keep on sending in your suggestion We're always willing to listen, and we usually follo more than we reject.

The Letters aren't really so important, are the They reflect much about the life of our church. Pe haps the picture isn't always balanced. But Lette bring insights we might otherwise miss or ignore. Wh I like is the wide range of responses that come fro the leaders and the followers, from the schooled an the self-taught, and especially from the young and th old. Our church leadership is usually made up of th vigorous middle-aged folks. We tend to forget th many people just don't have a voice in church life. hope that the openness of Letters is a testimony and demonstration that our church is a church that car about people and cares enough to listen to the concerns.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

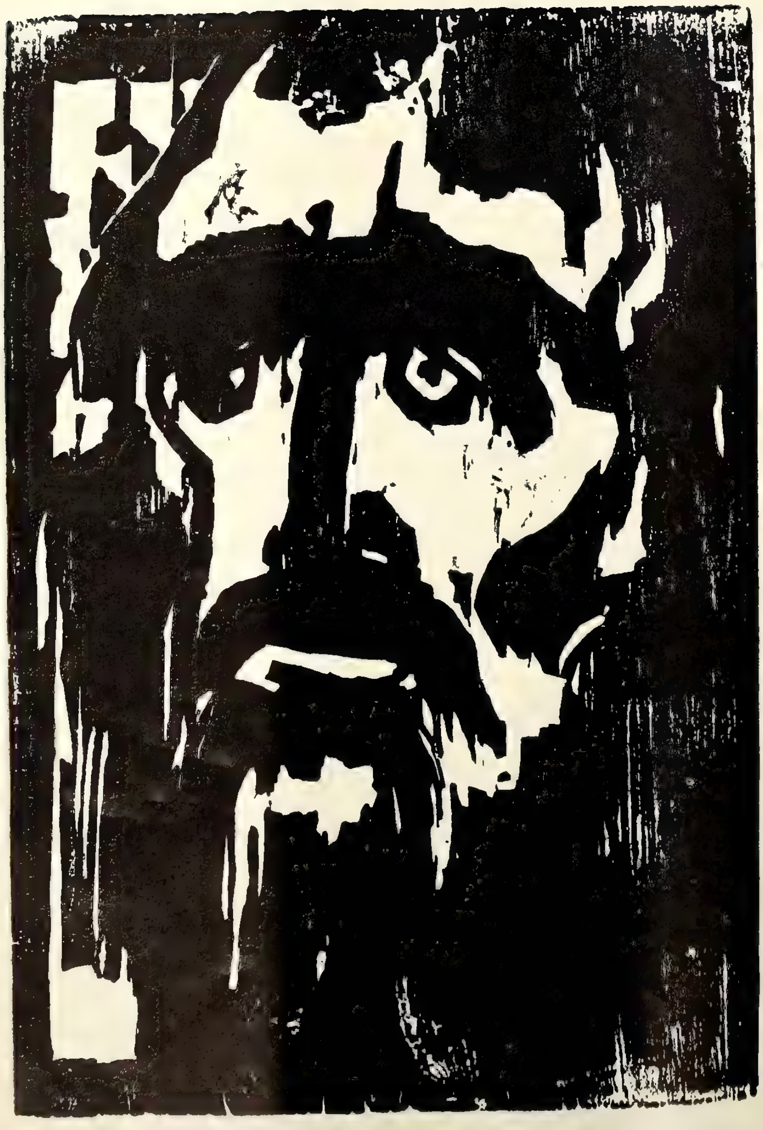
THE MENNONITE

79: 35 SEPTEMBER 29, 1964

Fire in My Bones

Like Jeremiah, We Burn with the Word of God.

Roland R. Goering



The Prophet by Emil Nolde

Museum of Modern Art

Jeremiah lived and spoke during turbulent and trying times in the history of the Kingdom of Judah. He had the welfare of his people close to his heart. So close, in fact, that he was bent on proclaiming God's message regardless of cost.

He spoke out boldly to his people, for his people, and, if need be, against his people. He often pleaded, often denounced, and often reprimanded. Always he spoke the message of God.

He found his task difficult and his work hard, for the people were not always receptive. For this reason Jeremiah was often humiliated, mocked, and threatened. He suffered much.

The priests who opposed him often said: "Come let us not give heed to any of his words."

Once he was fastened in the stocks in the high gate of Benjamin overnight by Pashur the priest. He was excluded from the temple.

Because he was excluded from the temple, he had to dictate his messag to Baruch, his scribe, who wrote i on a scroll and read it in the temple It was a stirring message. When read it greatly disturbed all the people But when it was read before the king Jehoiakim, he listened nonchalantl and cut off each page after its readin and threw it into the fire.

Situations like this disheartened an discouraged the prophet, and gave ris to these words: "Then I said, will not make mention of him [meaning I will not make mention of God nor speak any more in his name, bu his word was in mine heart as burning fire shut up in my bones and I was weary with forbearing and I could not stay" (Jer. 20:9).

In his discouragement, Jeremia said, "I will not mention God agai nor speak in his name any more." But then the word of God was in hi heart like a burning fire in his bones e could not contain himself.

We speak of a man having fire in s bones when he cannot keep his outh shut. He lets himself be heard d speaks out loudly and boldly. is is also what it meant in the case Jeremiah.

Sometimes, perhaps, we feel that me are in the habit of speaking ien they should remain silent. They ke action when they should remain active. Perhaps enthusiasm runs ay with a man. He should keep in check. But like Jeremiah, he n't.

Without question we do need some the zeal and courage of Jeremiah. e can learn many things from this ophet. What was it that gave Jere-ah fire in his bones?

e Message of God

God gave Jeremiah a message, many ssages in fact. When because of ridicule he received, he said he uld not speak God's message again, would not speak in His name any-re, he felt a burning fire in his nes and he became weary with hold- it in, and he could not.

Peter and John experienced the ne feeling. They said, "We cannot speak the things that we have seen l heard" (Acts 4:20). Paul also d, "Necessity is laid upon me; yea, e is me, if I preach not the gospel!" Cor. 9:16).

ohn wrote: "That which was from beginning, which we have heard, ich we have seen and our eyes have ked upon and our hands have han-d of the Word of life . . . that de-re we unto you" (1 John 1:1, 3). hese men could not contain the ssage of God unto themselves. Why ? Look through the book of Jere-h and you find it contains almost whole Scripture in itself. It speaks almost every need of man. It con-s commandments to regulate life. ontains warnings for people prone go astray. It prescribes punish-nts for a people bent on sin. It tells of a coming disaster, a cap-y that will befall if people turn back to God. And when Judah to the Babylonians, then Jeremiah a word of hope.

Wickedness of the Land

he Word of God is always the e. It is the Word that the people l. It gives direction, command-ts, warning, and hope. And the d prescribes salvation for a lost people. It is ever the same.

Jeremiah saw the people forget the Lord God — God who had brought them out of bondage. He saw the priests bow in worship to the idols of Baal. He saw morality fall by the wayside and people yielding to the lusts of the flesh.

And this that he saw, put fire into his bones. He could not see the wickedness that prevailed and be content to remain silent about it. He could not behold the ungodliness that ran rampant and hold his peace. He could not stand to have immorality reign and speak no word against it.

How about us. Can we remain silent when evil prevails? Can we hold our peace when sin runs rampant through the land? Can we be content to have immorality sweep across our nation? The crime rate in America is still on a steady increase year after year. Each year seems to find it worse than the year before. Today a crime is recorded in the nation's time clock more frequently than one every 20 seconds.

The Coming Disaster

Inevitable disaster was the result of the people's wickedness. Jeremiah saw it coming. He could not remain silent.

The voice of the Lord came unto Jeremiah saying: "What seest thou? And I said, I see a seething pot; and the face thereof is toward the north" (Jer. 1:13).

Jeremiah saw the seething pot in the north. The pot was already boiling. The Babylonian empire was about to crush the little kingdom of Judah, and to take captive its people.

The world operates by the law of cause and effect. Every cause has its effect. Every act has its consequences. Call it the punishment of God, a natural law, or an inevitable consequence. Call it what you will, the result is the same. Evil brings upon itself doom. Whatsoever a man sows that shall he also reap. He who sows the wind will reap the whirlwind.

Sin is always a deteriorating process. It gnaws away, it destroys. This law still operates today. The wages of sin is death.

Character is destroyed not from without but from within. A nation is destroyed not from without, but from within. Judah fell apart from within.

How is it with America? How long will God have mercy? How long can America play with sin and not feel the effects thereof? Slow but real is the downfall of our nation.

As I think of this I feel a burning fire shut up in my bones and I am weary with holding it in.

Compassion for People

Jeremiah had a zeal for his own people. He loved his kinsmen. But they were more than a race of people. They carried a religious heritage and faith that he had cherished. Now it seemed it was to come to an end.

His nation had a history behind it, a history that went back to the days of Abraham, Isaac, and Jacob. These were men of faith. Theirs was a God-directed history. They were a God-directed and guided people.

I'm sure he felt as Isaiah. When he saw his people losing zest and faith in their tradition, he cried: "Look to the rock from which you were dug" (Isa. 5:1). In other words: "Look at your background. See the kind of stock from which you have come. Remember your father Abraham. You are inheritors of a great tradition."

Now how is our zeal for our own people? What is our concern for our own religion and heritage?

We, as Mennonites, are also the inheritors of a great tradition. We, too, should look back to the stock from which we have come. We, too, have a unique faith, a God-given faith, a God-directed faith, a faith implanted into the hearts and lives of men and women and children who were willing to die rather than give it up. It is a faith that centers around love—the love of God, who so loved the world that He gave His only begotten Son. We see this love in the Son Jesus Christ. This same love should be manifested in my heart and in your heart and in the heart of every child of God.

Now what about this faith of our fathers? Does it mean anything to us? Do we want it to grow? Do we want our children to know that same faith and to live by it? Do we want the Mennonite church to live? Or would we be content to allow it to cease?

When I think of this heritage that is ours, this heritage for which our fathers bled and died; when I think of our church; when I think of our conference and our schools and its outreach, its work of missions and relief that reaches around the world; then I feel a burning fire shut up in my bones, and when I want to keep it in I cannot.

AN OPEN DISCUSSION ON THE U. S. PRESIDENTIAL CAMPAIGN

The following two articles are the personal views of two members of our brotherhood. These persons have attempted to analyze the Christian concerns raised by this political campaign. Our denomination or this publication is not endorsing any of the political parties or their candidates. It is the conviction, however, of this publication that the questions raised in this campaign deserve to be discussed in a Christian context. In the effort to provide background for this discussion, we have received the encouragement of the Board of Christian Service of the General Conference Mennonite Church and the Peace Section of the Mennonite Central Committee. We hope that the discussion begun here will be prayerfully pursued in the local fellowships of our brotherhood as they may be led. We welcome contributions to this discussion in our pages. We will attempt to use all letters submitted before October 15 as space allows—an average of two pages for our October issues. The question: What are the implications of our understanding of the Christian faith for the coming election?

THE ISSUES ARE PEACE AND HUMAN RIGHTS

Gordon D. Kaufman

A STRONG TRADITION in American life says that religion and politics should not be mixed. And Mennonites have always insisted on separation of church and state. What does this mean? Does this allow us to vote in a presidential election without regard to our Christion faith? No. Rather, I believe that our Christian convictions may actually show us how to vote.

Most of us have little direct responsibility for government. We pay our taxes and try to obey the law. Beyond that we have little to do with the state. Of course, in time of war and in the case of the peace-time draft we have had special dealings with the federal authorities. Though our church agencies have sometimes witnessed in Washington or in state capitals, for the most part our dealings with government have been minimal.

But I think we all recognize the state's history-making significance in modern life. Governments have always had the responsibility of maintaining peace and order in society, and they have had the power to make war against other nations. Thus they affect the well-being and happiness of their citizens and others. But in our own day two important changes have greatly increased the power of the state over men's lives.

The Survival of Mankind

The first and most frightening change has often been discussed by us: man — and this means governments —now has it in his power to destroy not only some of the world's people as in the past, but all mankind. If another world war should come, mankind might not survive the use of nuclear weapons. And the decision to begin such a war rests finally in the hands of two men— the President of the United States and the Premier of the Soviet Union. Past wars were so destructive and evil that Mennonites suffered imprisonment and even death for their Christian convictions rather than participate in them. But these were really only small wars.

But this situation has changed immeasurably since 1945. Now the rule which a mistake or a deliberate a war may cause is virtually absolute. terward there may well be no ssibility for rebuilding anything. *e decisions of the man who is esident of the United States may ermine whether the human race is survive or not.*

In this situation we cannot argue t it is no matter of Christian con- n for whom we will vote. For Men- nites the Christian faith expresses elf pre-eminently not in dogma or rament but in lives of genuine serv- to our fellowmen: healing their eases, binding up their wounds, ding and clothing them, witnessing God's love for them. We have been ed to be peacemakers.

We have no voice in the selection the Russian premier, but we are e to participate in the selection of President of the United States. ce that man can affect the very ure of all mankind, our vote can e some effect on that fateful ques- . Do the parties and candidates er on this issue having to do with very survival of mankind? Does show greater awareness of the esome responsibility and the con- uences of missteps? If so, then we Christians must vote for responsi- ty and sanity. No other issue can s important as this.

Welfare of the Needy

he second great change in govern- nt is not so dramatic as the first somewhat more complicated. have become an urban and indus- l people. In America, with the ex- tion of a few backward areas, it o longer possible to live in isola- and independence from others. man can no longer homestead a d piece of farmland and simply by of hard labor make a good living his family. It now takes a half ion or more of land at $200 or 0 per acre plus thousands of dol- worth of machinery—much of ch must be borrowed from the or from friends—just to under- farming. Even so the family farm a hard time to survive.

lost of us are no longer our own loyers. We work in factories or nesses, in schools or hospitals. t of us no longer raise any of own food or make our own cloth- We have our own specialized jobs in this complex society. We depend on other specialists to build our houses, repair our automobiles, supply our food and clothing, educate our children, and heal our diseases. Our rural and semi-closed Mennonite communities are fast becoming a thing of the past. Now we are members of a vast interconnected and interdependent society. Our well-being depends at every point on the proper functioning of others and their fortune is directly linked with our actions.

Thus, when the wheat price dropped during the depression years to levels that bankrupted many farmers, the government had to develop support programs to keep the farm economy going. As medical science made it possible for more and more people to live to an age beyond which they could hold a job to support themselves, it became necessary for the state to develop a social security program which would enable them to live in retirement with a modicum of respectability. As building costs rose steadily to the point where private and local schools and hospitals could no longer afford them, the federal government had to make loans and grants for the welfare of all.

In the complex society in which we live, it is necessary that the various segments of our nation—labor, management, agriculture, transportation, education, the professions, and others — each continue to perform their functions properly, lest the whole social order break down in chaos.

Thus, the state has had to assume the role of general overseer of society. Even though we may not like this, we cannot go back to a simpler kind of social organization.

Now, of course, this development has tremendous dangers. A highly organized society can be readily mobilized for evil as well as for good—witness Nazi Germany. But the proper protection against that danger is not wishing for the good old days of small government (which can never return) but rather making certain that our "big government" is in the hands of men whose objectives are human welfare, human rights, the protection of the weak and underprivileged.

The mention of such objectives for government brings us back to our Christian concerns once more. In the modern "welfare state" many tasks performed by the churches have been taken over by the state. This is not because a greedy government is taking away privileges which should belong to the voluntary associations. In our complex society this is the only way to meet many human needs.

If we are in favor of feeding the hungry, clothing the naked, healing the sick, and comforting the lonely and oppressed, we should have no objections to government also performing these functions when possible and necessary.

Indeed, Christians should rejoice that government is no longer so exclusively concerned with bearing the sword—an activity about which we have rightly raised serious questions. It has now turned increasingly to the promotion of human welfare and well-being. It is to precisely this kind of work that Christians have also been called. In Jesus' parable of the Last Judgment, it was not those who were deliberately and self-consciously ministering for Christ who were saved; it was rather simply the service to human need, wherever it was found, that actually served Him and was given the ultimate reward (Matt. 25:31-46). Whoever "casts out demons" serves Christ's cause, no matter under what name he is working (Luke 9:49-50).

If it is possible at the polls to choose between human welfare and the more traditional concern with power and defense, it is clear where our convictions must carry us.

The Most Important Issues

Many other issues ought also to be taken into account, such as the competence and experience, judgment and honesty of the candidates, the records of the men and parties in the past and their stated programs and goals for the next four years. But if our Christian faith means that in our every decision and act we ought to seek the good of our fellowmen, then surely the two overriding considerations are: (1) Is the primary goal of the party and the candidate in foreign policy keeping the peace and avoiding the horrors of nuclear war? (2) Is the primary goal of the party and the candidate in domestic policy the maintenance and development of a social order which seeks to rectify injustices, to meet the

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needs of the underprivileged, and to assure equality of opportunity for all?

If one candidate appears particularly strong on either of these issues, or the other particularly weak, then surely that will be enough to determine how we should cast our vote.

In recent years the differences between the two parties and candidates have often been slight. Both parties have worked hard to avoid nuclear warfare, though both have relied heavily on the deterrent power of nuclear weapons. Both parties have favored broadening the benefits of social security. Both worked in close cooperation to pass the Civil Rights Bill of 1964. Certainly, they differed in emphasis, and their candidates differed in attitudes and competence. Still the choice between them on specifically Christian grounds was not fully clear.

The Current Campaign

In an attempt to end this broad similarity between the two parties and give the people a "real choice" the Republicans nominated Barry Goldwater for President. They have given us a choice all right, but unfortunately in the light of the Christian considerations noted above, we must say, they have moved in just the *wrong* direction. They have moved toward greater irresponsibility, toward less concern for human welfare and human rights. It is difficult to see on what specifically Christian grounds one could support Goldwater, and there are very good reasons for opposing him.

This does not mean that President Johnson's programs and policies are in all respects Christian in character whereas Senator Goldwater's are not. Neither of these men understands either the job of the presidency or the Christian faith in the way we Mennonites do. Both men are professing Christians and doubtless neither regards his program as out of harmony with his faith. If we cannot support one or the other, this is no judgment on the sincerity, honesty, or courage of either man in his religious or political convictions. What it does mean is simply that our convictions of the Christian faith for political affairs require us to support the program and the man who more nearly stands for what we think should be done.

It is probably not appropriate to set forth here a detailed indictment of Senator Goldwater's shortcomings. A few things must be mentioned. As Christians, we believe that a prime goal of national policy should be to reduce international tensions, arrange for negotiation of disputes whenever possible, promote and support such agencies as the United Nations which are dedicated to trying to keep the peace. On all these points, however, Mr. Goldwater has taken positions radically different. From the beginning he has been suspicious of the United Nations. He has gone so far as to suggest "that the United States no longer has a place in the United Nations." He maintains that our foreign policy should not be responsive to the demands expressed in the United Nations because that could lead "to an unconstitutional surrender of American sovereignty."

He has shown an unwillingness to adjust to the fact that a large portion of the world is communist, and that we have to live, therefore, in the same world with the communists. He does not admit that we need to negotiate with them to keep the peace, even making concessions to them from time to time in exchange for concessions to us. This shows anything but a desire to reconcile and be reconciled with these other peoples. He seemingly wants to make it clear the communists are our sworn enemies whom we will fight to the death.

In specific crises the Senator has displayed the conviction that America has a right to do pretty much as it pleases. When the water supplied by Cuba was shut off at the naval base which we maintain in Cuba against the will of the Cubans, Goldwater advocated sending the marines into Cuban territory to turn it back on. As for southeast Asia he has publicly suggested using atomic weapons to " defoliate" large areas of land so we could see the guerrilla supply lines. He has even suggested we ought to get at the source of these supplies "by striking South China—maybe with nuclear bombs." He seems to show no awareness of the terribly narrow line the President must walk if he is to avoid war, and no consciousness of the very real likelihood that our use of nuclear weapons could easily bring on the dreaded third world war.

His vote in the Senate against the nuclear test ban treaty is further evidence of his lack of sensitivity to the nuclear problem. This is also evident in the Senator's apparent willingness to give the decision on the use of nuclear weapons to military commanders, instead of reserving it to the President as is now the case. "I would turn to my Joint Chiefs of Staff and say: 'Fellows, we made the decision to win; now it's your problem.' " Republican moderates, horrified at this casualness, sought to persuade the convention to reaffirm the present policy of reserving the final decision to the President. Due to Goldwater's influence, they were unsuccessful.

Goldwater's election would increase the tendency to turn to the military to solve international problems. In the long run that could only result in war. One shudders to think what would have happened had Goldwater who believes "the United States is strong enough militarily to do pretty much what she wants to do with Russia," been at the helm during the Cuban crisis of 1962. In view of these facts, it is not surprising to hear that virtually all the newspaper comment in Europe following Goldwater's nomination as the Republican candidate expressed anxiety and fear for the future and for the peace of the world. If even the uneasy peace which we have known in recent years is to continue, a very steady hand must be at the wheel, not one that shoots from the hip. Certainly President Johnson's foreign policy leaves much to be desired, particularly his continuation o the war in southeast Asia instead o turning the problem over to the United Nations to resolve. But even here his policies are much to be preferred to those of Goldwater. For example the Senator thought that the President's handling of the recent crisis in Vietnam, where American ships had been attacked at sea and the Presiden ordered retaliatory bombings, was insufficiently strong and he should hav taken an even more belligerent stance

In domestic affairs, unfortunately one must make a similar indictmen of Mr. Goldwater. While Mr. Johnson is attempting to mobilize a "war o poverty" in order to make it possibl for people caught in situations wher there are literally no jobs for them t get back on their feet again, M Goldwater declares the President's pr gram is a "hoax" and a "grab-bag o worn out welfare schemes." He offer no alternative in its stead. The mos notorious example of the Senator unwillingness to help make possibl government aid to the underpriv leged and dispossessed in our society was his vote against the Civil Right Bill even though the vast majority o his Republican colleagues supporte

His opposition was grounded his conviction that the *civil* rights hich the bill protects are not as im- ›rtant (or as clearly protected by e Constitution) as certain *property* ghts that the bill restricts. This plac- g of property before persons was so expressed in Mr. Goldwater's ac- ptance speech at the Republican onvention where he referred to the nctity (note that: the *holiness*) of operty rights, but said not a word out ordinary human rights. It is fficult to understand this at a time hen the greatest internal struggle in e nation is for the civil rights of a ng neglected minority.

Some elements in our country have ng been demanding a "real choice" American presidential politics, and this year, as they happily proclaim, the Republicans have supplied them with one. But it is a choice Christians must reject.

This article has presented a double argument: 1) That how we vote and who we vote for is a matter that should be decided on the basis of our Christian convictions; 2) that our Mennonite understanding of the Christian faith is incompatible with a vote in favor of Senator Goldwater for President in this election. I have stated my views on these issues forthrightly because I believe that in the Mennonite Church we are called to speak frankly and honestly with each other on issues that really matter to the faith. I am well aware, of course, that some will disagree with me on both the points I have sought to make, or who believe that such discussion as this has no place in a church paper. Such persons should present their views, as I have done here, before the church and we should attempt to come to a common mind.

One of the primary reasons for the existence of a church paper is to help us think through matters of our common faith on which we disagree. It seems to me there is only one basic rule to which we must all agree in such discussion, however much we disagree on specific issues: that we seek, so far as possible, to discuss these questions *from the standpoint of our Mennonite understanding of the Christian faith.* In these terms I have sought to examine the election.

Response—Another Christian's Concerns

IE ISSUES ARE FREE ENTERPRISE AND MORALITY

enn Gering

E AGREE THAT as Christians we ıst allow our Christian beliefs and als show us how to mark our bal- s in the November election.

We agree with Gordon Kaufman t each of the candidates for Presi- nt of the United States believes his ›gram is not out of harmony with faith. We also note that neither ıdidate fully satisfies all our own l traditional Mennonite convictions.

This view is written from the out- k of a person who as a lad grew on a farm. It is written by a person › spent three years in 1-W service an objector to war. The last dozen rs I have been in business.

t is easy for a farm lad to believe God as creator and sustainer of universe. It is apparent to him on ry hand that without God's sun- ıe and rain, without God's provi- ce, the essentials of food and shel- would soon disappear from the h. He also learns that God blesses and can understand the prin- e that "he who does not work l not eat." Good gifts, as well as essentials of life come from God, from a government of men.

Io businessman can say that "most ıs have little direct responsibility government." A businessman is ed into far more contact with the ernment than he likes. He is compelled to compute, pay, and collect taxes: social security taxes, withholding taxes, sales taxes, unemployment security taxes, and workmen's compensation premiums. He has to send in reports on a quarterly or monthly basis, and must make advance depository payments every month. He is told how much he must pay a worker, and he is told he cannot hire anyone under a certain age. He is regulated in almost every step of making and marketing his product. The businessman, and the farmer also, cannot say that they have "little to do with the state."

In my understanding of biblical prophecy, life on earth will not be wiped out by a super-bomb released by either Goldwater or Johnson.

The growth of communism has been a matter of concern to many sincere Christians. We have to live in the same world with communism. Yet because of the denial of God in communist ideology, if for no other reason, we regard communism as something evil. Kaufman says of Goldwater: "He does not admit that we need to negotiate with them [communists] to keep the peace, even making concessions to them from time to time in exchange for concessions to us." The suggestion is that we should compromise. I ask you, Christian friends, is compromise Christian, when with every concession given, the evil system is fostered in growth? As it grows it enslaves more and more people, dragging them away from God, and its subjects are not allowed to leave, and our missionaries are forbidden to enter. A great puzzle is how good people seem to justify an alliance with something that is evil on the grounds of alleviating another evil.

In compromising with communism our nation has always been the loser. Goldwater is not a warmonger, and he is not trigger happy. However, he would deal harder with communism than would Johnson. It is no secret that Khrushchev and Castro would rather have you vote for Johnson than for Goldwater.

As has been pointed out in your newspapers and magazines, the charge that one candidate advocates defoliating large areas of land with atomic weapons is not true.

The recent episode of military retaliation in Vietnam demonstrates that from a Mennonite standpoint there is little basic difference between the two candidates in the employment of arms.

The record of the struggle to alleviate poverty in America stretches over many years. Now suddenly, in an election year, the administration seeks at last to alleviate the evils of poverty with an appropriation of approximately $1 billion. This is one-thirtieth of existing federal programs prior to 1964 which expend over $31 billion annually. Does this prove Johnson a great humanitarian? The hastily constructed economic opportunity act which duplicates and overlaps many existing programs may serve to be far more effective in getting votes than in the elimination of poverty.

There is some confusion in the candidates' views of civil rights. Goldwater's vote against the civil rights bill was because he felt two of its sections were unconstitutional. This does not mean he doesn't believe in the brotherhood of man. It shows he is a man of integrity even on unpopular issues. If actions speak louder than words, it must be taken into account that Goldwater supported and introduced civil rights legislation and that he was hiring Negroes in his business place for years while Johnson was denouncing legislation which would give Negroes a better chance. In 1937 and 1940 Johnson voted *against* anti-lynching bills. Up to 1960 he voted against other civil rights legislation. However, it would be unfair to either candidate to say they would not uphold the present civil rights law. Both have pledged to do so.

In regard to social progress, the preceding article states that "the state has had to assume the role of general overseer of society."

In an attempt to accomplish these good things, the state has also had to take away many of our freedoms.

Perhaps we church people have brought it upon ourselves. Perhaps it was an unwillingness and failure of our church to assume the role of providing for the needy, sick, aged, and less fortunate that has forced this function on the government at a much greater price, as well as costing us our freedom.

The unfairness and inflexibility of government programs is demonstrated by our Amish brother whose horses were confiscated by Internal Revenue agents to satisfy his social security payment. He did not wish to participate in the program because of religious convictions and he didn't want or need its "benefits" since the Amish care for their own people. Yet government insisted on "helping" him, as it insists on "helping" all of us with programs which are compulsory.

It is regrettable that many seemingly good programs have not worked out. Handouts have killed the initiative of many a worthy man. Welfare and unemployment compensation setups have in too many cases encouraged laziness, deceit, and even illegitimate births to get support money.

The pattern of ever-expanding government control is demonstrated in the farm program. While farm population dropped by over 2,200,000 in 1963 (one year), the number of agriculture department employees rose from 98 thousand to 116 thousand (the same year). Why more federal employees to supervise fewer people? Worse yet, in effectiveness the farm program must be labeled a failure.

The basic issues in this election are far-reaching and complex, but they can be stated simply and clearly. Johnson is liberal, Goldwater is conservative. Johnson believes in more government spending and control, Goldwater in less. Johnson advocates a compromising approach to communism, Goldwater advocates a firmer approach. Johnson's approach would put more aspects of people's lives under government control, Goldwater's approach would mean a cutback in government control.

There is something wrong in America. All of us feel it. Individual initiative has been stifled by socialistic programs. Personal honesty and integrity are in danger because national leaders don't practice them. Riots and violence break out on the streets o many of our cities—and now even o midwestern farms. Police have lost th respect of citizens and violation of th law is commonplace. Government programs have created a veneer of seeming prosperity that rests on shaky artificial props and spells serious troubl in the future of our economy. Othe great civilizations have fallen fro weakness within—will ours be nex

The issue is a moral one in near every problem. Which side will yo encourage and support?

We are convinced that the traditional Mennonite concepts lean t ward less dependence on governmen We believe most Mennonites want pay their own doctor bills. We b lieve most Mennonites are willing share with the poor and needy b are repulsed by the abuse of gover ment handout programs. We belie most Mennonites are willing to sac fice personal pleasures in order th their children may get a good educ tion. We believe most Mennonit abhore the idea of deficit spending gain a comfortable life for themselv now while piling up debts for whi our children must suffer.

We believe concepts of Christi ethics and traditional Mennonite pr ciples are far more compatible w Goldwater's morality than Johnso welfare state. It may cost us son thing, but our votes in Novem should reflect our deepest convictio

Prayer Before Communion

Eunice Pond LaSelle

On the outskirts of Palermo
people . . . sore-eyed, lousy . . . exist.
Filthy—stenches—disease
stalk ghetto homes, earthen dugouts . . .
I am my own Palermo
outskirts hemmed with darkness
polluted—waste unburned, garbage uncollected,
an Augean stable . . .
I come to this Thy table with
a single prayer.
Let the river of Thy grace
pour through me
—washing—swirling—
make me clean.

NEWS

Canadians View Education Strategy

One of the most significant study onferences I have ever attended." his was the evaluation made by the xecutive secretary of the Conference f Mennonites in Canada. David P. eufeld, Winnipeg, was speaking bout a meeting attended by thirty-ve people, Aug. 26-28, at Canadian ennonite Bible College, Winnipeg. ome of his other observations on he conference that brought together chool board members, educators, and hurch leaders, follow.

hat made the conference unique as that it studied seriously all as-ects of religious training. Whereas ertain types of schools have coun-elled together, the whole gamut of ducation had never been considered a whole. Now everything from ementary to university education as under discusion.

During the three days it became in-reasingly apparent that the partici-ants were concerned about every venue of Christian education. Jus-fication of one's own program was tally lacking.

In outlining the problem, H. T. lassen, Executive Secretary of the oard of Education said, that the rochial high schools "are not only e oldest, but the best established our schools. Great sacrifices have en made to develop these schools d to attend there. I do not remem-r however, that we ever sat down d evaluated why we thought it was ore important to teach in a Christian vironment the Grades 9 to 12 than was to teach the Grades 1 to 8."

This was quickly picked up by the rticipating members who asked intedly what the education philoso-y of the conference is. Are we in-sting our efforts at the right place we seek to teach Christian prin-ples at the high school and college vels? Just trying to outline the philosophy of Christian education, to stake out areas of responsibility for each school and to integrate the total program into a unified whole was an exhilarating experience.

The conference was placed on a broad base in more ways than one. Participating in the conference were university professors such as Dr. Saunderson, president of the University of Manitoba and Dr. Herbert Peters of the University of Saskatchewan. The professors from the Canadian Mennonite Bible College played a major role in both the presentation of papers and the fascinating discussions. Pastors took a keen interest in the conference as did the personnel from the high schools and Bible schools.

Highly interesting was the presentation of a Catholic nun. Sister Judith Ann, principal of St. Mary's Academy in Winnipeg, on the philosophy of Catholic parochial education. Catholics have considerably more experience in parochial education than Mennonites, yet their major emphasis continues to be an elementary education.

Excellent papers, which certainly merit a wider readership, were read at the conference. Those pertaining to elementary education were read by F. J. Neufeld, principal of Mennonite Educational Institute of Winnipeg and Sister Judith Ann.

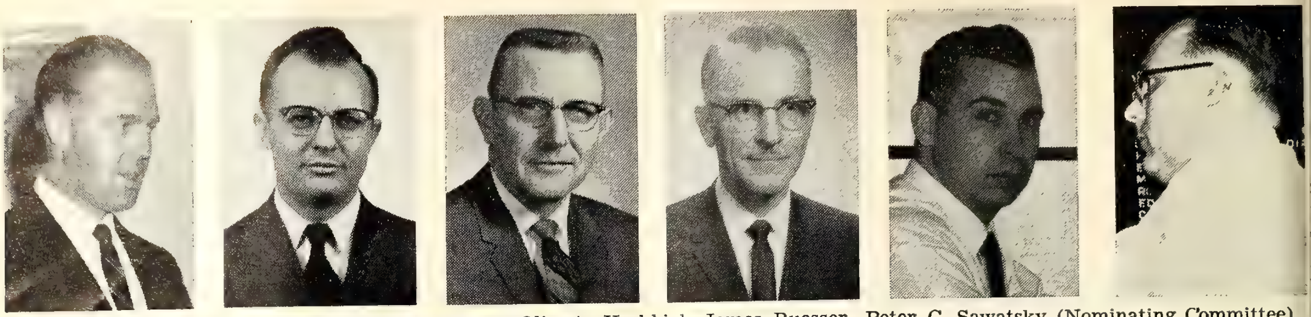
Of the four papers read concerning secondary education, Edward Enns' paper on "Relation to Government" was of immediate interest, particularly in the light of the fact that governments seem to be changing their attitudes in contributing to the support of private schools. A lively discussion ensued as to whether there was any danger of the governments encroaching upon the rights of the private school.

Of general concern was the future of the Bible schools. In his paper on "The Continuing Ministry of Our Bible Schools," David Schroeder made an heroic attempt to rescue the schools out of their present dilemma by suggesting that the answer lay not in upgrading the program but in an overall adult educational program geared to help the average church member. The Bible school might well have a core group to take the entire six months course, but around it should be built a series of short courses geared to interest and help church members. The response was an openness to try new ways spiced with a note of pessimism.

The Canadian Mennonite Bible College has found its place in the education pattern of the conference, as was very clearly stated in Henry Poettcker's paper. Waldemar Janzen's thorough paper on "Accreditation of Our Schools" cleared a host of questions relating to credits a student might transfer from school to school.

Closely related to the College is the whole question of establishing residential colleges on University campuses. Conrad Grebel College has become a by-word for Christian educational experimentation to which the conference is looking with a great deal of interest. Roy Vogt's study of the residential college led to the conclusion that the needs at the universities vary to the point where it is not practical to think in terms of establishing a series of residential colleges. On some campuses a Mennonite student chaplain might well be the answer, as outlined by Adolf Ens' paper.

Helmut Harder very fittingly spoke at length on the matter of Adult Education in the church. Education does not cease, even when the formal part of it is over. There is much need for the Mennonite church to strengthen its program for adults. He gave some



Ralph K. Weber, Roland Goering, Loris Habegger, Olin A. Krehbiel, James Ruesser, Peter G. Sawatsky (Nominating Committee).

practical ways in which the program could be implemented.

As I reflect on the conference I remember how conscious the participants were of the limited resources the church has to invest in the educational program. Every dollar must count for Christ. There was therefore, an honest searching for the most effective avenues of Christian training.

It became clear that the parochial schools were touching only a small part of the student population. The home and the church must be strengthened to lay a good foundation; the state schools must be kept under a watchful eye so that even if they cannot be centers of religious instruction, they may not deteriorate to being antireligious.

The university students merit our particular concern and understanding help. While the roles of the high schools and Canadian Mennonite Bible College are clearly outlined, the place of the Bible school is not altogether clear. The educational philosophy of the conference, although implicitly clear in some cases, needs to be written out in order to be able to look at it critically.

NOMINATING GROUP NAMED

The Executive Committee has named Ralph K. Weber, Moundridge, Kan., chairman of the Conference nominating committee for its next triennial session. The Conference meets at Estes Park, Colo., July 10-16, 1965.

The committee will select candidates for General Conference officers, program committee, members of the four conference boards, the board of Mennonite Biblical Seminary, and a trustee for the Schowalter Foundation. There are about twenty-five offices to fill. Of the present office-holders, eight are ineligible for reelection having served the two terms allowed by the constitution. Terms for conference officers are three years; for board members, nine.

Besides Weber, other members of the nominating committee are: James Reusser, Kitchener, Ont.; Peter G. Sawatzky, Saskatoon; Olin A. Krehbiel, Freeman, S. D.; Loris Habegger, Elkhart, Ind.; and Roland Goering, Reedley, Calif. Members of the committee are appointed to serve the various district and regional conferences of the General Conference.

Bruno Penner, Glendive, Mont., has been named alternate for Olin A. Krehbiel.

ADULT STEWARDSHIP COURSE

They Gave Themselves, a new stewardship study guide for adults, will be published January 1, by Faith and Life Press, Lester Janzen, General Conference stewardship secretary, has announced.

Written by Cornelius J. Dyck, the thirteen-lesson course is designed primarily for use as an elective for adult Sunday school classes, but can also be used for midweek services or a Sunday evening study series.

The lessons include extensive biblical material, interpretation for the present day, and questions to lead students to further thought.

The first six lessons deal with both the material and spiritual gifts of God: redemption, creation, time, talents, material possessions, and the Holy Spirit. The other seven lessons are related to our response to God's gifts: the Christian standard of living, guidelines on how much the Christian should give, teaching stewardship to others, and the blessings that can be known only by one who enters deeply into the stewardship life.

The course is part of a two-year period of stewardship emphasis being sponsored by the General Conference. Included in the project are program helps for youth fellowships, special books, and a course for juniors.

WORDS AND DEEDS

The *Lord's Day Alliance* has called on the Democratic and Republican parties to refrain from "political activities on Sundays." Said the executive director, Samuel A. Jeanes, "The issues of the campaign are important but they can be satisfactorily presented to the American people on the other six days of the week."

Bethel Hospital School of Nursing, Newton, Kan., has admitted eighteen students to its freshman class. Applications for next fall's class are now being received.

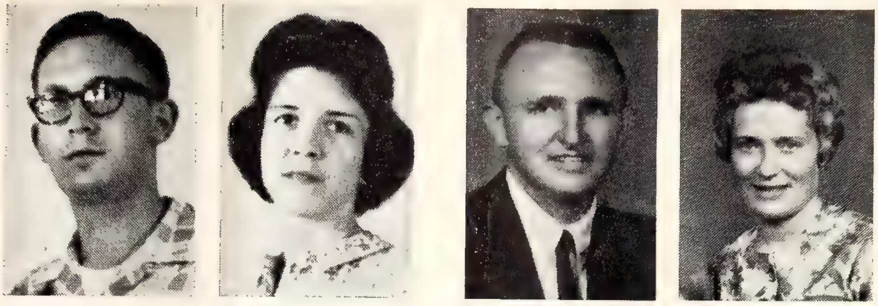
Fourteen students took part in a El Salvador Seminar this summer The Council of Mennonite College sponsored the program. Vernon Neufeld, chairman of the Council too in part of the study tour. Neufeld who is president of Bethel College said, "All students, faculty, and em bassy personnel who were connecte with the seminar felt it was a richl rewarding experience. They feel i should be continued."

Vonda Kay Van Dyke, Phoenix Ariz., Miss America of 1965, whe asked about the Bible that she carrie everywhere, said, "I would not clas sify my Bible as a 'charm', but some thing more in the nature of compan ionship. And I would not classify m relationship to Jesus Christ as a re ligion, but rather as a faith. I trus Him completely."

ILLINOIS WOMEN'S MEETING

Mrs. Arthur Thiessen, a missionar to India, will be one of the feature speakers at an Illinois women's mee ing in October. The fall missionar meeting of the Illinois Women's Fe lowship meets in the Congervill Church on Thursday, Oct. 15. Se sions begin at 9:30 a.m. A sack lunc at noon and nursery service have als been programmed.

CHURCH RECORD



John and Ruth Engle, Virgil and Jennie Peters (Workers).

CALENDAR

Conferences

Oct. 1 — Kansas All-Mennonite Vomen's Meeting, Hutchinson, Kan.

Oct. 16-20—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference, The Netherlands.

Central

Sept. 20-25 — Missionary Conference, Ebenezer Church, Bluffton, O.

Oct. 15—Women's Fellowship Meetng, Congerville, Ill.

Eastern

Oct. 10-12 — Missionary Conference, East Swamp, Quakertown, Pa., Carl and Marie Flickner, speakers.

Northern

Oct. 11 — Mission Rally, Salem Church, S. D., Speaker, Ben Sawatzky.

Oct. 12-16—Northern District Minsters' Conference, Swan Lake, Viborg, S. D.

Western

Sept. 27-Oct. 1—Community Life Emphasis Week, Hebron Church, Buhler, Kan., Howard H. Charles, speaker.

Oct. 15—Gift Day, Pleasant View Home, Inman, Kan.

WORKERS

Glenn Snyder, Sugarcreek, Ohio, as been appointed dean of men and irector of admissions at Bluffton ollege.

Charles Ballinger, son of Mr. and Irs. Lewis Ballinger, Crestline, Ohio, as begun a two-year term as administrative assistant to Material Aid director John Hostetler. He is responsible for medical supplies services and for purchasing. He received a B.S. degree from Bluffton College. He is a member of the First Methodist Church, Crestline.

John and Ruth Ann Engle of Palmyra, Pa., will serve for two years as Voluntary Service workers at Appalachian Regional Hospitals Inc., Whitesburg, Kentucky. Dr. Engle is a 1963 graduate of Temple University Medical School and interned at the Lancaster General Hospital, Pa. Mrs. Engle graduated from Kansas State College in 1959 and has taught for five years in Pennsylvania elementary schools. They are members of the Brethren in Christ Church, Palmyra, Pa. Her parents are Mr. and Mrs. Cornelius Lady of Abilene, Kan. His parents are Mr. and Mrs. John H. Engle of Palmyra.

Leonard Harder, Calgary, Alta., a member of the Westheim Church, Rosemary, Alta., has been appointed director of music of the Mountain View Bible College, Didsbury, Alta.

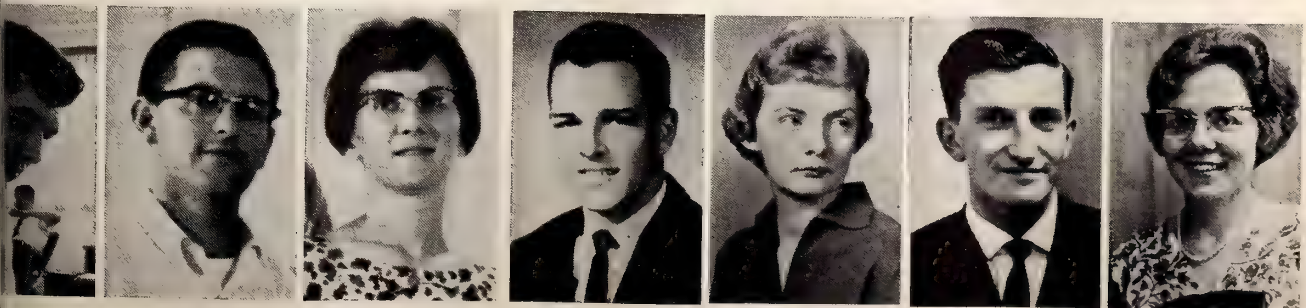
Joe and Constance Longacher, Newport News, Va., will serve in the Mennonite Central Committee Appalachia project at South Williamson, Kentucky. Dr. Longacher is a physician, and he and his wife are members of the Brethren in Christ Church.

Paul and Doris Longacre, Barto, Pa., will engage in relief work in Saigon, Vietnam, for the next three years. He is a graduate of Goshen College and Goshen College Biblical Seminary. Doris graduated from Goshen College and taught two years at Hesston College. She is a member of Zion Church, Elbing, Kan., and he is a member of the Hereford Church, Bally, Pa. Her parents are Mr. and Mrs. John P. Janzen of Newton, Kan. His parents are Mr. and Mrs. Paul E. Longacre, Barto.

Albert J. Meyer, academic dean of Bethel College, North Newton, Kan., has been named one of eight coordinators for the North Central Association of Colleges and Secondary Schools. Meyer will visit from six to nine colleges in the coming school year. His purpose is to raise questions, give advice and suggestions, and generally, to promote academic progress in the member institutions.

John and Edna Peters, 1412 Somerville Ave., Winnipeg, Man., will assume agricultural duties at the Chaco Experimental Farm, Paraguay, for a three-year term. He is replacing Bob Unruh as farm manager. He earned the B.S.A. and M.Sc. degrees from the University of Manitoba in 1959 and 1963. He has also worked with the Manitoba Provincial Government as agrologist. Edna Peters obtained her R.N. degree in 1959 from the Misericordia General Hospital, Winnipeg. She taught in the hospital's nursing school after graduation. They are members of the Charleswood Bethel Church, Winnipeg. Her par-

arles Ballinger, Joe and Constance Longacher, Paul and Doris Longacre, John and Edna Peters (Workers).



Neal and Izen Ratzlaff (Workers).

ents are Mr. and Mrs. Peter P. Sawatzky, Herschel, Sask. His parents are Mr. and Mrs. Johann Peters, Plum Coulee, Man. The Peters have one son.

Dr. and Mrs. Virgil Peters and three children, Lorraine Ave. Church, Wichita, Kan., left for three years of Pax service in Taiwan. Dr. Peters will work in the Mennonite Christian Hospital. Mrs. Peters plans later to work with the native children and to teach English to the women.

Neal and Izen Ratzlaff, Henderson, Neb., will serve in medical work in the Congo for the next two years. He graduated from the Nebraska Wesleyan College in 1959 and from the University of Nebraska College of Medicine in 1963. He served his internship at the Bryan Memorial Hospital in Lincoln. Izen Ratzlaff graduated from the Nebraska Methodist Hospital School of Nursing in 1961. He is a member of the Bethesda Church, Henderson, and she is a member of the Methodist Church in Valentine, Neb. Her mother is Mrs. Grace Stevenson of Valentine. His parents are Mr. and Mrs. D. P. Ratzlaff, Henderson. They have one child.

Harvey Taves, Kitchener, Ont., has been granted a partial leave of absence from his post as director of the Mennonite Central Committee reigonal office in Kitchener. He will be engaged in graduate study in sociology during the next school year. Elven Shantz, a retired businessman, has volunteered his services to replace Taves.

Kathryn Wedel, Zion Church, Elbing, Kan., associate member Lorraine Ave Church, Wichita, Kan., will spend one year in voluntary service at Brook Lane Farm Hospital, Hagerstown, Md.

MARRIAGES

Gene R. Becker, Bethel Church, Inman, Kan., to *Arlene Schroeder,* Mennonite Brethren Church, Buhler, Kan., on Sept. 5.

Kenneth Berry, First Church, Wadsworth, Ohio, to *Connie Kelts,* Friendsvile, Ohio, on Aug. 7.

Richard Basinger and *Marylin Dillman,* both of First Church, Buffton, Ohio, on July 5.

Siebert William Boehr, Langham, Sask., to *Tena Reddekopp,* Martensville, Sask., on Aug. 15.

Larry Dahlsten, Fremont Lutheran Church, Lindsborg, Kan., to *Edith Galle,* West Zion Church, Moundridge, Kan., on Aug. 28.

Rex C. Dale, First Christian Church, Salina, Kan., and *Bethel Ann Unruh,* Bethel College Church, Newton, Kan., on June 6.

James R. Dunn and *Ann Elizabeth Suderman,* both of Bethel College Church, North Newton, Kan., Aug. 4.

Roger H. Epp, Bethesda Church, Henderson, Neb., and *Pamela Jensen,* First Christian Church, Aurora, Neb., on Sept. 6.

Maynard Epp, Bethesda Church, Henderson, Neb., and *Christine Seaton,* Episcopal Church, Hastings, Neb., on July 19.

Willis Epp and *Elvera Epp,* both of Bethesda Church, Henderson, Neb., on Sept. 4.

Blaine Friesen and *Karren Wall,* both of Bethesda Church, Henderson, Neb., on June 5.

Donald Friesen, Bethesda Church, Henderson, Neb., and *Pauline Ratzlaff,* E.M.B. Church, Mt. Lake, Minn., on Aug. 28.

Erwin Friesen and *Marlys Buller,* both of Bethesda Church, Henderson, Neb., on Sept. 5.

James Graber, Bethel College Church, North Newton, Kan., and *Karen Windstedt,* Honolulu, Hawaii, on July 4.

Robert Kallweit and *Hildegard Friesen,* Bethel College Church, North Newton, Kan., on June 28.

Clayton Kaufman, Bethel College Church, North Newton, Kan., and *Mary Patricia Morgan,* St. Mary's Catholic Church, Newton, Kan.

Steven C. Kaufman, First Church of Christian, Moundridge, Kan., and *Cheryl Ayers,* Mulvane Methodist Church, Mulvane, Kan., on Aug. 8.

Delmer Van Lengen, First St. Paul's Lutheran Church, Hastings, Neb., and *Sandra Krause,* First Church, Madrid, Neb., on Aug. 30.

LETTERS

WORSHIP OF THE SON

Dear Brother Shelly: "Many Protestants hold the Bible to be the infallible Word of God. This is in error according to Jesus and the Bible itself."

"Not once does Jesus ask to be worshipped. . . ." "The Bible is a 'witness' to man's experience in that incarnation."

These statements are made by a Mennonite? These statements were made by Carl Landes in the Sept. 1 issue of *The Mennonite.* I would like to ask our brother one question. Is he denying the Deity of Christ? When the Word was made flesh and dwelt among us the "witness" says in John 10:30 I and the Father are one. How then can we worship the Father without the Son?

The infallible word says in 1 John 2:22 RSV: This is the antichrist, he who denies the Father and the Son. No one who denies the Son has the Father. *Mrs. Rita Erb, R. R. 2, Kitchener, Ont.*

CURDLED BLOOD

Dear Editor: Your story "Spotless in the World" in the September 1 issue of *The Mennonite* literally curdled my blood. Not the sight of the face that was the "mean, ugly, wicked world," but rather the boy who ran back to his Sunday school where he could pull the blinds and close the door upon the moan, the cry, the "screeching" for an understanding ea by a sin sick world.

What kind of a Christ do you preach? One who, upon seeing the leper begging for mercy and compassion (never dreaming he might *also* find healing for his physical body) upon seeing this, did your Christ grab His duffle bag and run being carefu to leave a copy of His latest sermon safely outside a contagious wall? *Mrs. Wm. J. Penner, 65 A. Andover, Ludlow, Vt.*

Can we learn to be friends with those whom we now think of as different?

My Brother the Hood

Ward L. Kaiser

Martin Luther King, Jr. was right. He said that any nation that could accept the murder of Medgar Evers and the bombing of a Birmingham church was a nation in which the assassination of a President was bound to happen. Yes, Mr. King was right. But only in part.

The truth is that he didn't trace his idea far enough upstream. The real trouble, you see, didn't start when some sniper shot Mr. Evers in the back. And it didn't start when a bomb blasted a church one Sunday morning, cruelly killing four young girls.

Where, then, does the problem get its start? The question has nothing to do with a few isolated cases of sudden death. It has everything to do with the murder mentality that runs through all of our life.

Violence: Pervasive and Persuasive

A group of church youth analyzed the TV programs that they—as well as their kid brothers and sisters and

YOUTH

parents—watched. Another group did the same for magazines; another for movies. "Right practically always wins," said one of the young people, discussing their findings. "But it most often wins because it has plenty of ammunition."

True, there are exceptions. The currently popular TV program, "The Defenders," follows the pattern of justice overcoming all obstacles. But here sharp minds rather than sharpshooters count. Still, in spite of all exceptions, the strong suggestion offered by mass media today is that the way—the only real way—to overcome wrong is by superior force. More muscle. Higher horsepower. More accurate pistols. Deadlier rifles. More powerful anti-tank guns. Bigger banks of intercontinental rockets, poised and ready, with nuclear warheads.

Relying upon brute strength has become, for many, a way of life. Or even a religion.

We believe in Force Almighty,/ wrecker of the enemy's aims but preserver of ours;/ and in Violence,/ foremost among its many offspring. . . .

Is that what you want to believe? Is that what you want the world to be taught?

Want it or not, it's happening.

Is there, then, no alternative?

It Could Happen to You

Without being sensational, let's face one fact: bodily harm or even death could happen to you. As long as social integrity inches while lawlessness leaps, so long you run the risk of violence. All of us do. No one's life is really safe until everyone is safe.

"But," some may point out, "I'm a law-abiding citizen. I'm not actively involved in any controversial issues. I don't even belong to a civil rights group! Why pick on me?"

The question of "Why?" is the wrong question to ask. Violence has never needed reasons. Sometimes people are attacked "just for kicks." Sometimes it's enough if you just know a person who knows a person.

In a pleasant northern community a family entertained an African student from a nearby university. When some of the neighbors objected, a Protestant minister befriended the family. In just a matter of days the minister's teen-age daughter had been shot at through the window.

It's bad enough to be a victim of violence. How much worse to do the attacking—to believe, even for one brief moment—that the only answer to injustice is to get tough—to use our trigger finger instead of our brains. Yet this, too, could happen to you and me. As J. Irwin Miller, a Christian layman from Columbus, Indiana, has said, "The capacity for unreasoning violence lies in each of us, barely below the surface. . . ."

What Hope Ahead?

In this kind of world, what shall we do?

One king-sized clue comes from a statement in John's gospel: "God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3:17).

Our task, then—we who follow Christ—is not to condemn the world, nor yet to proclaim how much we love the world—at a safe and comfortable distance—but to bring the love and help of God.

Most people find it easier to sit in judgment upon a wrongdoer than to help him. For us, that is not enough. Our job is clear.

If brotherhood is going to mean anything at all, it's got to signify more than a warm and oozy feeling that we get once a year, around Lincoln's birthday, toward Jews or Catholics or other Protestants or Negroes or Orientals or whites or what-have-you. Should it not involve acting like brothers toward *everyone?* Including the hoods and criminals of our society? Can we not learn to be friends with those whom we now think of as "different"? Dare we not act like Christians toward those who have no understood what Christ can mean?

Violence has been around for a long, long time. And it's going to stick around a whole lot longer.

But I, for one, stubbornly refuse to offer it the green light to expand beyond its present bounds. I insist on believing that Christian love, no force, holds the answer.

At the same time, I insist on believing that persons who have been force fed a diet of venom and violence and who, understandably enough, have turned to violence as a way of life are still my brothers.

In their lives, as in mine, our God can still work the needed miracle.

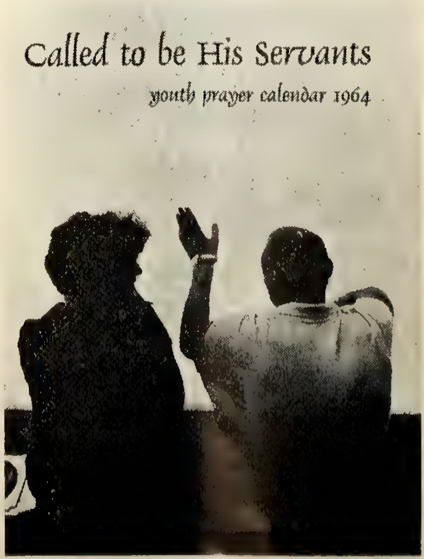
God's Message To Persecuted People

An introduction to the October Youth Prayer Calendar.

THE AUTUMN OF the year is frequently devoted to a study of the life of Christ. Naturally as we draw neare Christmas, our attention ought to b drawn in that direction. But why Revelation? We are so accustomed to looking at this book as a difficult portio of the Bible that we possibly think i odd to study Jesus Christ via its content. However, the book present Christ as victor and if Genesis eve seemed to parallel "Paradise Lost" i your thinking, Revelation certainly reminds me of "Paradise Regained."

One author states, "Revelation is much-neglected book. We cannot bu think that Satan has something to d with this neglect, because it has s much to say about his final downfall.

I suggest to you, don't just rea about all the dragons, serpents, bloo scorpions, lakes of fire, and bottomless holes, gruesome as they are. Afte all it is "The Revelation of Jesu Christ," and written that you and might benefit therefrom, not merely t make life difficult for us. May we se Jesus triumphant." *Hugo Peters.*



Called to be His Servants

youth prayer calendar 1964

ndiana Mulligan Stew

he following was written by Michael . Lehman, president of the men's fel- owship of the Maplewood Church, ort Wayne, Ind.

VE WERE TRYING to get a project hich would enable us to get men of e community together in a fellow- ip, plus earning some money build a nativity scene for the hurch. After discussing this with the en of the church we thought we ould have a mulligan stew. We got old copper kettle from a farmer ho made applebutter, bought two ords of wood, and asked the men to ing in vegetables from their gar- ens. We printed tickets and sold them r 50 cents a piece to off-set expenses r food we would have to buy. We iced the tickets low enough to at- act the men. The men sold about 0 tickets and approximately sixty the people who bought tickets at- nded the stew.

We started the fire around 11:00 m. All day long we were peeling tatoes, cutting up vegetables and eparing them for the stew. After out an hour of boiling, we dumped the chunk of beef (approximately irty-five pounds). This we kept at a lling boil for an hour and then ded fifty pounds of potatoes. The eat and potatoes cooked for about e and one-half hours when we add- the vegetables and 50 more pounds potatoes. Vegetables of all types n be used (carrots, corn, peas, on- ns, peppers, celery, green beans, to- atoes, etc.). Any seasoning can be ded as desired. Constant stirring is quired. Men traded off on this job no one would be over-burdened. ur hours cooking time was required for the vegetables and five hours for the meat. We asked the men to bring coffee cans to eat out of and coffee cups. (This provided the hobo atmosphere.) The rest of the menu consisted of French bread, coffee, milk, and punch for the boys that attended. Serving time was from 5:00 to 7:00 p.m. At 7:30 a man from the community, who has done extensive hunting, showed one of his movies on *Northwest Territory*.

We assigned specific jobs to men of the fellowship, such as preparing of vegetables, stirring, serving, and clean up. By the time the evening was completed, all those who chipped in and helped were quite tired, but all had the satisfaction of doing something constructive for the church in its future growth.

NEW TRUCK TO GULFPORT

Recently a new blue-green pick-up truck loaded with 1,300 pounds of books and school supplies was sent to Gulfport, Miss. The truck was a gift of Mennonite Men of the Eden Church of Moundridge, Kansas. The books and school supplies were collected in the Newton area during a book drive co-sponsored by the Board of Christian Service and the Newton branch of the Women's International League for Peace and Freedom.

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

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*Supplemental reading for Sunday school lesson of Oct. 5.

COVER

"Let the river of Thy grace/ pour through me—/ Washing—swirling/ make me clean" Eunice Pond La Selle.

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EDITORIAL

I CAUGHT A gimpse of the pastor of the Last Mennonite Church. He was in no small hurry. "What's the rush?" I asked. And he replied, "Got to get home for the TV news. Got to find out whether the end of the world has come."

I agreed and said, "A lot of important things are happening these days. At least, the news reporters make it sound that way. But, I always marvel at their restraint. Soon I expect to hear that man with the solemn voice say, 'We've just received a bulletin. The world has just come to an end. More details on that story after this word from our sponsor.' "

But he wasn't listening. He just started talking. "You know, the end of the world is hard to define. Half of my congregation says that if Goldwater is elected, that means the end. The other half says if he is not elected, then that's it."

And off he went in a swirl of dust. He left me thinking about the prophets who often go wrong. Being a doom-swooner is hazardous. Take Micah. He operated back in the eighth century before the Christian era. The message came to him while he was on a preaching mission up in Jerusalem. And what a campaigner he was. He went up and down the streets naked and barefoot. He was preaching calamity and he looked the part as he bewailed the oppression of the rich against the poor. Down in the little border town of Moresheth which he called home, he saw the way people had to live in poverty. When he looked around Jerusalem, he discovered that the poor had been stripped to buy jewels for the rich. Micah knew this couldn't go on much longer.

And then one day, he got the message. Maybe, it was while he was preaching down by the gate. With one last shriek against Jerusalem he started down the slope for home like an Old Testament Paul Revere. From Gath to Lachish, as he passed through each town, he called out, "The Assyrians are coming." And when he got to his home town he said, "This is it!" More precisely, he cried, "Make yourselves bald and cut off your hair,/ for the children of your delight;/ make yourselves as bald as the eagle,/ for they shall go from you into exile" (Micah 1:16). It sounds a little tame, but Assyrian slavery was no picnic.

But Micah was a bit premature. The doom he proclaimed, didn't come. At least, not on the schedule he had set up. Jerusalem did fall, but it happened many years later. In the meantime, he was the butt of many bad jokes. After all, anyone who goes around preaching in his underwear probably has it coming to him.

Yet Micah started something. It was probably his preaching that put off the end of Jerusalem. So he wasn't the total failure that the town smart alecks said he was. In fact, he was the first in a long line of prophets to tell us that unless a country does something about its poor, the final curtain will darken the skies.

I'm glad the contradiction of poverty in the midst of our prosperity is being discussed in these weeks. I must admit that I'm a little skeptical of the remedy for poverty which seems to say, "Why don't they buy a farm in Harvey County and work hard like we did?" (Depending on where you live, substitute Montgomery, Cottonwood, Hutchinson, McClean, Elkhart, York, Fresno, or Allen counties.) That wasn't even a workable solution in Micah's day. Perhaps every political discussion carries some cynicism. Perhaps it is politically profitable to be concerned about the poor in 1964. If so, let's be glad the hour has come. We dare not wait much longer. Someday soon someone will say, "See that shirtless man coming this way." And you'll know who it is. FROM THE BOOK OF MICAH—I

FROM THE BOOK OF MICAH—I

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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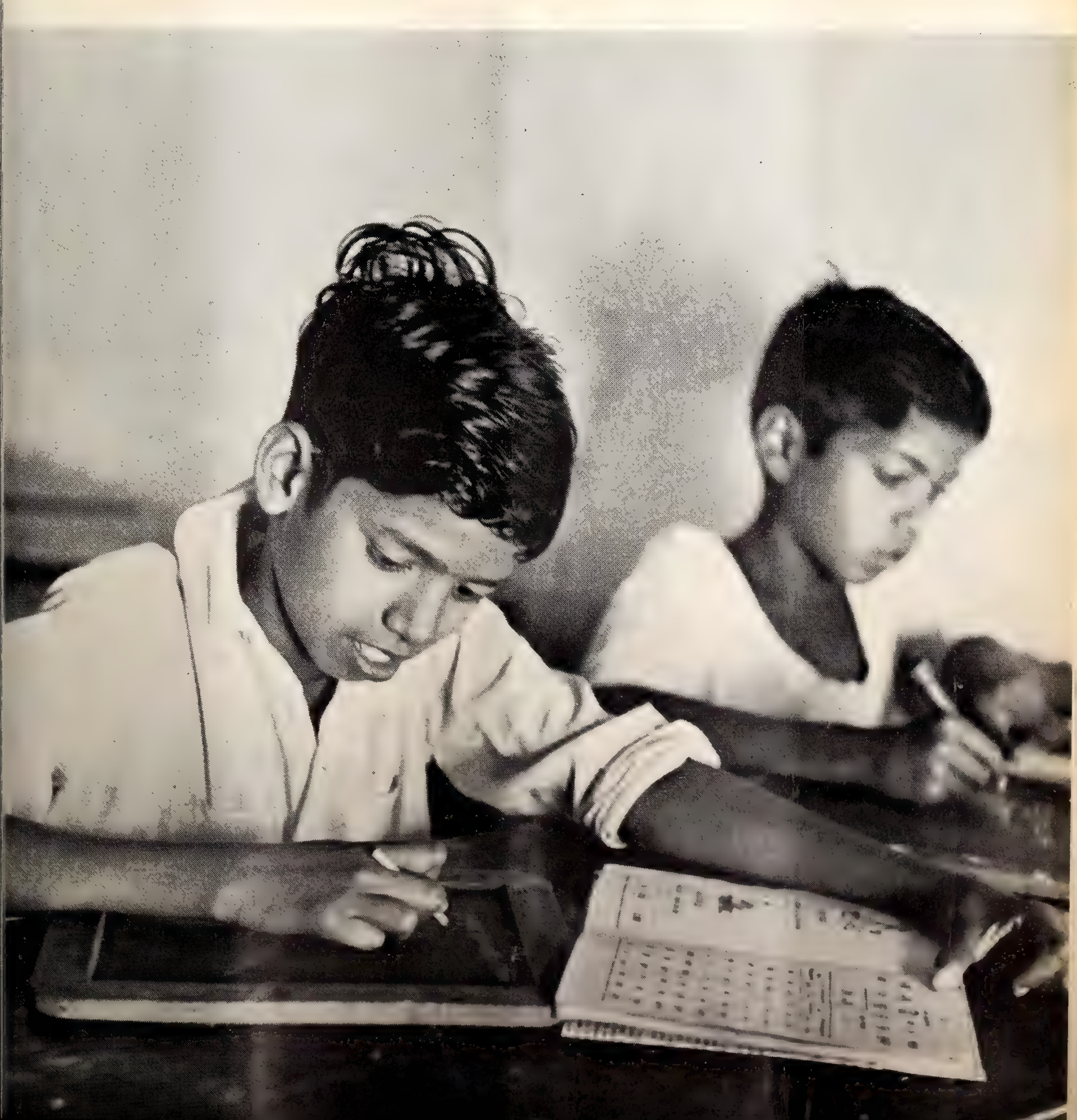

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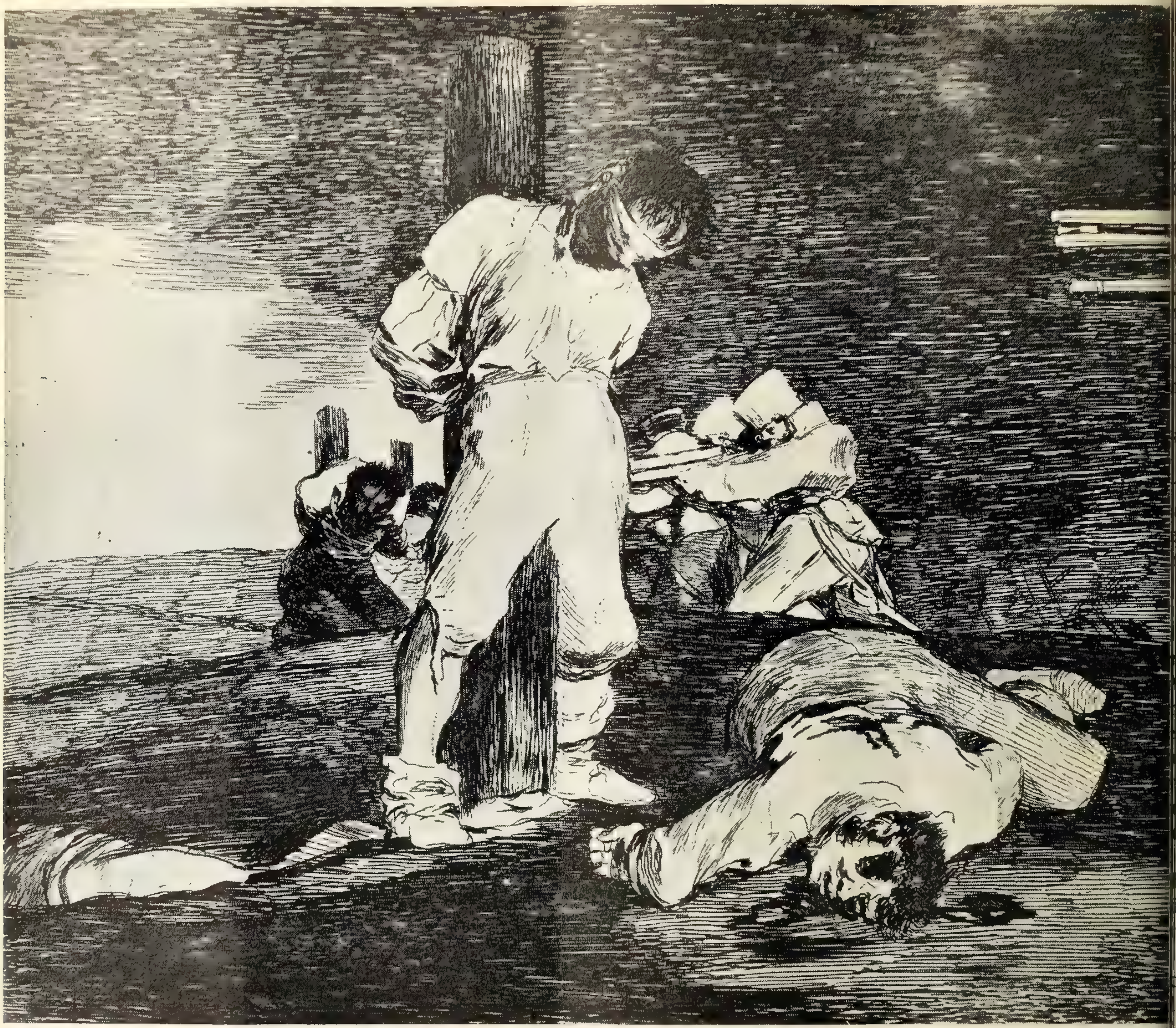


In the Midst of Human Schemes, Christ Is Establishing His Own Kingdo

The Church in a Broken World

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar peopl that ye should shew forth the praises of him who hath called you out of darkness in his marvellous light: Which in time past were not a people, but are now the people God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against t soul” (1 Pet. 2:9-11).

In Europe and America, one test of Christian discipleship has often come in w In Somalia the test may come through the Muslim strength, in Kenya through the M Mau, and in the Congo through the tribal fighting. But in the western world it h often come in the war of the nations.

My people fled from European countries for religious freedom. My grandpare left Russia when they could no longer live there as they believed. My father was call to the army camps in World War I, but he believed that a Christian should not k and he refused to fight. He and others were severely mistreated.

I was a young man during World War II. I believed that hatred, strife, and killi were wrong. With many others I was allowed to work in agriculture, forestry, a hospital services.

During the time of the Korean fighting our government once more began calling service those men who believed that strife and killing are wrong. During this time was in Washington to help work out a program so that these young men would not ne ner Neufeld

enter military service. Today over
housand Mennonite young men are
rking all over the world in relief,
fare, and other services instead of
ering the army.

Broken World

Ve live in a broken world—broken
ause of man's rebellion against
d, and strife with his brother. The
kenness between persons is ill will,
ousy, strife, divorce, murder. The
kenness between groups is racism,
n America and South Africa; trib-
m, as in the Congo; religious, as
Somalia; and economic in many
ts of the world. Most of all broken-
s exists between the nations, be-
en east and west. Man is making
ible weapons, bombs and germs,
destruction and death. In parts of
world man is being warned to
d shelters against the bombs.

n's Answers

Ian attempts many answers. He
ks that if he could have power
r his neighbor then he would have
rity. So we have dictators and to-
arian countries. Man makes
y plans to organize society. The
munists tell us that they have
d the way to a classless society
no strife. In the west we are
to follow the way of capitalism,
ocratic government. African lead-
have plans for organizing the
le of Africa. Still other plans are
in the United Nations.

ome of these plans are proper.
l uses human governments to keep
r and justice. This is our biblical
erstanding as in Romans 13. But
deeper problems of man are not
ed by these human plans. An ex-
le is the race problem. Govern-
t can make men equal under the
but it cannot make men love
other.

e should pray for, obey, and sup-
our governments. But we should
ember that Christ is Lord above
National governments are always
oted to seek our complete obedi-
and allegiance. But Jesus said,
e to Casear what is Caesar's but
od what is God's" (Matt. 22:21).
disciples in the Acts said we must
God rather than men.

is is the biblical picture of gov-
ent. God uses it for order and
e in this sinful world. But the
and deepest answer to man's problems is not in government.

Love and peace are gifts of God. In the midst of this broken world, and in the midst of all the human schemes, Christ is establishing His own kingdom—His body, the church. Jesus said, "I will build my church." Peter testified how God visited the Gentiles to take out of them a people for His name. (Acts 15:14.) "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:19-22).

The Body of Christ

Jesus prayed for unity in the church, so that as He is one with the Father, the world might know Him. Leaders of other organizations are many, but a body in which is genuine love and peace, only one.

The church is universal. It cuts across all barriers of race, class, and nation. This was clear in the early church. At Pentecost all could understand, each in his own tongue. The church soon spread to Samaria. Peter went to the Gentile centurion, Philip went to the Ethiopian. The church of Christ is not western. As a great Japanese Christian has said, the church is a Christian *Internationale*. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

We have no higher loyalty than to Christ as Head of the church. In conflict we must obey Him. Sometimes this means persecution and suffering. But Jesus said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

The church is a witness to the world, in word and in deed. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The church is a demonstration of the gospel, the good news. In it the problems of man are answered.

The work of the church will continue from the resurrection unto the end. The church is not only a sign to the world; it is a foretaste of that kingdom which is yet to come in its fullness. In it we are all ready to live in love and unity as God ordains.

When the church is not faithful to Christ, when it does not live in complete discipleship, then much evil comes. Then the witness is no longer clear. This is especially true in the matters of propery, race, and war.

The early Christians learned that the things which they had called their own really belonged to God. Then they were ready to use them in the work of His kingdom and to share them with others. But when we live selfishly and there is much wealth and poverty, then there is much evil. Communism is feeding on this inequality. We western Christians have much to confess in this matter. Perhaps the Christians of Africa will teach us a better way.

When racial discrimination and hatred appear in the church, then evil follows. In America the Black Muslim movement is calling the Negro from the white man's religion and the white man's Christ because Christians have wronged the Negro so often and so long. We must learn again like Peter in the centurion's household, that when people come in faith and repentance, the differences of culture and race no longer matter. We are grateful to God that in the church it is possible to live in unity.

And when Christians take part in the wars of the nations, then again evil follows. Some Christians tell us that we must take up the sword to fight against the evil in this world. But Jesus says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18:36). A little Japanese girl who had lost her loved ones in the bombing of Hiroshima thought America was Christian and said this, "It is no longer any use for them to preach God; why did you not love your enemies?"

Our Hope

In the church God is working out His purposes. The people of the world will say that we must use power and might to win our ends. The same objection was made to Jesus. But He went the way of the cross. Our answer is of faith.

God will finally judge evil. But this is for Him, not us. Jesus said, "He that is without sin among you, let him first cast a stone" (John 8:7). "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). And our God is long-suffering. He is not willing that any should perish. Our confidence and hope are in Him, the God of our Lord Jesus Christ.

Birth of a Magazin

A Hope for the Rebuilding of Congo's Social Order

Levi Keidel

Congo's independence in 1960 left the nation's social fabric in tatters. Long established institutions crumbled within a week. Great masses of people fled in terror from the memory of loved ones butchered in fighting.

What do such events do to people? What can be done to mend their broken hearts—to again give order and meaning to life?

As the fiierceness of the upheaval abated, certain hopeful aspects began to emerge—aspects which could not be destroyed—which now could be exploited toward restoring order to a society and sanity to its people. Thanks to Belgian mass education, Congo's literacy rate was still the highest in Africa; its people had a thirst for knowledge.

From these circumstances developed the first of two convictions that were to guide my future plans in Congo: nothing could do more toward patching the shreds of Congo society than the widespread circulation of Christ-honoring literature.

Mass Appeal Potential

To better prepare myself for this literature ministry, I attended journalism school. There professors taught us that a magazine has unique possibilities for influencing large segments of a population because it combines advantages of other printed media.

We also learned that, according to American studies, decisions of a large majority of people are not the result of honest weighing of the facts, but of the council of their social peers whose superior knowledge and experience they respect.

I recalled how village adults cluster around the hut of a better educated young man with an office job and a salary large enough to afford him the coveted status symbols of a radio and a French-language periodical. He not only tells them the news. He advises them what their reaction to it should be. His opinion is seldom questioned.

From these observations emerged the second conviction that was to guide my future plans in Congo. that a mass circulation magazine in a vernacular held tremendous potential for influencing public opinion toward the spiritual and social reconstruction of Congo.

The principal language of our Congo field is Tshiluba; it is one of the nation's five chief languages and reaches about one-fifth of its 16 million population. Our proposed magazine would not be the first that has appeared in this language. The American Presbyterian Congo Mission whose field is the largest in this west-central Congo language area, published *Luma Lua Bena Kasai* (News of Kasai Peoples) from 1927 to 1957; its circulation peaked at 3,000 copies. It was replaced by *Sankai* (Rejoice). With a two color cover and widespread promotion, it reached a circulation of 12,000 copies monthly at the time of its suspension with the Congo upheaval in 1960.

For several reasons we believed that now, more than ever before, the time was ripe for a successful vernacular magazine venture in Congo. With a slowly rising standard of living, more and more opinion leaders will be buying periodicals. No other periodical uses the Tshiluba exclusively; we have no competitor. With postal service widely disrupted, the network of literature selling outlets we were to establish would also provide outlets for the regular widespread circulation of the magazine. Tribal warfare had plagued our language area probably more than any other in Congo; its people were never so perplexed with problems crying out for solution.

Thus it was with a sense of mission that we returned to Congo in September 1962. We took up residence in Luluabourg (pop. 80,000), 450 air miles inland from the capital city of Leopoldville. It is located centrally in the former Kasai Province (which is roughly the Tshiluba-language area), and is the most commercially developed city in west-central Congo.

No Printers in Sight

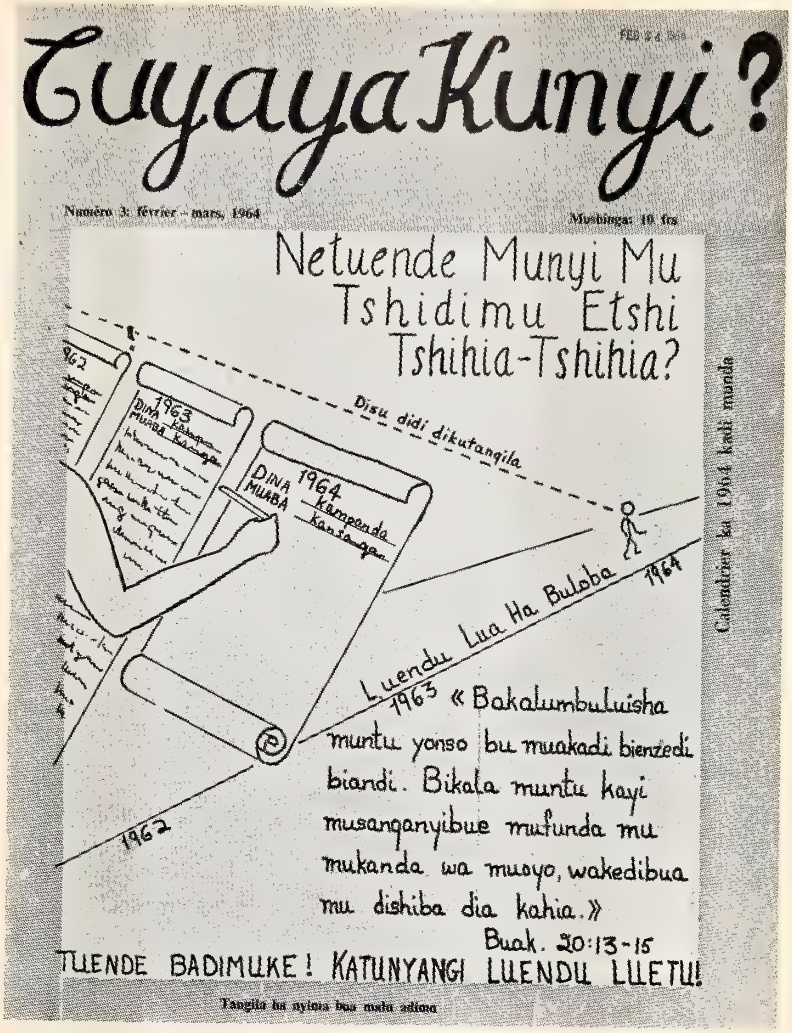
I approached the city's two co mercial presses about printing t magazine. The director of the fir said their present volume of wo consumes all their import quota paper, and that they can't get larger one. The second press was p litically oriented and had insurmou able problems in printing and pap supply. That meant the magazi could not be printed here.

I wrote LECO, the large missi press in Leopoldville. Director B Bontrager submitted a quotation, doing the printing job, but said th must give priority to publication of periodical in Kikongo, the vernacul of their area. Also their commitmen to various missions would make virtually impossible for them to me deadlines required in periodical pu lication. He promised to hunt for commercial press in Leopoldville.

Our first solid progress was ma at a meeting of the Tshiluba Region Literature Committee at the Presb terian mission station of Luebo October 1962. This integrated int mission committee discusses literatu problems that affect the total Tshilu area. Here it was decided the na *Sankai* should not be used; we mig be flooded with inquiries about u filled pre-independence subscriptio Of several possible alternatives, committee chose to name the perio cal *Tuyaya Kunyi* (Where are headed?). It recommended that first issue appear on March or Ap

The committee also chose Je Kamba to be Congolese editor of magazine. Mr. Kamba, who is church elder, has demonstrated markable Christian faith through t ing circumstances; he has authored book, *The Measure of Faith of Kasai Christian.*

Luebo, 120 miles northwest of luabourg, is a river port and also site of the Presbyterian mission pr While there I asked press director C. Vass about printing the magazi He pointed out that their old equ ment would present serious proble



Tuyaya Kunyi?

Numéro 3: février – mars, 1964

Mushinga: 10 frs

Netuende Munyi Mu Tshidimu Etshi Tshihia-Tshihia?

Disu didi dikutangila

1962

1963 DINA kampanda MUABA kanzanga

DINA 1964 MUABA kampanda kanzanga

1962

Luendu Lua Ha Buloba 1963 1964

« Bakalumbuluisha muntu yonso bu muakadi bienzedi biandi. Bikala muntu kayi musanganyibue mufunda mu mukanda wa muoyo, wakedibua mu dishiba dia kahia. »

Buak. 20:13-15

TUENDE BADIMUKE! KATUNYANGI LUENDU LUETU!

Tangila ku nyima bua malu adiku

Calendrier ku 1964 kadi munda

color registration; also all type uld have to be set by hand. Further- ore, a backlog of work made it high- inadvisable for them to take on the able load of printing a periodical.

itorial Plans Continue

With an official green light from regional committee, Kamba and et to work. We tried to plan a mag- ne that would exploit to the fullest possibilities of this media for ef- tively reaching the Congolese.

Ve decided the over-all aim of the gazine would be "to unite all the iluba-speaking peoples as one in rist." To accomplish this end the tents of every issue would be divi- between four types of material: articles to unite, strengthen and in- ct Christians, 2) articles on current h-interest secular topics to give the gazine mass appeal, 3) evangelistic cles to point unconverted readers Christ, and 4) news items of parti- ir interest to Tshiluba-area readers.

planned the cover: a bright- ored frame enclosing a cartoon ch teaches a spiritual lesson, with title in script across the top.

y this time about thirty selling ets had been established in widely- arated parts of our language area; were being inventoried and re- ked by a travelling van on a reg- two-month basis. Through these ers we distributed 700 copies of a ey sheet to determine what our pective buyers expected.

ur optimistic editorial progress not reflect the uncertainty that ued us as to whether or not we d ever get the magazine printed. trager reported that he visited he commercial presses in Leopold- ; only one offered any kind of ideration but would not give an nate.

e went ahead preparing the dum- to fit type requirements Bontrager sent us. We sent the finished my to Leopoldville on April 9 a note to Bontrager that "You in your hands the making of ry" and faith that somehow he'd a printer.

ut he didn't. He sent back the azine dummy and bad news; the had now backed down because eavy school-book printing com- ents. This meant there was no possibility of getting the magazine printed in Leopoldville.

I sent an s.o.s. letter to every other mission press in Congo which I thought had equipment to do the job. Kamba sent a mimeographed letter to explain our dilemma to waiting readers asking them to pray that God would open the door. I soon received replies from two more mission presses saying it was impossible for them to help us; reasons were unavailability of paper, poor transportation connections, and backlogs of printing jobs.

Key literature missionaries including Bontrager were present at a literature board meeting here May 11. After I explained that I'd explored almost every existing avenue and found they led to dead ends, Vass agreed to try handling the job.

Bontrager informed us he had learned that the Central Government's Minister of Information now requires certain forms to be filled out and approved before a new periodical is circulated. He promised to send us the forms immediately.

Kamba and I refitted the complete dummy of the first issue to meet the requirements of the Luebo press, and sent the copy May 21; four days later Vass sent illustrative material to Johannesburg to have engravings made.

The government forms arrived; it was late June before I had gathered

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necessary information to complete them. I made good progress until I came to the last item: a good conduct certificate of the editor. Mission legal representative Bill Washburn didn't know who was authorized to give me such a certificate; local government authorities didn't seem to know either. At the last of a series of five different offices my palm and fingerprints were taken and we were sent to the documents room of the courthouse.

Here we were informed that this application would be sent to Leopoldville, where a certificate of good conduct would be issued; I could expect a reply in two or three months. We told them that the August-September issue of the magazine was being printed, and a three month delay would make it outdated when it could be finally sold. They said I could go to Leopoldville and push the matter personally, or send it to a colleague there who could give it special attention. We decided to ask Bontrager to help us get it through.

Engravings from Johannesburg arrived on July 16; eight weeks has proven to be the regular time required to get an engraving order from them via airmail. Now actual printing could begin. Kamba and I caught a ride on the back of a bouncing transport truck to Luebo July 17 where we read proofs and saw the first copy of *Tuyaya Kunyi* off the press.

Bontrager wired us that he couldn't clear the government's papers before July 19. Two weeks later we received a letter from him: "I've been there three times now; last time they said to come back the thirtieth or thirty-first." I had visions of the first issue of 7,300 copies of *Tuyaya Kunyi* stacked high on stock shelves, undistributed because no permission could be cleared with the Government.

I had a special time of heart-searching during my devotions on the morning of August 2. I was reminded of a definite spiritual delinquency that could be standing in the way of God's answering prayer about circulation permission from the Central Government. The matter was remedied.

On August 5, I took my only copy of *Tuyaya Kunyi* to the documents room of the courthouse where I found one of our church elders employed. I told him 80,000 francs invested in the first issue would largely be lost if permission didn't reach us before it was outdated. He directed me to another church elder, Matthew Kavulu, who is personal secretary to the provincial minister of the interior.

Kavulu gained for me an audience with this dignitary. He looked through my copy of "Tuyaya Kunyi," chuckled contentedly at its contents, and assured me he would wire the Minister of Information in Leopoldville the next day urging him to take action on granting circulation permission. As I left Kavulu said, "You remember me tomorrow when I write out and send that telegram." I assured him I would, appreciating anew the significance of mission education that has trained such leaders as he.

Official permission to circulate *Tuyaya Kunyi* reached us on August 17. It was dated August 7—just five days after the spiritual problem had been laid on my heart, and two days after I visited the minister of the interior here. On August 19, we learned that the complete issue was printed. On August 22, we made a round trip to Luebo in our VW minibus, bringing the edition here for circulation.

First Issue Circulated

The first issue of *Tuyaya Kunyi* went on sale August 23, 1963 five months later than the deadline suggested by the regional committee at their meeting almost a year earlier. It was a red-letter day; in a sense it was the culmination of our long preparation and efforts; it was a dream come tangible, the value of which would now be proven by the Congolese themselves.

Tuyaya Kunyi measures nine and one-half by twelve inches, has sixteen pages, and sells for ten francs. Issue number one has articles to encourage Christians, three pages of news in text and pictures, an evangelistic article titled "Are You Lost?", and the first of a historical series on the work of missions in the Kasai Province. It has two secular articles; one titled "Where Do Francs Come From" meant to help readers understand that agriculture is basic to a nation's economy, and an interview with an American Negro on race relations in the United States.

During the next few days we left bulk quantities of the magazine and display racks with ten local merchants. We supplied quantity stocks to our booksellers in the area. We wrapped and mailed via post quantities to sellers in areas where the van had no immediate trips. We carried some copies into a busy market area, and enthusiasm was almost contagious. By August 27, over half the edition had been distributed to sellers. We were soon receiving orders for additional quantities, but could not supply them; our stock was exhausted.

Bulk quantities sent by post to destinations 100 to 200 miles distan took from three to nine weeks to arrive. This undermines the importance of the van to the circulation of the magazine. Thus we publish *Tuyaya Kunyi* every other month to fit its circulation with the bi-monthly trips of the van to all our sellers.

On the basis of the response to the first issue, we raised the printing order for the second issue to 13,100 copies; the entire edition has been distributed for some time and it appears few copies will remain unsold We have ordered 16,000 copies of the third issue which is not on press.

While circulation has grown rapidly, it is still not sufficient for the magazine to pay its own way. The first issue was subsidized by 14,000 francs ($215); by ordinary rules of printing economics, most of this deficit should have been wiped out by the greatly increased sale of the second issue. In the meantime the Congo franc was devaluated to one-third of its former value. Thus the second issue required approximately 60,000 francs subsidy ($324 at new rate of exchange). Though a raise in price cuts back our sales, we raised the price from 10 to 15 francs per copy with issue number three. Until Congo's economy stabilizes, we anticipat needing a subsidy of $150 or mor per issue.

It is too early to see whether o not the magazine is influencing a substantial segment of our populatio or its opinion leaders. However the Luluabourg city mayor has inquired about buying a bulk quantity of subscriptions for his officials in city hall.

While one of our principal problems now is financial, our futur would be secure if all our reader voiced the loyalty expressed by a few One wrote, "When I saw *Tuyaya Kunyi* it was like an old friend who ha been on a long long journey had com home to see me again."

Another, with characteristic naturalness, wrote, "I want to buy *Tuyay Kunyi* all my life. I look forwar to seeing it like the husband of a woman with child looks forward t seeing his new baby."

DISCUSSION

he Issues Are Personal and Spiritual

e following discussion is a response
the article by Gordon Kaufman,
he Issues Are Peace and Human
ghts," which appeared in our Sept.
issue. The writer is a professor
mathematics.

ere are several principles which I
l that every person who calls him-
Christian should observe in mak-
decisions concerning, not only
ndidates, but also election issues.

1. The Constitution of our govern-
nt invites every person having a
nimum set of qualifications to par-
pate through the ballot in making
isions on the persons who are to
minister that government or who
to develop legislation for the ad-
nistration to follow. It also affords
opportunity from time to time to
ept or reject certain proposals con-
ning details. Neither the candidates
office, their principles, nor the
s which are made or proposed are
ny time perfect. However, it is the
y of the Christian to participate
making these decisions, imperfect
ugh the results may seem.

. The Christian must approach
se matters with reverence, not flip-
ntly or with the bigotry of partisan-
. The best guard against the latter
o realize that the efforts of men
even at best, far from perfect,
, in the heat of chauvinistic parti-
ship, often directed toward lim-
and selfish ends. One who is
nbly reverent before God is not
ly misled by specious propaganda,
h phrases or slogans, be they po-
al or religious.

. The Christian must realize that
is responsible to God, and God
e, for the way he votes. He must
independent of political parties
movements in his thinking. If he
ot, he tends to allow partisanship
nake his decisions for him, and in
loing, places his responsibility in
ething less than the highest good.
does not mean that he cannot
ster with a particular party or
participate in its work. It rather means that the basis for making his decisions is much broader and in the wider interest of good for his community, state, and national government. In this whole matter he must answer to his conscience as to whether he has studied the characters of the candidates and the issues to his utmost ability or not; whether he has allowed bias, prejudice, or bigotry to influence his choice.

4. The Christian must be aware of the total social situation in which he lives. Both Jesus and those who are called the "fathers" of the church were well aware of the issues of their time. The Christian must seek to do this continuously, not just before the time of an election, for then it is too late to make a responsible decision.

5. The Christian must never confuse the Kingdom of God with the government of man. Government is ordained of God for the regulation of the affairs of man in whatever state he is. It may be abused as well as used to the immediate good of man. The Kingdom of God concerns the fellowship of believers and cannot be manipulated by the wiles of man for either good or bad. It cannot be legislated into being, even by the most enlightened and well-intentioned of men. To try to do so is to mix Church and State in the sense that our forefathers thought of it. History shows that the results inevitably end in disaster. All utopian ideas fall in the category of mixing "church" and state.

6. The Christian must approach the ballot with prayer. This does not mean the kind of prayer which somehow expects God to mysteriously supply answers to problems which have not been explored. Rather, it means the pushing aside of attitudes that are small and petty, self-deceiving and not worthy of presentation before God as one sets out to analyze the problem. Decisions are seldom made easily. At best, it is difficult to sift the wheat from the mountains of political chaff, reality from the blatant political ballyhoo surrounding almost every candidate and issue; to separate the person from the "images" which are projected by both sides.

7. The strength of the church in its impact on society rests solely in its calling forth the responses of its individual members to the guidance of the Holy Spirit. This is not the response to whim or irrational impulse as it is so often implied. That is really a perversion of the whole matter of the Holy Spirit. Rather, it is the opening of the heart and mind in reverence for the Eternal and dedication to the seeking for Truth. In this light, faith and reason are not in conflict. In fact, perceiving, knowing, and reasoning are part of the very substance of the soul and must be exercised in the light of the Holy Spirit in order to develop spiritual maturity. As its individual members fail in this matter, the church fails in its calling in its day. When its individual members seek for a pronouncement from the church, its officials, or self-styled leaders, concerning the details of the running of their lives, and place their dependency on the church rather than God, the church also becomes cut off from the source of its power.

The Church and its various agencies should never attempt in an "official" capacity to instruct its members regarding for whom or against whom they should vote. Its purpose is to bring the message of Jesus to all men so that they may be drawn to God not only in the matter of the ultimate condition of their souls, but also in the down-to-earth matter of daily living. It can't afford to compromise itself on particular decisions, far reaching as the consequences may seem. On the other hand, it must seek out and speak unequivocally and forcefully on the principles which should guide Christians in decision making in daily affairs. The church must at all times distinguish between Christian principles and political method.

If we approach the issues this fall, and any other election for that matter, with a sense of duty, reverence, a feeling of responsibility to God and independence of lesser things, an awareness of the total social situation, a sense of the separation of church and state, a prayerful attitude, and with reason, I do not fear that we will not choose the best of the possible alternatives, however far they may fall short of ideal. More than this we cannot hope to do. *Daniel J. Ewy, 5745 N. Millbrook, Fresno, Calif.*

NEWS

Men Learn to Read in India Village

The following report was written by Helen Kornelsen, a literature missionary in India.

WERE THE NUMEROUS DISCOMFORTS of the trip to Rupapali village worth the simple program presented by the class of new literates?

To me they were. I had made an effort to interest a jeep full of people to go to Rupapali for the adult literacy demonstration program on April 7. The result was that the wives of the doctor, the pastor, and a high school lecturer joined Eva Sidh and Sundermati and me on a "short" trip that was to become long and eventful.

We left at six o'clock in the evening, after an early supper. Four miles out of Jagdeeshpur we had a flat tire. How glad we were that this had happened in the cool of the evening and not in the day's 110-degree temperature!

About a mile and a half from Rupapali we took along a man from Dhmangutkhuri village to show us the way through the jungle. Carts hauling wood these days cut new roads in the jungle which can be most misleading and confusing at night. We drove on. It seemed we were going too far to the right, whereas Rupapali lay to the left. "This can't be right," we told our guide. "Yes, yes, this is the road to Rupapali," declared the man. When we finally got to a village, it was not Rupapali at all. We were three miles beyond it.

So we retraced our steps. Soon the sound of barking dogs indicated we were close to our destination. Just as we turned to go over a rice-field wall, the jeep got hung up on it and could move neither forwards nor backwards. After fruitless efforts to raise and release the straddling jeep, we women walked to Rupapali. It was now 9:30 p.m.

The whole village had turned out for this historical program, and had waited for us for nearly two hours. The men of the village quickly disengaged themselves from their positions of ease and went to our driver's rescue. In less than an hour all were back.

The class of new literates, all men, sat on the raised platform with shining eyes. Called upon to read, they did so with shaking knees and nervous gestures, but with pride and happiness. Not only had they finished their primers but had gone on to the second and third books of the Anand series. One man read how Anand had learned to read, another how Anand had discovered through reading that good seed produces better crops, and a third read how Anand had studied how to produce a better breed of cattle for his village.

Sixteen men had taken advantag of this opportunity in a pilot projec of adult literacy work. In the fou months that Ephraim Kumar ha taught them, they had come fro complete illiteracy, speaking onl Oriya, to a fluent reading in Hind When they were told that they shoul now each one teach another one fo four months all that they had learned they smiled. The smile grew into beaming grin as the light dawned: i they, sixteen of them, would eac teach one, in another four month their village would have thirty-tw literates, in another four month there would be sixty-four, and by th end of the year 128!

The end of the adult literacy program was not the end of the villag program. A love feast had been prepared by the Christians of this villag and all of us partook of a midnigh meal for which our early suppe proved no hindrance.

We took another route back, longer one in miles but a shorter on in time. Except for getting lost once and the driver getting sick, our adventures had ended by two o'clock i the morning. The shining eyes, beaming faces, and proud appearance o the men who once were "blind" an now could "see" was ample compensation for a troublesome and dust trip to Rupapali village.

MENNONITE MISSION IN MISSISSIPPI HIT BY BOMBER

A Mennonite church building is one of the latest Mississippi churches to fall victim to racial violence.

The Nanih Wayia Indian Church at Preston, Miss., was dynamited September 18. A nearby Negro church was destroyed at the same time. Investigation by state police and church officers indicated that the explosives had been planted in the floor.

Nevin Bender, bishop of the Ohio conference congregation of twenty-two members, said that while the building did not burn, it had been destroyed. Completed in 1963, the building was constructed of cement block and cost about $3,000. Contributions for the building costs came largely from Conservative Mennonite congregations. The (Old) Mennonite Board of Missions and Charities provides operating subsidy.

The Benders heard the explosion during the night, but thought nothing of it until seven o'clock Saturda morning, September 19, when th loss was discovered. Preston is twent miles northeast of Philadelphia, Miss where three civil rights workers we slain last summer.

Most Nanih Wayia members a Choctaw Indians who have lived i Mississippi for generations. Bende became interested in them some yea ago and formed a church in 196

Members will begin working immediately on replacing the buildi when a settlement has been reache with Hilfsplan, which provided th protection.

A Mennonite Central Committe investigation revealed that thirte Mississippi church buildings we destroyed between June 1 and Augu 1 of this year. This is the first Mennonite church building. Mennoni Disaster Service may be approache for help in rebuilding.

NE THOUSAND TONS OF MERCY HIPPED TO SIX COUNTRIES

ugust marked a 1,188 ton-Mennonite ntral Committee shipment of over 7 thousand dollars worth of cloth- g, bedding, meat, medical supplies, d U.S. surplus foods to Vietnam, raguay, Algeria, Java, Timor and iwan.

The large size of the shipment was e to three factors: late summer and rly fall normally are peak shipping onths, a regular feeding program s been introduced in Paraguay, and e food program in Vietnam has pled in volume because of needs in e villages.

August, September, and October e usually the months for initiating shipments to prepare distribution ms for their winter material assist- ce programs. Shipments taper off er October until the end of the endar year.

Protestant groups in Paraguay are operating in an informal organiza- n and have asked Mennonites to ndle relief commodities for their spitals, schools, and welfare insti- ions. They are the Disciples of rist, the Anglicans, the Salvation my, and the Mennonites. The Au- st shipment to Paraguay carried tons of rolled wheat, bulgur, salad , medicines, and dry goods valued $56,285.

The U. S. Agency for International velopment requested the Mennonite ntral Committee, the sole Protes- t relief agency operating in South etnam, to increase its feeding pro- m for the fiscal year 1965 which gan on July 1, 1964. Over two lion pounds of U. S. surplus foods the August shipment worth $11,395 nt to Vietnam alone to reach 215,) individuals. This consisted of ad flour, degermed cornmeal, non- dry milk, butter oil, bulgur and ad oil.

n discussing the growth of the tnam feeding program, material director John Hostetler pointed that the shipment of surplus foods that nation is increasing this year m three million to eight and a half lion pounds. On the feeding lists v are 8,500 persons in institutions, 500 school children, 40,000 refu- s, 48,500 highlanders, and 95,000 ily individuals.

Mass distribution of bedding, cloth- , and shoes are to resume in west- Algeria this fall. The Christian Reformed World Relief Committee has augmented the August shipments to Algeria by releasing seven and a half tons of clothing and shoes from its Chicago warehouse for distribution by the Irene Bishop team stationed at Al-Asnam.

Java and Timor (Indonesian islands) are receiving 14 tons of MCC canned meat and commodities with a value of $22,500.

Nearly 26 tons of canned meat and medical supplies are designated for Taiwan.

Altogether over 1,100 tons of these relief goods valued at about $135,500 were received from government sources. The remainder of the August shipment of roughly 69 tons of food and supplies worth approximately $151,633 came from Mennonite groups.

It is hard to imagine the torment of a near foodless existence. Starving people cannot think or plan beyond their next meal. Says Paxman Leslie Maust, "In some areas of Indonesia many of the people have become so desperate for food that they are eating rats, tree roots, and grass." Thus, the August shipment is meant to ease the burden of the bitterly oppressed in some of the world's hunger zones.

This year the Mennonite Central Committee will be shipping over 12 million pounds of U.S. surplus foods overseas. Workers will personally supervise distributions in Algeria, Brazil, Burundi, Congo, Hong Kong, India, Indonesia, Jordan, Paraguay, and Vietnam to insure the foodstuffs reaching people in greatest need.

MENNONITE DISASTER SERVICE has completed its rebuilding project in Alaska's earthquake zone. Forty men from the United States and Canada served six weeks each between June and September relocating an Aleut Indian village destroyed by the quake-produced tidal waves. The teams built seven houses and partially completed or started thirty-six others on Kodiak Island. Cooperating in the project was the Bureau of Indian Affairs and the Lions International Service Organization who contributed $600,000 worth of materials. The Indians expressed appreciation by naming a nearby stream, Mennonite Creek.

WORDS AND DEEDS

Ross T. Bender, dean of Mennonite Biblical Seminary, said at the school's opening, "The most obvious task of the seminary for which the church has brought it into being is to be a community of intellectual and spiritual discernment."

Ray Billington, a British Methodist minister has joined the staff of the Woolwich Anglican Church in London. He remains a Methodist minister but will preach and conduct other normal pastoral services in the Anglican congregation except marriages, baptisms, and communion. It is an experiment in ecumenical partnership.

The National Student Christian Federation is planning a work and study project in Canada with Cuban young people. Cooperating in the program is the Canadian Student Christian Movement.

The Catholic Hour in its Oct. 11 program for the National Broadcasting Company will present "The Witness," the true story of a German peasant who died a martyr because he refused to fight in the "unjust" World War II.

Cardinal Cushing, Roman Catholic archbishop of Boston, gave his blessing to the Billy Graham Crusade for Christ held in Boston in September. He said, "I rejoice with my Protestant brothers and neighbors upon this occasion, and although we Catholics do not join with them in body, yet in spirit and heart we unite with them in praying God's blessing upon his Christian and Christlike experience in our community."

CHURCH RECORD

CALENDAR

Conferences

Oct. 16-19—Western District, N. Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference, The Netherlands.

Central

Oct. 15 — Women's Fellowship Meeting, Congerville, Ill.

Eastern

Oct. 10-12—Missionary Conference, East Swamp, Quakertown, Pa., Carl and Marie Flickner, speakers.

Northern

Oct. 11 — Mission Rally, Salem Church, S. D., Ben Sawatzky, speaker.

Oct. 16—Northern District Ministers' Conference, Swan Lake, Viborg, S. D.

Oct. 18—Harvest Mission Festival, First Church, Madrid, Neb., Harold Grabers and Ivan Regiers, speakers.

Western

Oct. 15—Gift Day, Pleasant View Home, Inman, Kan.

Oct. 17—Western District Youth Session, Bethel College and Camp Hawk.

Oct. 18 — Youth Rally, Western District Conference, North Newton, Kan.

MINISTERS

Milton Ewert will serve the First Church of Paso Robles as pastor beginning Oct. 1. The former pastor, Robert Suderman will continue his study at Fuller Theological Seminary.

Russell Schnell has assumed the pastorate of the Apostolic Church, Trenton, Ohio. He succeeds Kenneth Shelly. The Schnells formerly served with the Congo Inland Mission.

Menno Wiebe was ordained as a minister in West Abbotsford Church, Abbotsford, B.C., Aug. 30. He is currently serving as executive secretary of Canadian Board of Missions.

Peter Buhler, Steinbach, Man., has accepted a call to the pastorate of the Bethel Church, Dresden, N. D. He has recently completed studies at the Steinbach Bible School. In his service he will follow Frank H. Ewert, Langdon, N. D., who is now the pastor of the Swiss Church, Alsen, N. D.

Ezra Mullett, Bluffton, Ohio, has accepted the call to serve as interim pastor of the Wayland, Iowa, Church for an indefinite period starting October 4.

WORKERS

Reinhold Berg, son of Mr. and Mrs. Henry Berg, Elizabethtown, Pa., will spend the next two years as a volunteer at Boys Village, Smithville, Ohio, an institution caring for sixty emotionally disturbed boys. Berg graduated from Donegal High School, Mt. Joy in 1963 and is a member of the Bethel Church, Lancaster, Pa.

Ray and Phyllis Reimer, Salem Church, Freeman, S. D., are returning to their work in Japan.

John Bohn is serving in Vietnam in an agricultural program of the United States Agency for International Development. Bohn is a son of Mr. and Mrs. E. J. Bohn, Goshen, Ind.

Howard Delaplane, son of Mrs. Chester Siebert, Pawnee Rock, Kan., will work for two years on a community development project at Grande Riviere du Nord, Haiti. Delaplane graduated from Pawnee Rock High School in 1962 and attended Bethel College for two years. He is a member of the Bergthal Church, Pawnee Rock.

John and Betty Lyn Enns, Waterloo, Ont., will work at Whitesburg, Ky., as volunteers in the Whitesburg Appalachian Regional Hospital. They are both graduates of the Waterloo Lutheran University. He obtained a B.A. degree in political science (1960), and she earned her B.A. degree in 1961 majoring in psychology. They are members of the Waterloo-Kitchener United Church. The Ennses have one son. Her parents are Mr. and Mrs. Owen Boyle of Tillsonburg, and his parents are Mr. and Mrs. Jacob Enns, Waterloo.

Jacob J. Enz has returned to his teaching duties at Mennonite Biblical Seminary after a seven-month sabbatical study in Israel.

Anthony and Dianne Epp, North Newton, Kan., and Hurley, S.D., have joined the Teachers Abroad Program. They will study French for one year in Brussels and then teach for two years in the Congo (Leopoldville). Both are graduates of Bethel College. He earned an M.S. degree in English literature from the University of Wisconsin (1964). She obtained an M.A. degree in Chemistry from the University of Missouri. The Epps are members of the Salem Church, Freeman, S.D. Her parents are Mr. and Mrs. Willard H. Waltner of Hurley, and his parents are Mr. and Mrs. Daniel J. Epp of North Newton.

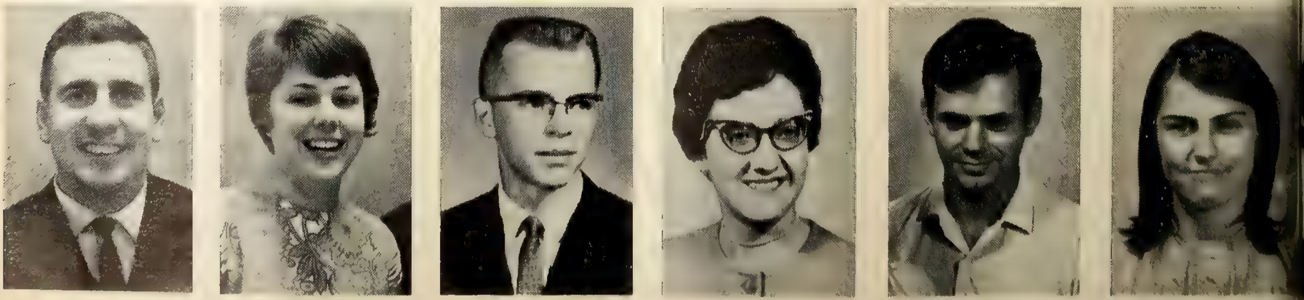
Dave and Nore Fretz, Lorraine Avenue Church, Wichita, have joined the Peace Corps and will serve in community work in Colombia.

Eugene Goering, Eden Church, Moundridge, Kan., has entered 1-W service.

John Janzen, Chicago, Ill., will spend a year in Congo studying the BaKongo tribe west of Leopoldville as a part of his doctoral studies in anthropology. He earlier served in Congo under the Pax program.

Mrs. Charles J. Kauffman, North Newton, Kan., retired from the Kauffman Museum, on Aug. 1. John F

John and Betty Enns, Anthony and Dianne Epp, John and Barbara Regier (Workers).



hmidt has been named director.

Mr. and Mrs. Rudolf Lichti, Reed- /, Calif., have returned from a ree-year term of service in Vietnam th the Mennonite Central Commit- :.

Elnora Beth Livezey, daughter of :. and Mrs. William E. Livezey, ɔrman, Okla., is joining the Men- nite Service unit at Atlanta, Ga., d will assist in their work of racial ɔonciliation. Miss Livezey is a 60 graduate of Norman High hool and a 1964 graduate of Pem- ɔke College in Brown University hode Island). She is a member of First Presbyterian Church, Nor- n.

John and Barbara Regier began a ɔ year term of service under the ennonite Board of Missions and arities, Elkhart, Ind., recently. They ve been assigned to serve at Fron- r Boys Camp, Woodland Park, lo., as educational coordinators. :. Regier is the son of Mr. and s. Richard L. Regier, 529 Harvey, lstead, Kansas. Mrs. Regier's par- s are Mr. and Mrs. Paul A. Ey- nn, 950 Reed Avenue, Reedley, lif. They both attended Bethel llege, North Newton, Kan., prior their assignments.

Jean Ann Stevens, Wichita, Kan., l direct all the major drama pro- ctions at Bethel College. She re- ved her B.A. degree in theater last ing from the University of Wichita l serves as drama workshop di- tor of the Wichita Community eater. Her latest production was net's *The Blacks* in which she rked with an all Negro cast.

Keith Sommer, Grace Church, ndora Ohio, is performing 1-W vice at Wheat Ridge State Home l Training Center, Denver, Colo.

Margaret Ann Unruh, daughter of . and Mrs. Menno A. Unruh, Mis- n City, B.C., will work as a nurse a year at the hospital in William- , W. Va. This is one of the Appalachian Regional Hospitals. Miss Unruh graduated from the Vancouver General Hospital School of Nursing in 1963. She is a member of the United Church, Mission City, B.C.

Kathryn Wedel, Wichita, Kan., daughter of Mr. and Mrs. Stanley F. Wedel, Newton, Kan., will work for one year at the Brook Lane Farm Hospital, Hagerstown, Md., one of the four Mennonite Mental Health Services hospitals. She graduated from high school in 1961 and from the Wichita Business College in 1962. She is a member of the Zion Church of Elbing, Kan.

Dean Welty, Grace Church, Pandora, Ohio, is performing 1-W service in Denver, Col.

Nettie Wiebe, daughter of Mr. and Mrs. Ben Wiebe, Grunthal, Man., is joining the Mennonite Service unit at Kings View Hospital, Reedley, Calif., for one year as a psychiatric aide. Miss Wiebe is a graduate of the Grunthal Collegiate, Clim Bible School (Altona), and the Manitoba Teachers College (1962). She is a member of the Spencer Bergthaler Church, Grunthal.

Margaret Willms, daughter of Mr. and Mrs. A. J. Willms of Coaldale, Alberta, is going to Bolivia for two years to work at a medical clinic in Tres Palmas with her sister, Mary Willms. Miss Willms is a registered nurse. She attended Canadian Mennonite Bible College for one year. Her home church is the Coaldale Church.

BAPTISMS

Bethel Church, Mountain Lake, Minn., on May 31: Julius Scaffer

Eden Church, Moundridge, Kan., on Aug. 2: Dean Gugler

Hebron Church, Buhler, Kan., on July 19: Harlan Balzer, Deloris Epp, Donna Neufeldt, John Schmidt, and Norman Schmidt.

Johannestal Church, Hillsboro, Kan., on Sept. 20: Beverly Schmidt, Kathleen Enns, Roger Bartel, Gary Schettak, Galen Penner.

Bethel, Santa Fe Springs, Calif., on Aug. 16: Mrs. Ronald Flickinger.

First, Madrid, Neb., on May 17: Gayland Regier, Carol Regier, Leon Regier.

DEATHS

Henry A. Claassen, First Church, Paso Robles, Calif., was born in Kuntzendorf, Germany, Dec. 7, 1872, and died Sept. 12.

Eva Friesen (Mrs. George K.) Bethesda Church, Henderson, Neb., was born Jan. 19, 1888, and died June 10.

Katharina Friesen (Mrs. Peter D.) Bethesda Church, Henderson, Neb., was born Dec. 28, 1907, and died Sept. 5.

William Funk, Niverville, Man., was born Oct. 12, 1909, and died July 12. He was ordained into the ministry in 1960 and served the Steinbach Bergthaler Church until 1963.

Anna Jantz (Mrs. Henry), Bergthal Church, Pawnee Rock, Kan., was born Sept. 18, 1870, and died Sept. 9. She was born in Karlswalde, Poland.

Mrs. I. J. Stevanus, Bethel Community Church, Huntington Park, Calif., was born Oct. 18, 1895, and died Aug. 11.

Frank G. Unruh, Bergthal Church, Pawnee Rock, Kan., was born July 26, 1894, and died Sept. 11.

Peter M. Waldner, Bethany Church, Freeman, S. D., was born Apr. 27, 1891, and died Aug. 11.

Rudolph Bergthold, 82, charter member of First Church, Reedley, Calif., died June 16.

Frank F. Enns, First Church, Reedley, Calif., born July 15, 1891, in Mt. Lake, Minn., and died May 18.

Elizabeth Friesen, Toronto, Ont., daughter of Mr. and Mrs. N. N. Friesen, Aldergrove, B. C., died on Aug. 24 at the age of 37. She was a nurse at Mount Sinai Hospital.

hold Berg, Margaret Unruh, Kathryn Wedel, Margaret Willms (Workers); Russell Schnell, Menno Wiebe (Ministers).

LETTERS

YARDSTICK OF ACTIVITY

Dear Editor: I wish to express my heartfelt thanks for the editorial by Waldemar Janzen exposing the fallacy of applying the "yardstick of activity" to the church in order to determine its validity as a truly Christian Church.

To this same line of thought belongs the question of equating creativity with busyness. We are constantly being exhorted to get actively involved in the social, economic and political problems of our time. How many sincere Christians would be excluded by God if such measures were truly sound? The aged, the lame and halt, the retired, the dying, or all those who must live in circumstances prohibitive of active involvement in the solution of any problems indicated: Is their life worthless in the sight of God?

How active was Jesus Christ at the cross? How creative was He in His sermons, or in His conversations such as that with Nicodemus? The sincere Christian life may certainly be expressed in activity and involvement but it can neither be limited nor infallibly validated by it. *J. P. Penner, 9 Marlbourough E., Leamington, Ont.*

CREATIVE COLLABORATION

Dear Mr. Shelly: We want to thank Robert Regier and Warren Kliewer for *The Last Supper* and *Triptych.* We looked up this strange word in the dictionary, really not expecting to find it, but there it was. So we have added a new word to our vocabulary. But best of all, we were excited by the inspiration we experienced from a careful, meditative study of both the artist's drawing and the poem. At first we did not realize that they belong together.

We are two people who struggle with this problem of understanding what an artist is trying to say. Here was a creative collaboration which spoke to us, especially in this time before the election campaign.

We also want to thank the editor for the frank and open, courageously Christian spirit which permeates *The Mennonite. Mr. and Mrs. Willis Rich, Box* 31, *North Newton, Kan.*

FARMERS ORGANIZATION

A Letter to the Editor: I have, with concern and alarm, watched the movement of our day known as the N.F.O. [National Farmers Organization]. I deeply appreciate this organization's concern for the farmer and the falling of farm prices and rising costs of living on the other hand.

I know from experience what it is to sell oats for 10c, hogs $2.50 per hundred, corn for 15c, and try to pay taxes and make payments on the land, etc. I, too, once shipped two sows weighing around 900 pounds, and getting a check for $7.50, even as a man, I wept having hoped it would help so much. What a disappointment!

But my faith in God never faltered. I do not believe it right to take matters in our own hands. God and those in authority should be the ones who must take care of our national problems. The Bible has the answer to all our problems. Let us remind ourselves of what God's Word says. Matt. 6:33 "But seek ye first the kingdom of God and His righteousness and *all* these things shall be *added* unto you." God has promised. He never fails.

If we criticize the government we should, as Christians, make sure we have first fulfilled God's Word when it says in 1 Timothy 2:1-4 "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our saviour; who will have all men to be saved and to come unto the knowledge of the truth." Verse 8, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

But our problem is greater and deeper than farm prices, laws, or organizations. Our problem today is as old as the world; our problem is SIN.

So sin must be dealt with. The sin of rejecting God, His Word, and His laws. 2 Chronicles 7:14 "If my people, which are called by my name, [Christians] shall humble themselves, and pray, and seek my face, and *turn from their wicked ways;* Then *will* I hear from heaven, and will forgive their sin, and will heal their land;" restore peace, prosperity, etc. The more we humans try to deal with these problems, the greater they become. Psalm 2:4 "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

A return to God is a return to love; for God is love, and we are admonished to love our neighbor as ourselves, and to speak truth one with another. Why all this mistrust and hate in the world? Simply because the love of God does not rule in our hearts, and men love darkness rather than light. What shall it profit a man if he gain the whole world and lose his own soul? The words to the rich farmer "Thou fool, this night thy soul shall be required of thee," and we must all appear before the judgment seat of Christ to give an account unto God of our deeds.

God still controls the affairs of men and governments. The rain and the sunshine. Proverbs 3:5-6 "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths."

When I read in the papers of the violence and threats and actions resulting directly or indirectly from the N.F.O. withholding action, I believe the letters N.F.O. stand for No Faith Organization. Why not change it to National Faith Organization, and move on with God to peace, freedom, prosperity that really and truly God alone can give and maintain.

A return to the faith of our founding fathers. A Bible in every home, Sunday worship a must, scripture and prayer again an opening day session in every schoolroom. Prayer meetings and Bible study, a weekly must on every calendar of attendance for the family. The prophet Haggai brings us these fitting words from the past: 1:5-6 "Now therefore thus saith the Lord of hosts, consider your ways—Ye have sown much, and bring in little; ye eat, but ye have not enough. And he that earneth wages earneth wages to put it into a bag with holes." Surely our pay check seems to water away—taxes, gas bills, light bills, telephone bills, fuel bills, clothes, groceries, etc., etc., etc., bags with holes! Let us earnestly and seriously consider our ways and return unto the Lord, for with Him is mercy and He will abundantly pardon. It is repent or perish, our only hope to merit God's continued blessings or judgment must come.

William Penn said "Those who are not governed by God will be governed by tyrants." *Arthur F. Ortman, Warroad, Minn.*

Life—What Is It All About?

EIGHT YOUNG PEOPLE FEEL FOR THE MEANING OF LIFE

The following brief essays were written by students of the United Mennonite Educational Institute, Leamington, Ontario, during a recent religious life week program. Arnold Regier, Newton, Kan., led the group in this study. Answers were unsigned and names have been supplied.

The Most Miraculous Miracle

Life is the most miraculous miracle. I think God gave each of us the breath of life for certain reasons. The reason varies with the individual person. Everyone has certain talents which God has given him. During his life on earth, he is to use these talents to the utmost. Some people use their talents wrongly and lead shameful, sinful lives.

This was not God's purpose. Everyone, no matter how many or few talents they have, could use them in building God's kingdom on earth.

There are two ways of walking through the path of life. One way is without God. These people seek simple pleasures and though they appear happy to the world, they feel miserable inside. This is the broad path.

The other way to go through life is hand in hand with God. "Yea, though I walk through the valley of the shadow death, I will fear no evil, for thou art with me" (Psa. 23:4). What a comforting thought it is to go through this year and to know that with you is God himself. *Julie.*

Not for Spectators

Life is for the living. There are some people who think that life is for others. They sit on the sideline and watch other people playing at life. It is as if they were watching a football game. They cheer loud and long when someone makes a touchdown and they sympathize when someone gets injured but otherwise they don't play at the game of life.

One should have a goal in life to be happy. However, this goal should not be one which you could never hope to attain. For example, if you aren't any good in sports—don't try to be a football player. The main goal of a Christian is to get to heaven. His earthly career will be such a one, that it will eventually lead him to heaven.

Wonderful Whirlwind

I think life is wonderful! During our lives, there are so many things to do, and so little time to do them in. This is why I think the world goes at such a fast pace. Life seems like a whirlwind and you can't help but be caught up into it. I love life, and I too have been caught up into the whirlwind and enjoy it! I can't imagine anything more wonderful than life, here on earth. But, that's only my opinion. I don't want to leave the earth because of all the joy here. But, this joy is a mixture of earthly evils, sorrows, and good things. When I leave the earth and go to heaven, I know I'll enjoy it even more, because in heaven, life will be made up of joy; and joy, will be made up of only good and wonderful things. *Helen.*

I Get So Mad

I love life even though sometimes I get so mad I wish I had never been born. Sometimes I wish I could stay this age forever and never grow up but then of course I'd be missing a lot.

Death is altogether different. I've always thought of God as sort of a person, and heaven as sort of a place where there are people and not just souls (I can't magine souls). Now I've heard that God isn't like a person and heaven is just a state of being and this might sound awful and sort of heathenish, but if heaven is like that I don't think I even want to go there. *Eva.*

Life Is a Compass

Life is a series of disappointments and pleasures which begin with birth and conclude with death. Life was created and given to us by the eternal God and therefore both of these, disappointments and pleasures, should be God-centered. Our life, then, is like a compass. The center-point is God. The arrow leading toward the edge is our life and deeds leading from God's viewpoint. This arrow can lead in the right or wrong direction—either hell, eternal torture; or heaven, eternal happiness. *Henry.*

Some Will Survive

What is life and what is it all about? Sometimes I am so mixed up and angry that I see no reason at all why we have to go through this time on earth. Couldn't we just go to heaven right away? Then when I go outside and hear the birds singing or see the beautiful snow, I think we have all the reasons to live and my problems shrink to minute-size.

I have no fear from a nuclear war which will destroy all the earth. Jesus said He would come again and when He comes, there would be people alive on the earth. Some may be killed if there is a war but not all. *John.*

Reason for the Dumps

To some life is something mysterious and complicated; but extremely exciting and just wonderful. It seems one miunte you're on top of the world and the next you consider yourself the unhappiest person alive. But I know from experience (young as I am) that it's better if things don't always go quite my way, and it's good for me if I have to spend my time down in the dumps for a while. It seems that when things are at their very worst—well that's when I feel very close to God, whereas when I'm very happy, I sometimes forget about God, and just concentrate on my good fortune. It is easy enough to go to God with our problems and troubles, but when everything is going very smoothly (that is when we should be thanking Him), well we just forget. I think that maybe God allows us to endure certain misfortunes sometimes just to pull us off our high horse, and to make us realize that we can't get along without Him after all. As for life—well, I love it. *Mary.*

Everything Goes Too Fast

I believe that now-a-days life goes too fast for us to keep up with. Think of the days when the people lived in log cabins; they were never in a hurry as we are today. Everything we do is on a schedule. Do we pray at a certain time? I believe we should pray not only when we have problems, but also just to explain to God how much we appreciate God's beautiful day. Yet the way the people are cutting down forests soon there will be no beauty in nature. I wish things would stay the way they were in pioneer days for some of them didn't even have a clock.

I believe everything goes so fast, it almost makes your head spin. *Agnes.*

21 Days IN MISSISSIPPI

WE WEREN'T SURE WHAT WE WERE GETTING INT

Clayton Koppes

TWELVE MENNONITE HIGH school youth and three Gulfport, Mississippi, youth participated in a different kind of workcamp this past July.

Instead of holding a workcamp at a remote camp spot, the Board of Christian Service of the General Conference Mennonite Church this summer sponsored a workcamp in the heart of a problem area—Mississippi.

From July 6 to July 25 the fifteen high school age young people worked at a Methodist convention center, the Gulfside Association, Waveland Mississippi, near Gulfport. They got a firsthand look at the racial crisis.

Why were these twelve Mennonite youth taking three weeks out of their summer to pay $50 to work for no wages? Why did they leave quiet home communities for an unstable situation and uncertainty?

"We talk a lot about Christian love, but it's mostly just talk," said Myrna Gaede, Hillsboro, Kansas. "I wanted to do my part in showing this Christian love."

"I wanted to see what the situation is like and in my small way perhaps help a little," said Don Schmidt, a high school senior this fall, from Pawnee Rock, Kansas.

Other campers said much the same thing, that they had been interested in civil rights and in the south. They felt that this work camp would be a good way to get to see the south and to get involved in the race question.

The group, under the direction of Marvin Dirks, Jr., conference youth director, and his wife, Ruthann, left Newton, Kansas, the morning of July 4. When the group left, the campers were having a good time.

But the reality of the crisis the campers were entering hit them when the group passed a battered old car, its doors wired shut, three Negroes riding in it.

Several of the campers laughed and made fun of the people in the car.

"This experience indicated that we weren't really ready for the situation we were entering," said Don Schmidt. "We weren't exactly sure what we were getting into. But when we passed that car, we began thinking, thinking about where we were going and what we were doing."

Gulfside, located on the Gulf of Mexico, is a large convention center run by the Methodist Church. It caters especially to large group, short term meetings. During the campers' stay, they met several groups, among them a large group of Methodist Negro ministers attending a ministers' school.

At Gulfside the workcampers puttied windows, cleaned out the underowth in a dense woods on the ounds, tore down a chicken house. d painted the walls and a tin roof a large house—all the work done hot, humid, above ninety degree eather. In addition the group waited bles in the dining hall.

The hate stare and the police state ere among the most lasting impressons the campers gained.

Whenever the group went riding mewhere in the car, with whites d Negroes going together, the whites the street gave them the hate stare, blank, expressionless gaze. It was as the whites were asking, "Don't you ow any better than to ride with egroes?"

Mississippi fits the description of a lice state, the campers agreed. When ey crossed the border into Mississpi, they were followed much of the ute to Gulfside, by police cars simy because they carried an out-ofte license tag.

Reports indicate that the state has ice the number of patrol cars. here were cops all over," Don said.

But the laws were what could make real impact. "You could be put in for almost anything—that's what police state is," said Ted Koontz, llsboro, a college freshman this fall.

Explaining the legal situation, Mar Dirks said, "Existing laws can be de to work against anything by exsion. For instance, an anti-leaflet law has been used to prevent ople from bringing integration literre into the south. They can find a for almost anything if they have notion."

Although the campers lived with groes at Gulfside, they did have ne contact with whites on the out. When the members of the camp shed their clothes in a white launmat, they felt that the whites were red to talk to each other.

ean Unruh, Hillsboro, explained ike this: "They are afraid one of ir friends might be for the Negroes. was good to get back to Gulfside. couldn't feel friendly out on the ets."

It was easy to be friends with the ple of Gulfside," reported Dirks. fact we were surprised how easy as."

Although it was easy to know and the Negroes while away from ne for three weeks, it might be d to be friends with them if the kcampers lived with them in the th for a longer time.

One of the Negro campers insisted that six months from now, none of the white campers would even say "Hi" if he would meet him on the street. "If associating with Negroes would mean having only Negro friends, and losing all white friends, you whites wouldn't pay attention to us," one of the Negroes said.

"When put in these terms, the question becomes really difficult," said Dirks. "And if being friends with one Negro would mean losing all our white friends, who knows? When the chips are down, just like the southern white, we might snub the Negro."

A real desire for improvement was evident among the Negro campers, the white campers found. Especially valued is education.

Negroes see education as the one way they can eventually pull up equal to the whites. But southern schools don't give them a chance. Instead of offering college preparatory programs, the schools for the Negroes give almost entirely vocational training, thus limiting the experiences available to the Negroes.

As the camp closed late in July, everyone was sorry that it was over. But it wasn't really over.

The white campers could come home without fear of reprisal, but going home meant more uncertainty and fear than before for the Negroes.

In evaluating the camp during a panel discussion at Camp Mennoscah, Murdock, Kansas, on August 1, the campers emphasized the difference between it and previous camps.

Previous workcamps had been retreats to sheltered areas, but by going to Mississippi they were getting into a bigger mess than at home. Thus, the Mississippi camp was harder.

"But we gained more," said Ted Koontz. "It was a struggle. But no struggle, no growth."

Those participating in the camp were: Duane Duerksen, rural Hillsboro, Kansas; Rose Fairley, Gulfport, Mississippi; Dennis Friesen, rural Newton, Kansas; Kathy Gaeddert, Mountain Lake, Minnesota; Myrna Gaede, rural Hillsboro; Gayle Gerber, Bluffton, Ohio; JoEllen Goertz, Freeman South Dakota; Eddie Klingenberg, Reedley, California; Ted Koontz, Hillsboro; Aubrey Henry Moore, Gulfport; Don Schmidt, Pawnee Rock, Kansas; Fred Schmidt, rural Newton; Lu Shetler, rural Bluffton; James Douglas Thomas, Gulfport; and Jean Unruh, rural Hillsboro.

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COVER

October 11 is observed as Literature Sunday by many denominations. These boys are learning their lessons at a school in Vellore, India.

CONTRIBUTORS

Elmer Neufeld, B.P. 3101, Leopoldville-Kalina, Congo, is a member of the Board of Missions and director of the Mennonite Central Committee program in Congo. His article is adapted from an address given at a study conference in March 1962 on the Christian in modern Africa. The meeting was held at Limuru, Kenya.

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CREDITS

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EDITORIAL

A MAN BROKE into a store one night. Instead of taking money from the safe, he took meat, cheese, and bread from the shelves. It was a little strange and the news reporter wrote the story with a lighthearted touch. And then his editor gave it the humorous title of, "A Hungry Burglar." It was broadcast over many radio stations as a closing chuckle after the day's collection of grim bulletins. I laughed a little bit too. But then, I saw what was happening. I sobered up fast. Suppose the man really was hungry. What's funny about being hungry? The middle class writer and his middle class editor know nothing about hunger and poverty. To them it's a joke—something you write funny little stories about. And the rest of us laugh. And why? Because we aren't really aware of the poor and their suffering. Perhaps we live at their expense. But somehow they keep out of sight. We seldom notice them unless they break into our stores or riot in the streets as happened in a few cities this summer. And if we can't laugh it off, we call it criminal. Now crime is bad. It deserves being despised, but people deserve understanding. And when they are desperate people because they are hungry, crushed, and oppressed, then they need more than a warm greeting, "Be of good cheer."

Micah wandered the streets of Jerusalem seven hundred years before the birth of Chirst. He was one of the gloomy preachers talking about unpleasant things like poverty and judgment. He said, "Woe to those who devise wickedness/ and work evil upon their beds! . . . They covet fields, and seize them;/ and houses, and take them away;/ they oppress a man and his house,/ a man and his inheritance" (Micah 2:1, 2). In plain words he was talking about the land grabbers, who by fair means or foul deprived people of their land and their freedom. For in an agricultural society, a man without land had little choice but to be a slave.

In Micah's day, the poor and oppressed were a sign of the greed of property holders. America probably has many more poor people than Micah ever dreamt of. In a land that believes in the gospel of free enterprise, the poor, frankly, are the heretics. After all, if anyone wants the riches of this world, let him work, and all other goodies will be added unto him. But what of the man who works and is still poor? He is the backslider. He hasn't applied the good news of capitalism in all the fine points of gilt-edged investments.

It is all too easy to preach to the poor. It is harder to understand them. Who are the poor? Most of them are nonwhites, they are poorly educated or close to illiteracy, they live in rural areas, they are ill, and many of them are old. Albert K. Herling writing for the Religion and Labor Council of America in an ironic mood says, "It is abundantly clear that they have all shown poor judgment. They have wrongly chosen their pigmentation, their schools or nonschools, the areas in which they were born and dwell, the state of their health, and many were born too soon. For such lack of judgment and downright stupidity there is only one antidote. Put them to work earning their welfare payments. Let them work on public projects. But, beware of public projects which require public funds—that's 'socialism' and hurts free enterprise."

Is this what Micah would have said if he had come to Washington instead of Jerusalem? He could be sharply sarcastic. And he warned that unless a nation solved its poverty and/or greed problem it was on the skids. "We are utterly ruined;/ he changes the portion of my people;/ how he removes it from me!/ Among our captors he divides our fields" (2:4). FROM THE BOOK OF MICAH—II.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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We are tempted to evaluate the church for the buildings it erects rather than for the lives it transforms

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FRI. NIG - 8.30
CHRIST.
SUNDAY. SCHOOL - 10.30
ELD. H. SMITH. PASTOR
REG. SERV. 11-30
IF. YUO. SICK. COME AND. LET.
US. PRAY.

Pillars or People?

Villiam Klassen

NE OF THE persistent temptations f the church is to evaluate its existnce in terms of the buildings it erects ather than in terms of the people hose lives it transforms. A visitor to e religious pavilions at the World's air is struck by the way in which ere, too, the major denominations ould not resist the temptation of ecting pillars although fortunately number of groups have also stressed e importance of having people there ho can interpret their faith to the quirer. There is more to being a beever than asking certain questions, which one receives pre-cooked anvers; and more to it than merely ting a receiver and listening to some mous personality speak about how became a successful practitioner ter becoming God's partner.

ie Common Temptation

On the whole there is little evidence at we have avoided this temptation. is not too uncommon to run across local congregation which has built beautiful structure but has no pastor d little active leadership within its nks. It has been able to do the siest thing of all, erect a building, t finds that after all, the building is hollow shell without people in it io find their neighbors in fellowship ere week by week.

Our educational institutions likese find it comparatively easy to erect ildings but they are unable to attract d retain our best young people her as faculty or students. One of reasons for this is that many peo are willing to contribute to a ilding fund, especially if they can signate the name of the building or other ways manipulate the reients of the gift, but they are uctant to endow faculty chairs or sidize student scholarship funds. ny are we so afraid to invest in the l stuff to life?

One of the reasons why we invest energies in buildings rather than in ople is that we erect buildings for comfort. With people one always takes a risk. Each new group of students the teacher encounters, each new visit the pastor makes, each new member we add to our group threatens us much more than a building ever can. A building does not talk back to us or challenge our presuppositions.Thank goodness students do.

I believe the greatest impoverishment of our local churches today is not the thousands of dollars they are withholding from the Lord's cause but the thousands of people who have never been invited into our churches. These people, if added to our number might make it possible for us to see beyond our noses a little more clearly. The church exists for outreach.

The Mennonite churches in North America are growing at such a snail's pace because we have no sense of mission. We fear the outsider because he may challenge what we believe. It involves conflict to add new members to our group, therefore we settle instead for the more comfortable alternative: We build buildings.

The Idolatry of the Visible

We worship an unseen God. We know that He has made the earth and that matter is not to be considered evil. Nevertheless we also know that those who worship that which they see are guilty of idolatry. Judging by the amount of money we are pouring into buildings one can only conclude that we are guilty of the sin of idolatry. This is even more true when we hear people argue against church building relocation because they identify God's working with a particular spot in the countryside. Abraham and his true followers live in tents and worship under the stars.

The greatest service of God is still rendered by those who help others to relate to God and only to the extent that church buildings facilitate such a process can they ever be justified. Today these church buildings are idols whom we serve; not instruments which serve us.

One of the ways in which we could change this is to work against the assumption that contributing to a local church building or program is giving to the Lord's work. When we contribute to the local work of the church we are doing nothing more than investing in our own welfare. Such contributions are like contributions to the community chest: investments in the stability of our local community and strengthening of family life. Giving to the Lord's work is of quite another character. When we give to the cause of Christ we give for the benefit of others not for ourselves. Most of the money given to the local church today is used primarily to build community pride in our achievements. Such giving should not be classified as Christian giving.

God Became Man

The greatest compliment ever paid man is the incarnation. When God decided to reveal himself to man he did not become a building. He became a person. That person's resurrection was the answer to the Temple which was destroyed. The most beautiful building God's people could erect was demolished but the resurrection is the clue to history. Any one person you can name is of more value than all the buildings the institutional church can erect. Whenever the church has built buildings and seen its progress by the number of new buildings it raises, the scourge of God has descended. Perhaps we can learn from history before we too, fall victims to this dreadful idolatry. God dwells not in temples made with hands. He does not need the dusty halls we raise in His honor. He seeks rather humble hearts in which to dwell. If once we could see that His presence is experienced when we, together with our brother, wrestle toward the forgiveness of sins, perhaps we could be spared the bitter disappointment when we too will see not one stone remaining on another in the grandiose edifices we now so piously construct, in His name, but to our own glory.

Mennonites View the Candidates

This is a report of a poll of a cross-section of Mennonites made during the last two weeks of September.

WHILE MOST MENNONITES are registered as members of the Republican Party, half of them will not vote for the Republican candidate for president in November.

This was the major finding in a poll of our readers made during the last two weeks of September. Letters were sent to every twenty-fifth name on our mailing list. While not all of the returns have been received, an analysis of the first 105 responses reflects the probable outcome.

The percentage of those choosing Lyndon B. Johnson, the Democratic candidate, for president was forty-eight percent, even though the percentage of registered Democrats among our readers is only fourteen percent. Half of those voting for Johnson were Republicans.

Our readers were also anxious to talk about their political concerns. Below we have reproduced a few of the many answers to our several questions. We have tried to reproduce a fair cross-section of these responses, although many duplicate ideas have been deleted because of the limitation of space.

The number in parenthesis given at the end of each paragraph is the serial number given to each person as his reply was received.

What are the issues in the presidential campaign?

Government spending and the national debt. This leads to greater taxation which leaves less for the program of missions and the church. *Republican for Goldwater, Okla. (1)*

If our government becomes too socialized our concept of free enterprise is in jeopardy. Mennonites have always felt at home in a free enterprise system. *Undecided Republican, Kansas (10)*

World peace, race issue, increasing dependence on central government. *Undecided Republican, Neb. (11)*

I think that the main issue is that of keeping the U.S. out of a conflict. *Republican for Johnson, Kansas (18)*

Civil rights and peace. *Republican for Johnson, Pennsylvania (21)*

We should try to provide for our own welfare instead of depending upon the federal government to take care of us when we become old or become ill and need hospitalization. *Republican for Goldwater, Ohio (26)*

War and civil rights. *Democrat for Johnson, Iowa (27)*

I think the civil rights issue is the one of most obvious concern to Christians. The fact that we are at last obliterating the prejudice that should rightly have been banished a century ago should be heartening news to every Christian. *Undecided Independent, Kansas (30)*

I think the greatest issues that concern Christians are those concerning our racial problems. Then of course those issues which involve our policy in Cuba and Vietnam should be a great concern of ours. *Democrat for Johnson, Ohio (40)*

Extremism. *Republican for Johnson, Pennsylvania (43)*

We need Christian love in the civil rights issues. We need someone who would rather talk than fight for world peace. *Republican for Johnson, Nebraska (55)*

Carrying out the Civil Rights Act which was put into law though there might be shortcomings in it. We have begun, let us continue until all men have their individual human rights. The armament issue. The power to declare war and decide when and if to use any weapons should stay with the president instead of several military men. *Republican for Johnson, Kansas (56)*

The Christian ought to seek to discern between the candidates. If a candidate uses the name of God and Scripture quotations for the sake of "eye-washing" a gullible populace, then a man who uses no "Bible talk" should be preferred. A man should be chosen who is known for his integrity even though he may seem harsh and almost dictatorial. *Canadian for Goldwater, Manitoba (66)*

Civil rights. *Democrat for Johnson, California (67)*

Uncontrolled power of labor unions, lowering of taxes, abolishing the draft, civil rights. *Republican for Goldwater, Ohio (75)*

Keeping the peace. Christian concern for the poor and oppressed, and the young without opportunity or hope in our materially prosperous country. *Independent for Johnson, Indiana (85)*

Disarmament and the related question of nuclear weapons testing, removal of international tensions, civil rights, United Nations support, foreign aid, medical care for the aged under social security, poverty, unemployment, education, international trade, urban growth, religious freedom. *Republican for Johnson, Pennsylvania (89)*

If you mean civil rights, I'm concerned that the colored will be favored over the white. *Republican for Goldwater, Pennsylvania (95)*

The name of God should not be left out and children should be taught reverence for God and th superiors. Teach them the evil of communism. *Democrat for Johnson, California (97)*

What is your opinion of John F. Kennedy's three years as president?

One of America's greatest presidents (acknowledging some realistic cyn-cal manipulation of mass media). *Democrat for Johnson, Mich. (4)*

Wonderful. *Democrat for John-on, South Dakota (6)*

Very good. In 1960 we were told f the Catholic got in it would be an nd for the Protestants. Not so. *Re-ublican for Johnson, South Dakota 8)*

Poor. We don't have to go to the noon. *Republican for Goldwater, Kansas (9)*

A smooth politician. He did have ome good ideas such as civil rights. 'm still looking for a president with eligious convictions like Lincoln, deas of government that follow the ne of "the government governs best hat governs least," one that believes n economy in government. *Unde-ided Republican, Kansas (10)*

He was a money spender. *Repub-can for Goldwater, Kansas (13)*

Although he was a Catholic he idn't seem to let that influence him o much or not at all in his office. might have been a door for the ture for the Catholics. *Republican r Johnson, Kansas (14)*

He did a fair, not outstanding, job president. His policies were taking too far in debt, in my opinion. *epublican for Goldwater, Idaho 16)*

He was an intellectual nincom-oop! *Minority Party for Goldwater.*

The thing that impressed us was s regard for the humanities. This as more than a mere politician. *In-pendent for Johnson, Kansas (20)*

I must admit I did not vote for J. K. but I would have next time. *emocrat for Johnson, Ohio (25)*

I feel he took us far to the left in e three years he was president. We going deeper and deeper in debt d all of these welfare agencies will n out to be large political bureauc-cies. *Republican for Goldwater, io (26)*

Not too bad for a Catholic. Next m might have made a big differ-ce, as far as Catholicism is concerned. *Democrat for Johnson, Indiana (28)*

He was a religious man, a smart man; he had good morals, was not overrun by his own people. During his service our country progressed. A little too much honor was given to John F. Kennedy. *Undecided Republican, South Dakota (36)*

I think he was a wonderful and warm person. I think in his short term as president he made great strides toward solving our racial problem. One of his best works, I think, was organizing our peace corps. *Dem. for Johnson, Ohio (40)*

Excellent. *Republican for Johnson, Pennsylvania (43)*

Too friendly with communism. *Undecided Republican, Mont. (45)*

History will declare him one of our greatest presidents. *Republican for Johnson, Kansas (46)*

I was especially impressed with his concern for all the innocent children in case of nuclear war during the Cuban crisis. *Republican for Johnson, Kansas (53)*

We did not vote for him in the 1960 election. The reason: He was Catholic. We would have voted for him in the coming election had he lived. *Republican for Johnson, Kansas (56)*

Not so good. *Republican for Goldwater, Pennsylvania (58)*

I did not vote for John F. Kennedy in 1960 because of his religion. But I think he did very well. *Undecided Republican, Pennsylvania (59)*

In my opinion, JFK is responsible for the wall of Berlin and the Cuban situation. He could have prevented both of these situations. *Republican for Goldwater, California (68)*

I think he was a very good president although maybe not one of the top ten. *Republican for Johnson, California (70)*

He had some good ideas but whether he could have gotten them accomplished was yet another dimension if those were his honest intentions. *Undecided Republican, Kansas (50)*

I feel he brought a new sense of intellectual dignity to the office. *Republican for Johnson, Nebraska (73)*

It seemed as if he himself didn't really have the backbone for the things he said and talked about. *Republican for Goldwater, Kansas (74)*

I think Mr. Kennedy was a detriment to our nation. *Republican for Goldwater, Illinois (78)*

Better than expected. *Republican for Johnson, Minnesota (81)*

His intelligence not only gave him an extraordinary grasp of his office but also made him a magnificent spokesman for his program. In foreign affairs he moved toward greater cooperation between nations and stood for the gradual erosion of national sovereignty. He led the nation to a confrontation of a great moral issue, Negro equality. He created an atmosphere in the country of vitality, energy, and enthusiasm and defined, with creative imagination, the great issues of the day, calling for "a new world of law, where the strong are just and the weak secure and the peace preserved." *Republican for Johnson, Pennsylvania (89)*

What is your opinion of Lyndon B. John's term as president?

I believe he is continuing where Kennedy left off towards socialism. With the help of Hubert Humphrey he will have clear sailing. To my way of thinking he is not a strong president. On too many issues he is a "middle of the roader." *Republican for Goldwater, Minnesota (3)*

Fairly good, for a crass o'd-time politician in a new suit. *Democrat for Johnson, Michigan (4)*

Johnson has been an effective president, In my opinion, he has shown very good judgment in foreign affairs. He is a horse-trading type of politician, but maybe that is what is needed to get along with the Congress. *Independent for Johnson, Kansas (5)*

We need an out and out man of God and Johnson is not such a man. Too much give away and not conservative enough. I'm told he drinks too. *Republican for Goldwater, Minnesota (12)*

He is a political man. As such, he has used the powers of his office and his knowledge to exploit the people of this country. I feel that he has placed us closer to fiscal ruin. He has brainwashed the country, and most people are not aware of this. *Republican for Goldwater, Kansas (22)*

He has potential but must curb as-

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sociation with Baker and Estes, also some of his Texas arrogance. *Democrat for Johnson, Kansas (24)*

Started out real well, has accomplished much but is becoming more vain than he should be. *Republican for Johnson, South Dakota (37)*

Even better than Kennedy's, capable, well-balanced executive. *Republican for Johnson, Kansas (39)*

Personally I admire President Johnson for taking over the duties as leader of our country in the way that he did and under the circumstances which caused him to do so. *Undecided Republican, Kansas (42)*

So far so good. He got some legislation through that Kennedy might not have been so successful with. I do not like our being in Vietnam. Military and Pentagon pressure on him is great and he will have to take that into consideration to get anywhere at all. I wish he would stand up more to them, if possible. *Republican for Johnson, Kansas (46)*

Remarkable for a Southern Democrat. Bobby Baker is not an issue because Republicans also have their skeletons in the closet. *Independent for Johnson, Massachusetts (47)*

I do not have the confidence in him. He might lead the nation to socialism. *Undecided Republican, Nebraska (48)*

Believe he will outdo Kennedy. *Undecided Republican, Kansas (50)*

He is following President Kennedy's footsteps. He is a socialist and today the world wants socialism. *Canadian for Johnson, Sask. (65)*

He took over the duties as president in a very able and conscientious way. *Republican for Johnson, Kansas (71)*

The people may not respond to him as they did to Kennedy, but he was able to get the cooperation of our lawmakers. I think he was instrumental in the passing of many important bills. *Republican for Johnson, Ohio (80)*

What Johnson wants he usually gets and I don't think a country should be governed by one man's opinion. *Undecided Republican, South Dakota (82)*

I feel that Lyndon Johnson is a skilled leader, he has shown compassion and an intelligent understanding of the many problems our country faces. He is showing restraint and mature judgment in foreign affairs. *Independent for Johnson, Ind. (85)*

He has shown statesmanship in carrying out much of the legislative program of President Kennedy. He is a master in finding a way of accommodation between conflicting groups even if the issues cannot always be settled. Devoted to the sanctity of the individual he shows deep concern for human welfare and human rights. *Republican for Johnson, Pennsylvania (89)*

My respect for him as a leader is not high. He seems not to base his judgment on the principles, but on expediency. *Democrat for Johnson, Nebraska (93)*

He is copy of Franklin Roosevelt. *Undecided Independent, Ill. (96)*

We do not need a cowboy as president. *Undecided Republican, Kansas (102)*

I feel he enjoys just a few too many vacations from the White House; and is spending too easily the nation's resources. *Undecided Republican, Oklahoma (103)*

What is your opinion of Barry M. Goldwater's ability to serve?

His record as a public official indicates conservatism. Our country needs more conservatism, more truth, honesty in all areas of government. *Republican for Goldwater, Oklahoma (1)*

I look for him to slow down the speed with which we are drifting toward socialism. *Republican for Goldwater, Minnesota (3)*

Appears to be too radical, gives impression of disregard for human life. *Republican for Johnson, South Dakota (7)*

Does seem to have the courage of his convictions. Seems to talk without thinking first. *Republican for Goldwater, Idaho (16)*

While he lacks desirable strength in various areas of government, particularly in foreign affairs, his basic philosophy of state rights and federal power is of outstanding desirability to me. *Republican for Goldwater, Kansas (17)*

Mr. Goldwater says what he thinks, and I feel he is honest. One does not have to "guess" what type of leadership he will give. It will be positive. *Republican for Goldwater, Kansas (22)*

Too changeable and variable. *Independent for Johnson, Kansas (23)*

Goldwater is a schizophrenic blowhard, who in his eleven years as senator accomplished virtually nothing. He has proposed few solutions to the money problems he has be talking so much about. *Democrat f Johnson, Kansas (24)*

I feel he is a good businessm and we cannot compromise w these communist nations. He will n be afraid to stand for what is rig *Republican for Goldwater, Ok (26)*

He would be no good as preside *Democrat for Johnson, Iowa (27)*

I prefer conservatism in econo and in individualism, but it appe as though Goldwater is filled w self-esteem of such a nature as represent an inflated ego. *Republic for Johnson, Minnesota (35)*

May be fairly capable but har the kind of man one would tr with the awesome powers of the fice. *Republican for Johnson, Sou Dakota (37)*

Goldwater has the ability and believe he would emphasize mo as well as temporal issues. He wou also bring proper authority back the people and not so much for t federal government. *Republican f Goldwater, Indiana (38)*

Dim. *Republican for Johnso Pennsylvania (43)*

Too radical and hasty with de sions and promises, and in my opi ion would be a dangerous threat our nation. *Democrat for Johnso Kansas (44)*

He is a small potato. Too milita Has changed some since Republic convention but that is only nomin ly and for votes. He has a bad reco as far as voting on forward movi measures in Congress. The Lord ha mercy if he is elected, but no doul America will probably get what deserves. Pray God, deliver us fro Goldwater. *Republican for Johnso Kansas (46)*

I do not think too much of t organizations that support him as t John Birch or K.K.K. *Undecided R publican, Nebraska (48)*

Although I do not predict disast should he win, I feel he is one of t poorest choices the Republicans ha made. *Republican for Johnson, Mar land (49)*

His ability to serve as president as good as another. *Undecided R publican, Illinois (51)*

Although in 1960 I was afraid face the possibility of Senator Ke nedy becoming president and ha since completely altered my opini (even before his assassination), I no feel that Senator Goldwater does n begin to measure up to President Johnson. Although he claims not to be prejudiced in the racial issue, his vote in the civil rights bill disproved his claim. *Republican for Johnson, Kansas (53)*

I just don't like some of his ideas. *Republican for Goldwater, Indiana (61)*

A radical! I fear any extremist. He has had to backtrack on some speeches, not I believe because he had been misunderstood, but unpolitic. The suppression of any freedom will lead to further suppression. I think if he had his way he would even muzzle the press. Not quite a Hitler. *Canadian for Johnson, Ontario (63)*

He is extreme in his conservatism. With it he would upset the world in a short while. *Canadian for Johnson, Saskatchewan (65)*

First reactions to newspaper reports were to have him branded as a rogue and a fiend. But, since Kennedy, a Roman Catholic was given a chance, why not give him a chance. Some of the "fine printing" leads me to believe that there is some good in him after all. *Canadian for Goldwater, Manitoba (66)*

I believe that Senator Goldwater will stop communistic aggression in the United States and thereby the world will see the stand we take. *Republican for Goldwater, Calif. (68)*

If he didn't learn to keep his mouth shut, it would be a long four years provided we survived that long. Mennonites may be interested in his promise to end the draft, but should be interested in his ability to keep the world at peace. *Republican for Johnson, Kansas (69)*

Very poor. I feel his administration would be a stagnant one since it is unlikely that we would obtain the legislative support that Johnson can muster. *Independent for Johnson, Florida (77)*

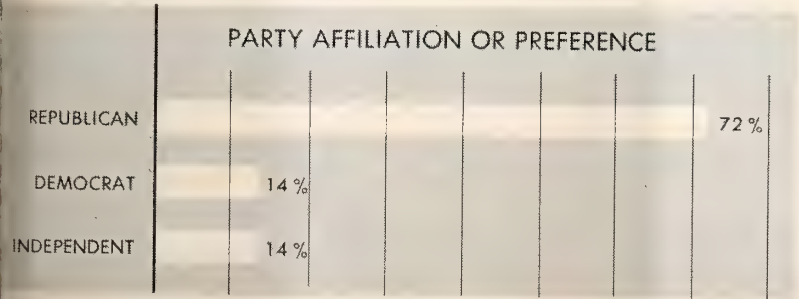
I am somewhat in doubt as to Mr. Goldwater's ability, however he does seem to stand for the things which made America great in the first place, and I would like to see him elected. Certainly he has America at heart, where Johnson seems only to be concerned with votes. *Republican for Goldwater, Illinois (78)*

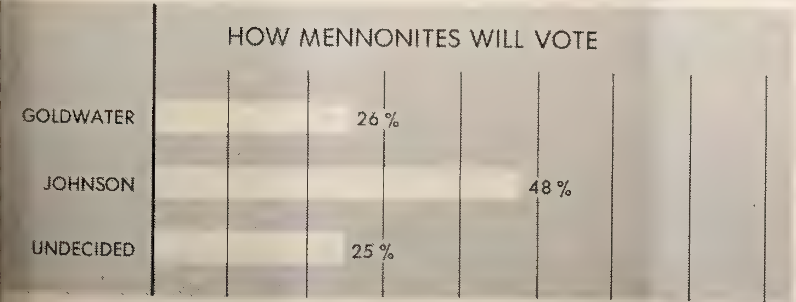
His ability is questionable to me. Why is he against civil rights legislation? *Undecided Republican, Kansas (79)*

I think we have men that are more capable of serving as president. *Undecided Republican, S. D. (82)*

I believe he is a man of good intentions and integrity. I am not impressed with his voting record as a senator. He seems to lack balance and a sense of responsibility for other nations. *Republican for Johnson, Kansas (83)*

He is not intellectually and temperamentally equipped for the responsibilities of the presidency. I oppose him because of his position on most political issues. In foreign affairs he stresses the military rather than the diplomatic approach, his espousal of Strom Thurmond labels him a racist, he has voted against the limited nuclear test ban treaty, the civil rights bill, the war on poverty bill. He has never voted for a foreign aid bill. He voted to reduce the Peace Corps authorization from forty million to twenty-five million dollars the first year. He opposed establishment of the Arms Control and Disarmament Agency, the $100 million UN bond issue, increased funds for International Development Association, and credits for wheat sale to Russia. *Republican for Johnson, Pa. (89)*





He could put Khrushchev in his place without war, where as now "K" is attaining whatever he wants for the cause of communism without much violence through the deceitful theory of coexistence. *Republican for Goldwater, South Dakota (91)*

His supporters will be reactionary and his record is not indicative of the support of basic issues I would like to see. *Democrat for Johnson, Nebraska, (93)*

I am going to vote for him. However, I am not too happy that the Republicans nominated him. *Republican for Goldwater, Minnesota (98)*

With the help and prayers of God's people he could handle the situation. *Undecided Republican. Okla. (103)*

Politically capable, but lacks general statesmanship qualities. Too quick tempered. This could prove fatal in times of international tension. *Republican for Johnson, Kan. (105)*

Why will you vote for Goldwater?

I believe he will retard our progress toward socialism. I also believe he is not involved in as many rackets as Johnson is. *Republican, Minn. (3)*

Don't see any other choice unless something else turns up by then. God is still on the throne. (Prayer and repentance can save this nation.) *Republican, Minnesota (12)*

I feel that the politically unaware person of this country has been brainwashed by the Democrats in office, that these same Democrats will do away with the private enterprise system and will tax the middle class out of the picture. Then, you will have a few wealthy people with a lot of poor people. Goldwater is middle class. *Republican, Kansas (22)*

He seems to be a man who is ready to stand up for his convictions which gives you some idea which direction he may lead. *Republican, South Dakota (34)*

First time for many years we have the chance to vote for someone who hopes to put the brakes on over tendency toward a welfare state. *Republican, Indiana (54)*

He will stop the Negro plunder on white people and their property under the name of civil rights. He will keep our federal government spending in line. *Republican, Ohio (60)*

I vote a straight ticket. *Republican, Indiana (61)*

I think we need to keep the government (national) out of the state areas. *Republican, Minnesota (98)*

Why will you vote for Johnson?

He seems to be doing all right. We might as well give him another term. *Republican, Kansas (14)*

He seems to be the lesser of two evils. Even with the Bobby Baker scandal, I would still feel more confident with Johnson than Goldwater. *Independent, Kansas (20)*

He is interested in maintaining the "family farm." *Republican, Kan. (39)*

The spending freedom of the Democrats is regrettable and the increasing government control has its dangers, but as society becomes more crowded and complex, more control is inevitably necessary. *Republican, Nebraska (73)*

While he's far from an ideal person, he's by far better than the regressive and inconsistent Goldwater. Goldwater seems relatively devoid of basic humanitarian morals. *Independent, Florida (77)*

Because Goldwater's election would be disastrous to the nation and for world peace. Johnson has demonstrated his ability to lead with prudence, reason, and good judgment. Goldwater's domestic policy of maximum decentralization of political power fails to take account of the many problems in our increasingly complex society which transcend state and local boundaries and can be dealt with only on the level of the federal government. *Republican, Pa. (89)*

Because we think it essential to vote against Goldwater. *Republican, Pennsylvania (90)*

Johnson is more qualified than Goldwater even though I feel that the United States has better leaders than Johnson. *Republican, Illinois (100)*

Why are you undecided?

I feel that neither candidate is worthy of being elected to the highest office not only of our country but of the free world. *Independent, Kansas (30)*

The older I get the more this matter is taken before the Lord. *Independent, Indiana (32)*

I certainly am not for Goldwater. And neither do I care to vote for Johnson. So what shall I do? *Republican, Kansas (33)*

Goldwater seems to be trying to get the vote of the segregationists. *Republican, Ohio (80)*

Since the days of F.D.R. we have been going down the road to the left (creeping socialism); we must turn (Ezekiel 33:11) around and go back to the intersection and take the road straight ahead. Goldwater will take us back to the intersection but would he take the road straight ahead or would he turn to the right? *Independent, Pennsylvania (87)*

Further comments

As members of an historic peace church we should make our testimony felt in every way possible to curb the national trend to socialism. *Republican for Goldwater, Oklahoma (1)*

Am opposed to giving in to atheists. We need to keep our slogan "In God we trust." Bible reading in schools should be optional. No compromise with communists. *Republican for Goldwater, Oklahoma (2)*

I believe the unions ought to be checked. I do not believe they have an unlimited right to strike and they are one of the principal factors bringing on inflation. *Republican for Goldwater, Kansas (9)*

I am concerned regarding the vice presidential selection on the Goldwater ticket. *Undecided Republican, Nebraska (11)*

It appears that the people who are thrifty are being penalized and taxed heavily, for the "no-gooders." If this isn't checked in this fall's election, I feel we are doomed. *Republican for Goldwater, Ohio (26)*

I think the pastors should inform the members from the pulpit about Goldwater's dangerous platform. Many members do not know or try to find out what it really is about. *Undecided Republican, Kansas (33)*

I do not believe in subsidies to segments of society (such as farmers). Supply and demand will always iron out the situation. Controlling these supplies by someone from the outside causes nothing but further problems and conflicts. In this respect I would be prone to vote Republican. *Republican for Johnson, Minn. (3*

We believe in keeping state a
church separate. *The Mennonite* b-
ing a church paper, I think shou
not mix in politics. *The Mennon*
should be a paper from which bo
again believers can be edified a
strengthened in their faith. *Kansas*

I hope whoever is elected wou
appoint Nixon for Secretary of Sta
Republican for Goldwater, Ind. (3

In Canada as in the United Sta
there is at the present time no o
on the political platform behind wh
the people can realistically and e-
thusiastically rally with compl
confidence. *Canadian for Johns*
Manitoba (62)

What Goldwater says regardi
morality is true. What Goldwa
does will lead to immorality. Are ha
and strife immoral? South Africa h
a so-called moral atmosphere but n
love. *Canadian for Johnson, Ont. (6*

For myself I am more convinc
than ever that "higher politics" a
beyond the comprehension of the va
majority of the citizens. I feel th
if a Christian will truly exercise h
Christian convictions and not com-
promise, he will not be accepted
government office and theref
should not spend time, money or e
ergy on the matter. We need not e-
ter the higher order of politics
order to be the salt of the earth a
the light of this world. To me it seem
that, because we have failed to
effective witnesses as everyday or
nary Christians, we want to turn
drum-beating to make it up. *Canadi*
for Goldwater, Manitoba (66)

Whoever is elected it is our du
to uphold him with prayer. Only G
knows the future. We Christians a
all His servants. I am always gl
when the conference takes note
some issues. *Undecided Republica*
Kansas (79)

Unless I change by voting time
will be the first time I vote Democr
Republican for Johnson, Minn. (8

All people in a responsible positi
should speak out about the fundame
tal issues of this campaign. *Repu-*
lican for Johnson, Pennsylvania (9

People from neighborhoods tur
ing colored should be heard fro
Republican for Goldwater, Pa. (9

On so grave an issue as war a
peace we cannot afford to gamble.
is highly commendable to see you a
your paper get involved in this so
of thing. *Republican for Johns*
Kansas (105)

NEWS

Congo Rebels Hold Stanleyville Missionaries Detained But Unhurt

MISSION UNIVERSITY teacher and his amily and two Paxmen are among the 00 American and Europeans detain- d at Stanleyville since rebel forces nvaded this northern Congo river own nine weeks ago.

Stanleyville is the chief rebel strong- old and capital of the newly pro- laimed Peoples Republic of the Con- o as reported by the *New York imes* on September 16. It is headed y Christophe Gbenge, a leader of ıe group that controls approximately ne-sixth of the Congo. [See *The lennonite*, Sept. 1 page 541.]

Dr. and Mrs. Melvin J. Loewen, innipeg, arrived in Stanleyville in ıly to begin work with the new Prot- stant University which was to open s doors in the fall. Paxmen Jon ıyder Canby, Ore., and Eugene ergman, Paso Robles, Calif., have so been serving the university. Loe- en, a member of the Evangelical lennonite Brethren and a Congo dland Mission worker, is the dean the new school.

Latest communications from Stan- yville reveal that all university aff and Protestant missionaries are harmed. A message from an Un- angelized Field Mission missionary ıtes that they are safe and have ough food but that they are not e to move about as they wish.

Indications are that the rebel gov- ıment wants normal civilian acti- ies restored as far as possible. It pears that they do not wish to harm ssionaries and other foreign civilian rsonnel because of the very bad blicity it would obtain for the els. This notion is further strength- ed by the fact that the Organiza- n of African Unity is discussing Congo situation and has appointed nine-nation commission to achieve "national reconciliation" within the Congo. At this time the revolutionaries are not likely to engage in actions which would give them a poor image.

Why were Mennonite workers at Stanleyville not evacuated before the rebels took over the city? Director of the Congo Mennonite Central Committee program Elmer Neufeld explains that the rebels came to Stanleyville from the east faster than expected. The city fell into their hands with relative ease and speed.

On August 1 all was calm. The next day, August 2, fighting broke out in the Stanleyville vicinity. By August 5, the airport was closed to normal air traffic. One plane tried to come in and was fired upon.

"We really do not know why the university staff and other missionaries failed to come out on August 4," says Neufeld, "But in any case all in the area apparently stayed until evacuation became impossible.

"As a rule mission-related people are reluctant to leave a troubled area too soon for fear that this will add to the panic and instability . . . they look upon their assignments as being made under the guidance of God and thus do not want to leave their ministry before it is really necessary."

In Leopoldville, Elmer Neufeld is in continual communication with embassy, United Nations, government, and mission offices. He is keeping the Akron MCC headquarters fully informed on all developments.

Besides the Loewen family, two other couples attached to the interdenominational school also remain in Stanleyville. Since many faculty members and students were not in the city at the time, plans are to form a university in exile in Leopoldville beginning about the middle of October.

VOLUNTEERS BUILD A CHAPEL

Significant amounts of voluntary labor as well as specific skills have been offered at Mennonite Biblical Seminary, Elkhart, Ind., during the summer and fall months. Mr. and Mrs. Elmer Schmidt and family, Hillsboro, Kansas, and Mr. and Mrs. Menno Doerksen and family, Inman, Kansas, gave two weeks of their summer to aid in the construction of The Chapel of the Sermon on the Mount. Sol Ediger, Buhler, Kansas, and Elmer Flickinger, Pretty Prairie, Kansas, are currently giving two weeks of time using their special skills in bricklaying to put up the walls of the chapel.

In addition to the Kansas volunteers, men from the six churches of the General Conference District Men's Brotherhood have been contributing time on a day to day basis. Don Hershberger of Middlebury, Indiana, and men from Yoder Brothers Excavation Company of Elkhart, in particular, contributed equipment and time at cost in the earlier stages of excavation and building.

Olin Schmidt, Inman; Sam Ediger, Buhler; and Jerald Stucky, North Newton, Kansas, are taking major responsibilities in the construction of the chapel during the year of voluntary service which they are offering. John R. Dyck, Rosthern, Saskatchewan, is planning to join the volunteers in the near future.

Construction of the chapel is on schedule. The superstructure may be completed by Thanksgiving. Completion of the interior will proceed on a pay-as-you go basis.

NURSE WANTED FOR VIETNAM

The Mennonite Central Committee urgently needs a registered nurse to go immediately to Vietnam for a three-year term at the Nhatrang Evangelical Hospital.

The nurse who applies should be prepared to come to Akron, Pa., for orientation, October 27 to November 10, and then fly to Vietnam in early November.

She will be responsible for the overall supervision of the hospital and outpatient clinic which averages 3,000 monthly. Other duties will consist of interviewing each outpatient, prescribing medicine for minor cases, and referring all major cases to the hospital's medical doctor.

For further information and job description write to the Mennonite Central Committee, Akron, Pa.

BOGOTA GETS RADIO PROGRAM

Howard J. Habegger, General Conference missionary pastor in Bogota, signed a one-year contract with Radio Melodia in Bogota for the program "Luz y Verdad." The program began Sunday September 20, at prime time, 12:00 to 12:15 p.m., and will continue at the same time each Sunday. Radio Melodia covers the entire department of Cundinamarca in Colombia. The cost of this broadcast is $120 per month.

The program has opened another avenue for missionary work in Bogota and the surrounding area. At the present time there is only one other evangelical broadcast from Bogota on a smaller station.

EAST GERMANY ALLOWS FOR COs

The East German government has adopted new legislation providing for conscientious objectors who refuse to bear arms because it would violate their religious scruples.

The new ordinance came into effect September 1 but was made public late in the month in an announcement published by the defense council.

It is the first time an eastern European country has recognized religious beliefs as a reason for exemption from military service.

The new law provides that the objectors serve eighteen months—the same period as that of recruits in the regular army. During this time they will serve as members of "construction units" employed in building roads and communications centers, constructing military defenses, and repairing damage caused by military maneuvers or natural catastrophes.

They will be under the jurisdiction of the minister for national defense and will be subject to the same legal and military ordinances which apply to the regular forces.

In addition to manual labor, the council said, their service will include "political training, study of legal and military ordinances, drill without weapons, physical training of a military nature, pioneer service and specialized training, education in various academic subjects, and first-aid training."

They will be required to take a vow pledging them " . . . to assist the national people's army (cooperating with the Soviet army and the arn
of the socialist countries allied v
us) so that it can defend the socia
state against all enemies and
victorious."

WORDS AND DEEDS

Billy Graham says that today's yo
are independent—they can be cl
lenged and persuaded, but not d
en; idealistic, with a passion for
form; discontented, unhappy, frust
ed, lonely and insecure; rebelli
"far more intellectual than the yo
of yesterday," viewing everything
relative terms and craving leaders
and challenge.

Mennonite missionaries held t
annual conference in Champa, Oc
to 11.

Lorne Brandt, son of Edwin Bra
Winnipeg, was awarded a scholars
of $220 to attend Canadian Men
nite Bible College this year. Funds
the award were subscribed by i
viduals attending the General C
ference Council of Boards held on
campus of the Winnipeg school
August. Contributions were given
appreciation of the hospitality of
school.

CHURCH RECORD

CALENDAR

Conferences

Oct. 16-19—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Central

Oct. 15—Women's Fellowship Meeting, Congervile, Ill.

Oct. 18—Harvest Home Festival, Zion Church, Donnellson, Iowa.

Oct. 19-20—E. Power Biggs, organ concerts, Bluffton College, Bluffton, Ohio.

Eastern

Oct. 10-12—Missionary Conference, East Swamp, Quakertown, Pa.

Oct. 23—Back to the Bible Hour Rally, East Swamp, Quakertown, Pa., Theodore Epp, speaker.

Northern

Oct. 12-16 — Northern Ministers' Conference, Swan Lake, Viborg, S. D.

Western

Oct. 15—Gift Day, Pleasant View Home, Inman, Kan.

Oct. 18-25—Evangelistic Services, Pretty Prairie, Kan., speaker, Vernon Duerksen.

WORKERS

Edith Adrian, Rosemary Church, Alberta, began a one-year secretarial assignment Sept. 8 at Camp Landon, Gulfport, Miss. She is the daughter of Rev. and Mrs. Leonard Adrian of Rosemary. She attended Menno Bible Institute, Didsbury, Alberta. She has been employed in Vancouver, B. C.

Rachel Becker, Aberdeen, Idaho, member of the First Church, Aberdeen, began a two-year assignment in Aug. assisting in the Markham Day Nursery, 16240 S. Kedzie, Markham, Ill. She is the daughter of Mr. and Mrs. John D. Becker. She attended Grace Bible Institute, Omaha, Nebraska, and Bethel College, North Newton, Kan.

Heinz Janzen, pastor of the Sa
Mennonite Church, Kidron, O
wrote the lesson helps for the fo
quarter lessons on letters to Christ
leaders in the *Adult Bible St*
Guide.

Mrs. Arthur W. Keiser, Levitto
Pa., is the writer of the meditati
in the fourth quarter of *Our Fan*
Worships magazine. She and her h
band spent twelve years as missi
aries in Colombia. She is a teac
and the mother of five children.
other special feature of this issue
the magazine is an article on adopt
children entitled "Let's Get M
Children," by Mrs. Homer Garl
Versailles, Mo. Victor Sawatz
North Newton, Kan., writes an art
for planning family worship for fa
lies with older children.

Sandra Kroeker, daughter of
and Mrs. Peter Kroeker, Chout
Okla., began a two-year assignm
Sept. 14 at State Home and Train
School, Wheat Ridge, Colo., in
home living department. She atten
Bethel College and Northeastern S
College, Tahlequah, Okla. She i
member of the Eden Church, Ch
teau.

Melvin and Clara Nisly, Hutchinon, Kan., members of the Center Amish Church, began a two-year asignment Sept. 8 at the Markham Day Nursery, 16240 S. Kedzie, Markam, Ill. The parents are Mr. and Mrs. Ora Nisly and Mr. and Mrs. Menno Yoder of Hutchinson. Melvin ttended Hesston College and Hutchnson Junior College. Clara worked s dietitian in a Hutchinson school.

Dr. and Mrs. Merle Schwartz, Normal, Ill., have been granted visas o return to the Congo for their fourth erm of service. Plans are to leave New York by boat on November 3. he Schwartzes entered missionary ervice in the Congo under the Congo nland Mission in 1942. Since 1960 Dr. Schwartz has been in medical vork in Bloomington. Their two chilren will remain in the United States. udy is enrolled in the School of Nursg at the Mennonite Hospital at loomington, and Bob is a freshman Bluffton College in Ohio.

Marion Snyder, 612 Sheldon Aveue North, Kitchener, Ont., began a ne-year asignment Sept. 28 in the ome living department at the State ome and Training School, Wheat idge, Colo. She is the daughter of Ir. and Mrs. J. Wayne Snyder and tended Waterloo Lutheran University, Waterloo, Ont.

Keith Sommer, son of Mr. and Mrs. S. Sommer, Pandora, Ohio, recent began a two-year assignment in the aintenance department of the State ome and Training School, Wheat idge, Colorado. He is a member of e Grace Mennonite Church, Panra. He attended Bluffton College d worked at Camp Friedenswald, ssopolis, Michigan.

David Wagler, son of Mr. and Mrs. W. Wagler, Partridge, Kansas, and ember of Center Amish Church, tchinson, Kan., began a two-year signment Sept. 1 as orderly at the ennonite Youth Farm, Rosthern, skatchewan.

James Waltner, pastor of the Tabor Mennonite Church, Newton, Kan., wrote the lessons for the *Youth Bible Study Guide* for the October to December quarter. The study deals with the Epistles to Timothy, Titus, and Philemon.

Bernice Zerger, Eden Church, Moundridge, Kansas, has accepted a one-year voluntary service assignment at State Home and Training School, 52 Kipling, Wheat Ridge, Colo.

MARRIAGES

Ronald Walter Lichti, First Church, Paso Robles, Calif., and *Lynn Myers,* San Miguel, Calif., Plymouth Congregational Church, Paso Robles, Calif., on Aug. 15.

Howard Neufeld and *Carolyn Joy Friesen,* both of Bethel College Church, North Newton, Kan., July 24.

Robert Pankratz and *Mary Ellen Epp,* both of Bethesda Church, Henderson, Neb., on June 21.

Tom Poole, Presbyterian Church, Newton, Kan., and *Margaret Eliane Warren,* First Church, Halstead, Kan., on Sept. 5.

Erwin Ratzlaff and *Janet Morton,* both of Bethesda Church, Henderson, Neb., on June 12.

Calvin Regier and *Lela Thieszen,* both of Bethesda Church, Henderson, Neb., on Aug. 21.

Donald Schaldecker and *Angela Siebert,* Bethesda Church, Henderson, Neb., on June 14.

DuMont Schmidt, Alexanderwohl Church, Goessel, Kan., and *Barbara Ann Rich,* Bethel College Church, North Newton, Kan., on Sept. 3.

Howard Schrag, First Church, Pretty Prairie, Kan., and *Judith Woelk,* Faith Church, Newton, Kan., on Sept. 12.

James Fenton Smith, Mennonite Brethren Church, Enid, Okla., and *Joyce Klaasen,* First Church, Mountain Lake, Minn., on Sept. 5.

John R. Suderman, Bethel College Church, North Newton, Kan., and *Gwen Helen Morgan,* St. Mary's Catholic, Newton, Kan., June 27.

James Tripp, and *Janet Unruh,* Bethel College Church, North Newton, Kan., on June 26.

Ronald Dyson, First Church, Hutchinson, Kan., to *Joyce Elliott,* Nickerson, Kan., on Aug. 2.

Richard Fruchey to *Nancy Patterson,* both of First Church, Bluffton, Ohio, on June 21.

James Gallentine, Sommers, Iowa, to *Gretchen Hunsberger,* First Church, Wadsworth, Ohio, on July 25.

Dean Gugler to *Delores Jane Goering,* both of Eden Church, Moundridge, Kan., on Aug. 23.

Alfred Habegger, First Church, Reedley, Calif., to *Nellie Weaver,* on June 23.

Gordon Harder to *Nancy Amstutz,* both members of Bethel Church, Mountain Lake, Minn., on June 12.

Norman Duane Hiebert, Alexanderwohl Church, Goessel, Kan., to *Marcie Diann Klaassen,* Tabor Church, Newton, Kan., on Aug. 22.

Charles Hilty to *Carol Dirks,* both of First Church, Bluffton, Ohio, on June 27.

David H. Janzen, Zion Church, Elbing, Kan., to *Joanne Marie Zerger,* Eden Church, Moundridge, Kan., on Sept. 4.

Wendell Kaufman, Eden Church, Moundridge, Kan., to *Beverly Kaye Kison,* Trinity Methodist Church, Ritzville, Wash., on Aug. 22.

Duane King, Lutheran Church, to *Adina Gunther,* Bethel Church, Mountain Lake, Minn.

Harlin L. Klassen, Tabor Church, Newton, Kan., to *Margaret Ruth Davis,* First Methodist Church, Newton, Kan., on Sept. 5.

Wade Lehman, Grace Church, Pandora, Ohio, to *Sue Williams,* Baptist Church, Bell Center, Ohio.

John R. Lohrentz, First Church, Newton, Kan., to *Susie Ratzloff,* West Zion Church, Moundridge, Kan., on Sept. 3.

ith Adrian, Rachel Becker, Sandra Kroeker, Dr. and Mrs. Merle Schwartz, Keith Sommer, James Waltner (Workers).

LETTERS

BARRY AND WAR

Dear Brother Shelly: The article in the recent issue of *The Mennonite*, September 22, 1964, titled "Church Papers Wary of Barry, prompts me to write this letter. Now this item came under the section of News, and I am not necessarily blaming you for its contents. You were merely reporting.

But I wonder how many readers of church papers are aware that we are already at war, not an open and declared war, but war nevertheless. And so many people are afraid that if Barry Goldwater is elected we will have war. The clipping from a recent News-Sentinel indicates this—that our country is at war. A leading news commentator last week said that the majority of Americans do not realize or know that our country is at war. Do not ask me for a solution to this problem. I am merely mentioning the fact.

A recent televised "Conversation at Gettysburg" featured Dwight Eisenhower and Barry Goldwater. If newspaper reports are reliable the idea that Mr. Goldwater is a "warmonger" is utterly untrue.

You may have heard or read about The Christian Nationalist Crusade headed by Gerald L. K. Smith. I am also taking the liberty to enclose one of his letters. If what he says is true, and it must be, for there are other sources that give similar information. Especially shocking is page 4. However, I will say, as one of my friends said, "Mr. Smith is a bit brusk in the use of language to describe the liberals in Washington." And although he is a dedicated man (to his country) he tends toward anti-Jewish propaganda and which I believe is improper. But I still believe that the main thread of his story is true. Lest you think Mr. Smith is biased, he has a good word to say for George Wallace of Alabama (Democrat). He has written a biographical sketch of Wallace which shows that he is a good man, and he was smeared by Indiana's governor, and also in Wisconsin. He has also had criticisms to offer againset Eisenhower. But I cannot go into detail about that. I merely wish to say, that as I see it he is not biased toward either party, but lets the chips fall as they may.

Of course the ballot box, whichever way it swings, will not save America. The only thing that will save America is the hand of the Lord. Would that God's people would listen to 2 Chron. 7:14. That would do it. *Elda Sprunger, 786 Lehman Street, Berne, Ind.* 46711

VOTING HABITS

To the Editor: Some time ago, when writing to a Mennonite friend of ours from Germany, we asked him what he thought of the political situation in the States — especially regarding the coming election. Since he recently spent some time here and is an intelligent, well-informed person, we felt he would have a discerning opinion. His reply was as follows:

"As far as politics go, the thing that interests me most right now is how Goldwater will make out in November. I hardly know enough English to express how much I regret this development in the G.O.P., to say the least, so I'd better not even try to express my feelings. I plainly think that he is not 'conservative,' but a reactionary of the worst type, a man of the nineteenth century who is unable to think creatively and along more than one line in order to see the needs of today and tomorrow and to help shape, if not a 'better' world of tomorrow, then at least one that isn't worse than the present status. The only thing I'm afraid of is that the good old Mennonites . . . (will) vote for him just because they've voted Republican for decades. This really would be ridiculous, the peace-loving Mennonites and Goldwater. . . . I almost think that right now it is 'Christian' to vote for Johnson. That there are Christians who take a stand like Goldwater in such matters as civil rights and atomic weapons and a strategy of peace in general, this I think is one of the greatest perversions of being a Christian which has ever happened. Amen. I better quit."

It is almost unthinkable that the situation exists where we Mennonite Christians would vote for the same party, election after election, regardless of the stand the candidate takes, rather than informing ourselves about both men and then voting for the one that best represents what our Christian faith can support. Sho we not re-examine Goldwater's po tion? We should seriously consi what his election would do to our lationship with other countries. our German brother's observation correct about us, it is high time get out of the rut and re-examine voting habits. The two articles in September 22 isue of *The Mennon* on the election were most helpful a should be read and re-read. *Jane a Jake Friesen,* 114 *N.* 9 *St., Akron,*

BREAKABLE SYMBOLS

To the Editor: My first thought seeing the art and poetry spread pages 586-587 of this week's *Menn- nite* [Sept. 22] was "The editor v surely get a pile of criticism on tha" (This was before I read the editor page—which I usually read first all.)

And, I must confess, my reacti was negative too at first. It just did make sense to me. But knowing bo artist and poet and knowing they h a message, I was forced to go ba for second and third readings in sp of certain pressures of time.

I eventually found much that w meaningful to me, although undou- edly there is much that still eluc me. The clue of "breakable symbo in the last line of the poem aided in my search.

To mention just a few—"the tal grace found on the dollar bill; t broken flag together with the 'Unit States' in the bill and the brok cross which is half white, half blac the candle whose light has gone o —these symbols carried a messa to me.

And I had to wonder—would t message have been as meaningful it had been written in obvious wor and sentences such as a child cou read? I decided I could have re such a message casually, turned to t next page, and forgotten it next wee

I believe the verbal and visual i ages created by the author and art will leave a longer impact on t mind's eye. Perhaps they will aid separating us from our "illusion" th our brief worship at our vario "altars" or our daily labors with o "brown sinews" do "hold the wor together" and make us less "tentativ in our search for the deeper meanin of life and for deeper commitme *Martha F. Graber,* 145 *S. Sprin Bluffton, Ohio.*

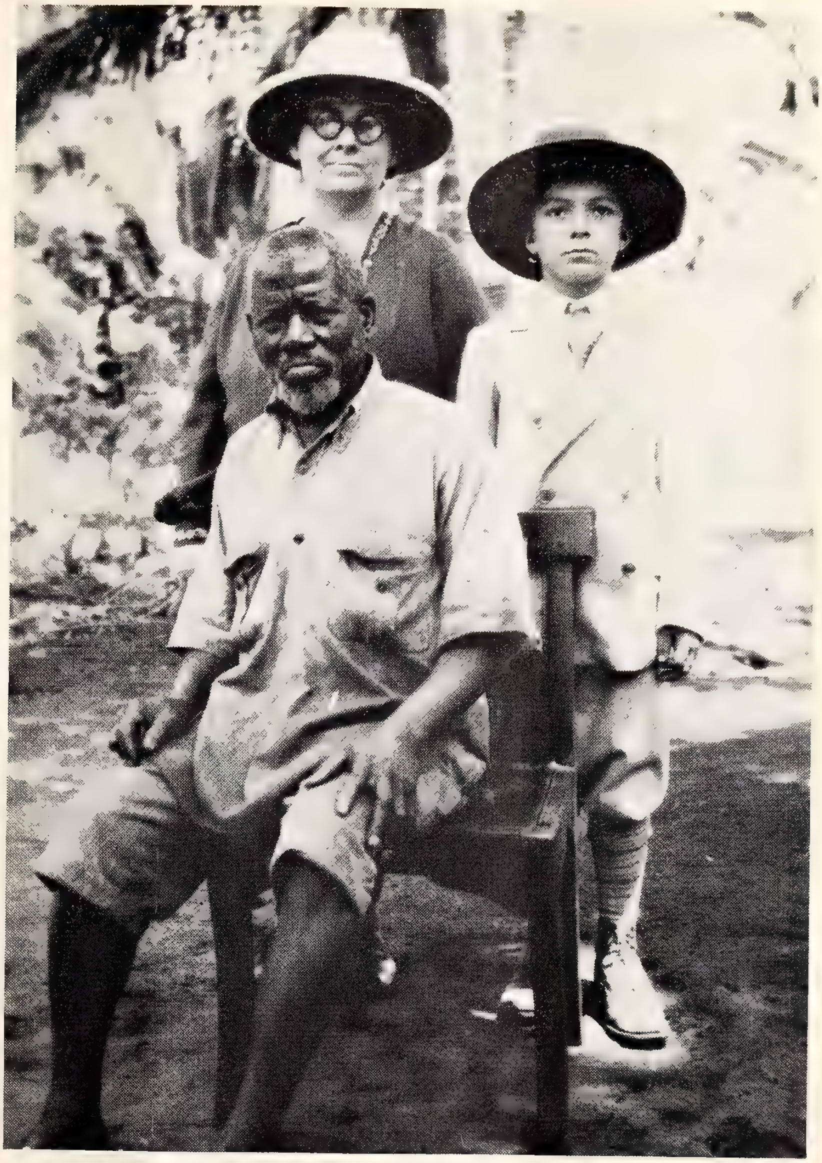
Livingstone's Last Journey

Charles Ludwig

WAS VERY unhappy on the day I vas introduced to Matthew Wellingon, for Missionary James T. Murray nsisted on snapping my photograph is I stood behind the aged African. t had been a hot day and the trip to uis hut through the coconut trees on he edge of always-humid Mombasa ad been a long one. But today that hotograph is one of my proudest ossessions and it hangs in an honored lace in my study.

Matthew Wellington was the only urviving African who had been with avid Livingstone on his last journey. Since I was only ten at the time, ne only part of the conversation that can remember is that Wellington uid that Livingstone kept repeating ne Swahili words: *"Twende, twende,"* "Let us go on, let us go on.") Every ay I glance at that photograph, I ink of the last hours of Livingstone's st journey and I feel strangely ioved.

Although Livingstone had gone to frica to be a normal missionary ith a congregation and a hospital, e soon decided that if he could draw aps of the country he would open ne way for hundreds of other misonaries. He was particularly interted in finding the source of the ile which had puzzled geographers r thousands of years.



Matthew Wellington, the aged African who accompanied Livingstone, with the author and his mother.

His books and earlier discoveries had made him a famous man, and his friends insisted that he remain in England and enjoy the warm plaudits of his countrymen. But he had a restlessness within his bones, and besides he remembered the long lines of slaves he had seen on their way to Zanzibar. Determined that he would strike a hard blow against slavery and also discover the fountains of the Nile, he landed on the coast of Africa on March 24, 1866, to start his last weary journey—a journey that still causes the world to stand in front of his memory with bowed heads.

His many years and sorrows in Africa had left him a worn and physically broken man. Dysentery had laid hold of him and he was being constantly weakened by intestinal hemorrhaging. Besides this, he had no white companions. He had lost his wife at Shupanga's village in 1862, and the memories of those last days were still heavy in his heart. He remembered watching her die as she struggled with her fever lying on the crude bed of boxes placed hurriedly

YOUTH

> Should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be my last. I am quite calm, now, thank God!

together by the porters.

As he stood by her grave at the base of a baobab tree, some sixty feet in circumference, he wept like a child and cried out in soul-agony: "Oh, my Mary, my Mary! I loved you when I married you, and, the longer I lived with you, I loved you the more! How often we have longed for a quiet home since you and I were cast adrift in Africa; God pity the poor children. For the first time in my life I feel willing to die! I am left alone in the world by one whom I felt to be part of myself!"

But knowing that his life was short, he shook off all hindrances and bravely pressed forward into the interior. Fortunately for us, he left a diary and so we can piece together the last moments of his journey.

April 15. "Cross Lolotikila again (where it was only fifty yards) by canoes. . . . I, being very weak, had to be carried part of the way. . . ."

April 17. "A tremendous rain after dark burst all our now rotten tents to shreds. Went on at 6:35 a.m. for three hours, and I, who was suffer severely all night, had to rest. . . . Nyassa man declared that his fat had brought the heavy rain of 16th upon us. . . ."

April 19. "I am excessively we and but for the donkey, could move a hundred yards. It is not pleasure, this exploration. . . ."

April 20th, Sunday. "Service. . am excessively weak. . . ."

April 21. "Tried to ride, but forced to lie down, and they carr me back to the village exhauste

When he fell, his servant, Chun ran ahead to stop the porters. his return, Livingstone whisper "Chuma, I have lost so much blo there is no more strength left in legs: you must carry me."

From April 23 to 26 there was entry except the date

April 27. "Knocked up quite a remain—recover—sent to buy mi goats. We are on the banks of Molilamo."

These are the last words he e wrote.

By April 29, he was so weak servants did not want to move h off his bed when they took the b outside the hut where he had sp the night. And so, instead, they t the wall down. This was a very di cult day for him, for he had to cr the usual river. To do this, they plac his bed in the bottom of a can They tried to lift him off his bed, the pain was too severe.

Beckoning to Chuma, in a fa voice he asked him to stoop do over him as low as possible, so t he might clasp his hands together hind his head, directing him at same time how to avoid any press on the lumbar region of his back. this way he was deposited in the b tom of the canoe and quickly ferri across.

As they carried him on his b across the country, he begged them several occasions to stop and let h rest. At one time he felt that he co not go another step, and then the p ters saw Chitambo's village in the d tance and he insisted on being tak there. By this time he was so we he could barely speak.

By the time he had been carri to the village there was a stea drizzle of rain, and so he was plac under the eaves of a hut until shelter could be built for him. T next morning Chief Chitambo ca to pay his respects, but Livingsto

They carved on the trunk, "Livingstone, May 4, 1873."

was too ill to receive him. He asked that he might return for a visit the following day, for he believed he would be stronger by then.

That evening, April 30, a fire was built in front of Livingstone's hut and Majwara was posted just inside the door with instructions to call Susi or Chuma should the missionary ask for anything. About eleven o'clock that night, the villagers created quite a racket in driving a wandering buffalo from their crops, and Susi was delegated to tell Livingstone what the noise was all about.

"Is this the Luapula?" asked Livingstone after he had heard about the buffalo.

"No, we are in Chitambo's village," replied Susi.

"How many days is it to Luapula?"

"I think it is three days, Bwana," replied the faithful servant in Swahili.

An hour later, Majwara summoned Susi again. This time Livingstone told him to boil some water. After he had brought it, he asked for his medicine chest. Then with a great deal of difficulty, for he could barely see, he selected a dose of calomel. Next he told Susi to put a cup of water by his bed and an empty cup next to it. This done, he murmered faintly, "All right, you can go now. . . ."

At about four o'clock in the mornng, Majwara called Susi and explained hat just before he had fallen asleep he had seen the Bwana kneeling by his bedside. He did not know how ong he had dozed, but when he opened his eyes the Bwana had not moved.

Susi called to Chuma, and they with two or three others crept into he hut. A small candle stuck by its wn wax on a box was still burning nd by its yellow glow they could see Livingstone bowed "by the side of is bed, his body stretched forward, is head buried in his hands on the illow."

Knowing that Livingstone spent a reat deal of time in this position as e prayed, they waited for a few oments, thinking they might hear im speak. But as they watched there as no motion, no sign of breathing nd no sound. Then one of the braver nes touched his cheek. It was nearly old. The great man had been dead r some time.

After a conference in the morning, was decided that the body must be rried to the coast and shipped to ngland. That these porters would come to such a decision is indeed a great miracle. It was, I am sure, the work of the Holy Spirit; for to carry a body for seven hundred miles was against all their traditions and customs. It meant the breaking of many taboos.

One of the men, Farijala, had been a servant in the surgeon's house and had seen many post-mortem examinations. Knowing the body would have to be prepared for the journey, he removed the viscera and placed it together with the heart in a tin box. Jacob Wainwright then read the burial service from the prayer-book. The box was buried by the side of a myonga tree and Wainwright carved in the trunk, "Livingstone, May 4, 1873." Since he had died on May 1, this was probably the burial date.

The body was left to dry for two weeks in the sun. Then it was wrapped in calico and slipped into a cylinder of bark that had been stripped from a tree. This cylinder was then wrapped in sail cloth and lashed to a pole.

Some nine months later, the porters delivered their precious package to the authorities in Zanzibar. On April 18, it was buried in Westminster Abbey.

Every time I'm in London I go to the Abbey to take another look at the slab on the floor that covers the body of Livingstone and every time I do so my heart is strangely warmed. He gave his all to Christ, and Christ honored him.

As I stand in meditation I seem to hear him saying in his Scotch burr: *"Twende, twende."* Then some lines from his diary seem to come to a focus and I can always read them in spite of my tears: "January 14, 1856. Evening. Felt much turmoil of spirit in prospect of having all my plans for the welfare of this great region and this teeming population knocked on the head by savages tomorrow. But I read that Jesus said: 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and lo, I am with you alway, even unto the end of the world' (Matt. 28:18-19). It is the word of a gentleman of the most strict and sacred honor, and so there's an end of it. I will cross furtively tonight as I intended. Should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be my last. I am quite calm now, thank God!"

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*Supplemental reading for Sunday school lesson of Oct. 18.

COVER

Race and poverty are among the issues raised in the U.S. presidential campaign. This home is in the Mississippi Delta where the National Council of Churches and the World Council of Churches have begun a $160,000 program to concentrate on community development, education, and reconciliation.

CONTRIBUTORS

William Klassen, 273 Jefferson Road, Princeton, N. J., is professor of biblical theology at Biblical Seminary in New York.

Charles Ludwig, 7217 East 30 St., Tucson, Ariz., is an evangellist for the Church of God and a writer. His book, "Mama Was a Missionary" is currently being serialized in the "Mennonite Weekly Review."

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EDITORIAL

WASPS HAVE BUILT a nest in the back wall of our office building. I pass within inches of their hive when I use our outside stairway on my way home. If I see any worker wasps circling for a landing, I grant them the right-of-way. The textbooks say that wasps have "a vicious sting," but I found that out a long time ago without reading a book. Now, I'm not ready to douse these skinny bees with DDT. I know they feed on caterpillars, other insects, and spiders, so as long as they are friendly to me, I want to be friendly too.

But, using the word differently, these are not friendly days for the WASPs. I'm not speaking of the insects anymore. I'm speaking about most of you and all of me. For WASP in the terminology of others in the brotherhood of man stands for White Anglo-Saxon Protestant. Certain communities have secret nicknames for their ministers and leaders. Well, this is our class nickname, and we should know that it is seldom used kindly. This used to be a WASP country, but it isn't anymore. It hasn't been, in fact, for the last hundred years, but this news is still new in the hometown press of the WASP county seats. The power of the United States—political, social, economic—was once the sole province of the Anglo-Saxons and a few Saxon-Saxons like us. But that power is eroding away. Others are asking to share it. It seems to be a law of life (or of the jungle) that he who has power never lets it go willingly. Witness the WASP in Mississippi and Alabama. Yes, behold him in Kansas and Indiana—a bit more polite, but just as scared.

See the WASPs licking the wounds received from the Civil Rights Act and the Supreme Court rulings on state legislatures and prayer in the public schools. The freedom and equality that they wrote into their Constitution has come and they recognize it not. They grieve when they should rejoice. No one has freedom until all have freedom.

But they hear voices that appeal to their fears. The preachment of one prophet who has a following among the WASPs has just come to my desk. He laments the dawning of the American dream with bitter words against the non-WASPs. Speaking of the Democratic National Convention, Gerald L. K. Smith says, "Who could have experienced anything but nauseation when the fine, self-respecting white citizens of Mississippi
were kicked out and the bloc of Blacks manipulat
from New York and Moscow were permitted to
in their places?" Aside from the fact that this rep
bears little relation to the truth (the Mississippi Fr-
dom Party was not seated, for example), the wor
suggest that the white people are good, the non-whi
bad. It's the myth many WASPs want to believe. Th
pay plenty to the fat cats who howl this tune.

In 1948 Hubert Humphrey made a clear plea
racial equality. Smith called it "the most radical a
unstable speech on mongrelization in the history
Conventions." The second verse, same as the fi
little bit louder, little bit worse. White is good a
black is bad. And too many WASPs want to believe

Among the threats in the future, Smith sees th
"American people will be saddled with a dole t
designed to support 30 million lazy, ignorant, indole
vagrants who have been told by the politicians th
they are not supposed to work themselves out of po-
erty by intelligence and application as did our ance-
tors." Note that the WASPs are the people with go
ancestors. Clever of us to choose white forefathe
wasn't it? And it is such a relief to be rid of the ne
to care for our brothers. Having discovered this t
WASPs save a lot of money. They can easily pay
tithe to the prophets "who cry 'Peace'/ when they ha
something to eat" (Micah 3:4). But these are t
same prophets who "declare war against him/ w
puts nothing into their mouths." It really doesn't p
to be a prophet for the non-WASPs. The resources
those who really need a prophet are small.

Where are the prophets of the poor? They a
present in our world, praise the Lord! They are m
like Micah who took the hand of the poor and defend
them against their oppressors. Micah was stern w
those "who tear the skin from off my people,/ a
their flesh from off their bones" (Micah 3:2).

We thought we were living in a white world. O
missionaries told us this wasn't so a long time ag
Today the truth trickles through. The light of G
shines on our shabby souls. We thought we were
good, so gracious, so kind. But we are as wretched
Job on his ashpile. Yet we have hope. The sa
sun that illuminates the city dump can heal our boi

FROM THE BOOK OF MICAH—I

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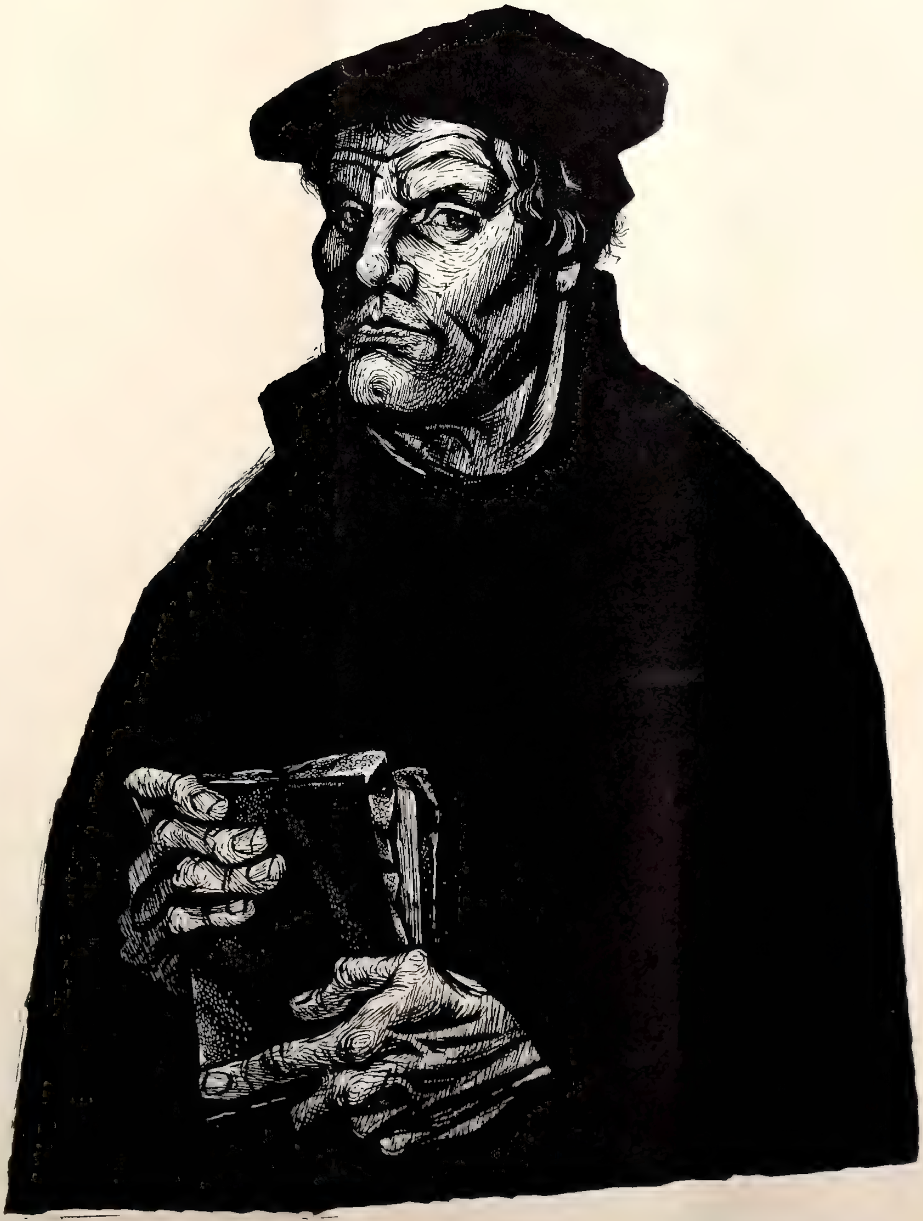
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 38 OCTOBER 20, 1964



Ten Lessons from the Reformation

The Mennonite-Anabaptist fellowship, born four hundred years ago in the Protestant Reformation, has a word for today's task.

Guy F. Hershberger

THE ANABAPTISTS BELIEVED the Bible and applied its teaching to the needs of their time. "We would . . . admonish every Christian to be on the alert and personally study the Scriptures," said Pilgram Marpeck, "and . . . (not) be easily moved and led away from . . . Apostolic doctrine by strange teaching and understanding."

The Bible

As to the two Testaments the Anabaptist-Mennonites believed, "that the New Testament surpasses the Old. . . . All Scripture must be interpreted according to the Spirit, teaching, walk, and example of Christ."

Then, having accepted the Bible, they proceeded to apply it in their own life and conduct to the conditions and needs of their time. They held to the doctrine and practice of nonresistance, the ministry of reconciling love, as an expression of the new life in Christ.

One of the signs by which the true Christian may be recognized, says Menno, is "sincere and unfeigned love for one's neighbor. . . . Yes, . . . Wherever sincere brotherly love is found, . . . with its fruits, there we find the Church of Christ. . . . But where brotherly love is rejected . . . there is . . . antichrist."

Even as our fathers rebuked the sins of their day, and applied the words and principles of Scripture to the conditions and needs of that time, so must we apply them to the conditions and the sins of our day.

Were they with us today what would they be talking about, and what Scriptures would they proclaim?

From their emphasis on the Christian community, the colony of heaven, the brotherhood of love, I can hear them crying out today in the words of the Apostle that God "hath made of one blood all nations of men" (Acts 17:26); that among them "no distinction is made, since all have sinned" (Romans 3:22b; 23a), and all who have received salvation have done so only by His grace; that therefore the Good Shepherd brings His sheep together, that "there shall be one flock, one shepherd" (John 10:16); that this flock is the church, the body of Christ, which is "one body" (1 Cor. 12:13), a new society of men recreated in the image of God, transcending all human differences, where there cannot be Greek nor Jew, barbarian, Scythian, slave, nor free, nor white nor colored, nor any other dividing distinction, "but Christ is all and in all" (Col. 3:11).

Salvation

Our Anabaptist fathers had a so
doctrine of salvation. Theirs was
a shallow forensic view of the ato
ment which would merely say
Christ took our place on the cr
paying for our sins, bringing a gl
ness to the soul, and leave it at t
No, they understood the real mean
of the atonement, a meaning wh
involves the holiness and the rig
eousness of God on the part of H
who makes the atonement. It
queaths ethical and moral power
every man who receives atonem

Before Jesus died the death of
cross He first lived the life of
cross. He walked the way of the cr
from the day of His great trial in
wilderness, where He endured ev
temptation common to man, until
was finally nailed to the cross of wo

When God in Christ became m
He emptied himself of His heave
glory to become the servant —
slave—of men. He identified him
with sinners, He ate with them,
ministered to them. He received
sinner's baptism, He humbled h
self, He washed the feet of the qu
reling disciples. He suffered, He

owed; He was the Suffering Servant hose love went out to sinful man, ot to be ministered unto, but to inister even to those who received im not.

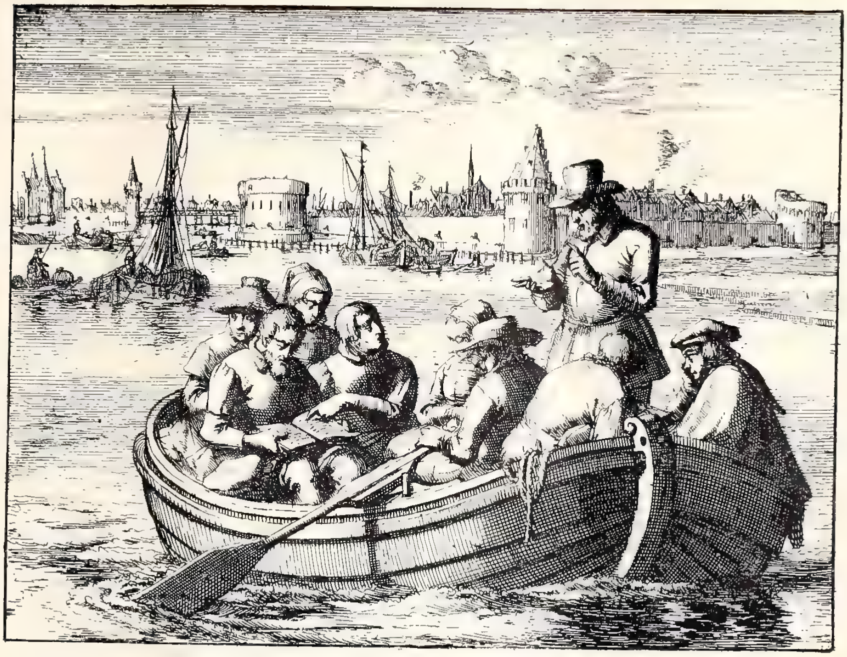
Have I been crucified with Christ? hen "it is no longer I who live, but hrist who lives in me; and the life now live in the flesh I live by faith the Son of God, who loved me and ave himself for me" (Gal. :20). This eans that I must now walk the way f the cross, following His steps, hav- g the mind of Christ, looking not my own interests but to the in- rest of others, accepting the min- try of reconciliation which He has ntrusted unto me.

The best way to understand what is means is simply to look at Jesus d see what He did and said. Judea d Galilee in Jesus' day had no Ne- oes, but they had Samaritans, reeks, and Gentiles, which meant the me to an orthodox Jew in that day a Negro does to a Ku Klux Klans- an in Georgia today. And what d Jesus do as He walked the way the cross? He sat down at Jacob's ell and drank from a vessel from e hand of a Samaritan woman. This as as terrible then as drinking from colored drinking fountain at an lanta filling station is today.

When a lawyer came to ask the y of salvation, Jesus told him of Good Samaritan, a story which we know very well—or do we? Be- re we say so with certainty, let us st read the Georgia version of the ry as given to Clarence Jordan, a uthern Baptist, who knows the uth. In this version the lawyer is Sunday school teacher. The priest o drives by the bleeding man on side of the road in his 1964 Buick the evangelist on his way from lanta to Albany to begin a revival eting, and who says "God bless " to the suffering man as he passes

The Levite is the gospel singer on way to the same meeting, singing ighten the corner where you are" he passes by. The man who picks the bleeding man, puts him in his py, and takes him to the Albany pital is a Negro. As he comes to city limits he passes the church ere the revival is in progress, the minated bulletin board reading erybody Welcome."

s this Good Samaritan from Geor- observes the sign he says to him- , "I see what it says, but I know how to read those signs."



Mennonites worshiped in the remoteness of the Amsterdam harbor when public assembly was denied them. They studied the Bible and applied it to life.

Yes, brighten the corner where you are! Everybody welcome! Whosoever thirsts, let him come to the waters, come buy wine and milk, without money and without price, if he has the proper color. Yes, God bless you!

We have been very successful, says someone, in getting the cross into our church hymnals and into our sermons; but we have been almost equally successful in keeping the cross out of our understanding of the nature and of the church which Jesus came to establish.

Evangelism

The Anabaptists believed in evangelism. In fact they were the pioneer evangelists of the modern world. "Go therefore and make disciples of all nations, baptizing them" (Matt. 28: 19), was one of the key scriptural quotations which continually flowed from their lips, and which sent them forth to action even in the face of persecution and death.

"We seek and desire with yearning, ardent hearts, yea at the cost of life and blood," says Menno Simons, "to make known the truth, . . . feed the hungry souls with the word of the Lord. . . . Therefore we seek . . . to make known and proclaim to all mankind the grace of God which has appeared. . . . To this end we preach . . . both in daytime and night, in houses and fields, . . . in prison and bonds, in water, in the fire and on the scaffold, before lords and princes, orally and by writing, at the risk of possessions and life, as we have done these many years without ceasing."

They knew the words of Christ, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). In New Testament days the "whosoever" meant Jews *and Gentiles.* In Anabaptist days it meant *every man* whom they could reach, whether German, Roman, or Turk.

But men, even professed followers of Christ, have trouble learning what this really means. Three times Peter on the housetop in Joppa refused to eat the animals which had been sent him for his meal, insisting that they were dirty, until the Lord took these dirty creatures straight to heaven, with the stinging rebuke, "It is not for you to call profane what God counts clean" (Acts 10:15 NEB).

Not until he had thought long and hard on these words, and then had witnessed the receiving of the Holy Spirit by the Gentile "dogs," as he was wont to call them, was he able to welcome them into the fellowship of the church and say that "God has shown me that I should not call any man common or unclean," for "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh what is righteousness is accepted with him" (Acts 10:34b; 35).

Are we an evangelistic church today? Do we say, "if any man would come after me, let him come" (Mark 8:34)? Are the gospel and the church for the Negroes? Evidently not, if we don't take them in. Someone says it won't work to bring them in. Let us be honest and say it the right way: "I don't want it to work."

"I'd rather miss heaven than to have them in our church," is an expression I heard recently.

Whoever says this will probably find his wish fulfilled. But what if our white disciples go away when the colored brother comes in? Then we ask, "If they forsake Christ in such a circumstance, are they disciples, indeed?" By this do "we know that we have passed out of death into life, because we love the brethren. He who does not love remains in death" (1 John 3:14). Do we love the brethren? Or do we locate ourselves in a segregated lily-white community, and console ourselves with the thought that they don't allow them here.

The Church

The Anabaptist fathers had a sound doctrine of the church as a fellowship of believers. One writer has characterized this fellowship as follows:

"While the great churches were bitterly contending over the question whether their Lord was physically or spiritually present, and if physically, whether by transubstantiation or consubstantiation, the persecuted Anabaptists, who had neither the right to meet nor to exist, had the spirit of the original institution among them. As in the primitive church, their service was preceded by searching of heart and reconciliation, so that all might be one in Christ. As in the upper room at Jerusalem, they acted in full view of death, and their main thought was to gain strength for imprisonment and torture by once more touching the garment-hem of their Lord. They often dwelt on the fact that many grains of wheat had been crushed and had felt the heat of the oven to make this bread, and many berries of the vine had been pressed in the winepress to make this wine; in the same way the followers of Jesus must pass through affliction and persecution in order to form the body of the Lord. Thus these poor proletarians hunted by the tyrannical combinations of church and state, Catholic and Protestant alike, returned to the original spirit of the Lord's Meal and realized that Real Presence about which others wrangled."

The restitution of the early church, the experience of the new life in Christ, was that for which the Anabaptist communities searched. To Menno Simons nothing was so precious as the church: the church of true believers, giving expression to the new life in Christ, its members laborers together with God, God making His appeal through them, in the ministry of reconciliation, enabling men to see in them the colony of heaven which knows but one race.

Do the sit-ins and the freedom riders disturb our peace of mind? Would we bring an end to these troubling procedures which bring such discomfort even to the church? Then let each congregation of the church of Christ open wide her doors without distinction to all who confess the Lord. And let her be a church of true disciples who love the Lord their God with all their heart and who in all their intellectual, social, and economic relations love their neighbor as themselves. Then, we may be sure, the sit-ins and freedom-rides will cease. Unmindful of status or color, they will by mutual consent with one accord sit together in the kingdom of God.

Church and Society

The Anabaptists had a sound doctrine of the church and society. They thought of the church as the colony of heaven which followed heaven's way, however pagan the world about them might be. They were nonconformists who would not allow the world to press them into its own mold. Do I hear someone say that we must take care lest we disturb the society about us; that we do nothing that might hurt the feelings of those (meaning those with white skins) whom we would evangelize; that on matters of race and color we must be directed by public opinion?

Paul did not refrain from speak out against the goddess Diana e though it upset the economy of Ep sus and brought down on his head ire of the silver smiths. Nor did disturb him in the least when he v accused in Thessalonica of turn the world upside down.

The primary struggle of the A baptists was that for the freedom the church from domination by state. We in the United States do have an official state church as th had in Europe in the sixteenth c tury. But we do have something many ways as bad, or even worse.

We have a kind of culture religi a church controlled by the prevail culture of the land. We even hear said that the business of the chu is to undergird "the American w of life," or even "the Southern way life." This is exactly the kind of thi which the state church of Germa was doing in Hitler's day or, for th matter, what the communist sta would like to have their churches

No, the church is not called undergird any national or cultu way of life. The church was esta lished by Jesus Christ to prophe to the state and its rulers, to cry against society's sins, and to call m to repentance. Elijah was the messenger of God when he troubled Isra

The Anabaptists did likewise. S they called sin. They did not go fro town to town, speaking soft wo baptizing the unchristian social ord They went forth calling sinners repentance and baptizing them i the new society, the brotherhood the reborn which knows nothing Greek or Jew, barbarian or Scythia black or white, but only a oneness Jesus Christ their common Lord.

Even obedience to the laws of t land has its limits. The Apostles ma it clear that when such laws confl with those of God we must obey G rather than man.

But what about segregation la which discriminate against persons color denying them the natural rig with which God has endowed the If we as Christians could not obey law commanding us to worship M hammed, let us say; or if we say must obey God rather than to p form military service even at the co mand of the state; then how can

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ey a segregation law which degrades human personality and denies him s rights in defiance of the higher w of God.

Taking a position against the estab- hed order of society is never easy, it it is frequently the only thing hich the Christian can do if he is be true to his Christ. Most of the orld's progress, particularly in the alm of morals, has been achieved gely because of courageous indi- luals and minority groups who red to follow a course which ran unter to the prevailing public opin- n. In this the modern world owes ich to our Anabaptist fathers.

One writer speaks of the Anabap- s' prophetic communities as "the erunners of the modern world. ey stood against war, against cap- l punishment, against slavery, and ainst coercion in matters of reli- n before others thought of it. . . . eat church bodies now stand as a tter of course on those principles freedom and toleration which only boldest once dared to assert."

These "boldest" were our Anabap- ancestors many of whom died the th of martyrs that these blessings freedom might be ours and the rld's today.

alty

The Anabaptist fathers were not rcome by extremist propaganda hysteria. When an unchristian ial order is challenged it rises up elf-defense. Indeed the challenger, matter how good his intentions, kely to be attacked by every man- of opposition ranging from in- ous propaganda to outright perse- on and even physical torture. The baptists withstood with remark- fortitude all of these devices of opposition, thousands of them ig down to a martyr's death.

ne of the devices always used by opposition is to charge the victim treason to the state. This was charge brought against Jesus. He not a friend of Caesar. He would e himself king, they said. Thus was a subversive revolutionist. A lar charge of subversion was per- the one that counted most in the against the Anabaptists. To re- the baptism of one's children was only disloyalty to the church; the ch being a state-church, it was rded as subversive of the state of the very social order itself. efore it could not be tolerated.

In bringing the charge of subversion the opposition employs the worst possible terms it can think of with which to accuse its victims. In World War I the conscientious objectors were called slackers, traitors, and yellow bellies. These were the worst words that could be thought of in those days. Since then an even worse term has been found. This is the word "communist." Today, therefore, if there is someone you hate, or whose philosophy you despise, and you are determined really to slay him, you call him a communist. There isn't anything you could possibly call him that would be worse. He may, of course, be the very opposite of a communist, but if you can pin that label on him, and make others believe that that is what he is, you have made a killing.

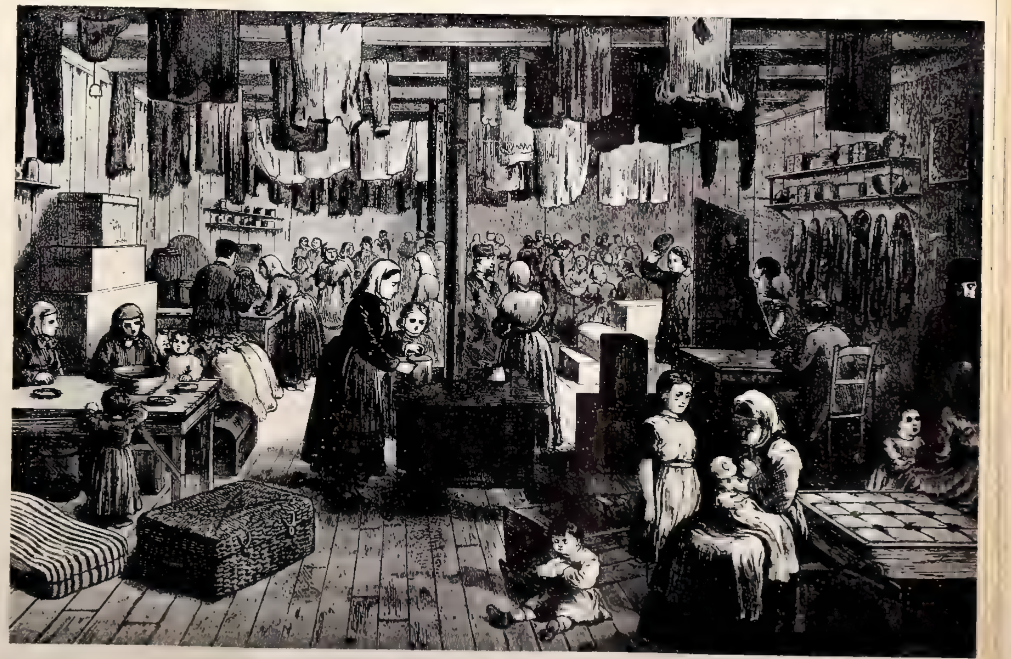
People with cooler heads in the sixteenth century knew that not all of the charges brought against the Anabaptists were true and that the persecutions and martyrdoms were unjustified. In fact thousands of people deliberately joined the Anabaptists in the very face of the false propaganda and persecution. Menno Simons himself was helped to his new faith by the cool and courageous manner in which Anabaptists accepted suffering.

We can learn with profit from this for our time, and that in connection with the race question itself. A reading of the Bible, and a study of our history, should convince all of us that the American Negro, who for 350 years has been suffering great wrongs, needs the help of every Christian today in having these wrongs made right.

When Jesus was brought before the tribunal the door was open wide for Peter to give an effective testimony for His Lord. The adversaries were shouting treason, however, and Peter couldn't take it. Instead he quailed with fear and even denied that he had ever known the Lord. Today many Christians who should know what is right spend too much time listening to the adversaries who shout "treason" and "communism" at those who devote time and energy to the correction of these social wrongs. It doesn't seem possible, of course, that any intelligent person could really believe that Dwight Eisenhower, John and Robert Kennedy, and Chief Justice Earl Warren, are communists or pro-communists. And yet because of their efforts for the cause of Negro rights this charge has been and is being brought against them.

Then, if these men are tainted with communism it surely must follow that the whole civil rights movement is communist inspired. Martin Luther King, Ralph Bunche, A. Philip Randolph, Roy Wilkens, Thurgood Mar-

In 1874 Mennonites came to North America from Russia.
"The fathers understood the meaning of the cross life."



shall, the National Association for the Advancement of Colored People, the Southern Christian Leadership Conference, the Highlander Folk School, all of them are communists, communist fronts or communist fronters, and everything they stand for is evil.

From here the next step is likewise to accuse every Christian or church organization which lends support to or who shows an interest in the question. Thus we are told that American Protestantism, especially the National and World Councils of Churches, are riddled with communism; that we can have nothing to do with Christians behind the Iron Curtain for these are nothing but agents of the Kremlin; that even the papacy is at the point of selling out to communism (didn't John XXIII talk with Khrushchev's son-in-law?). And then, of course, Mennonites who are trying to minister to their fellow Mennonites, Baptists, and other Christians in Russia or Czechoslovakia, or who are trying to do what they can in a ministry of reconciliation on the racial front here at home are merely stirring around in the same satanic brew!

All of this is so extremely absurd that the best way to deal with it might be simply to ignore it, knowing that there are always some people who will believe anything promoted by the extremists, and believing that in the long run most people will at least follow the way of common sense. As a Mennonite, however, remembering the Christian fortitude of the Anabaptist fathers, I find it very difficult to ignore the extremists so long as even a very few Mennonites are being misled by them.

The Cross

The Anabaptist fathers were a suffering church. As Mennonites we love to sing the hymn, "Faith of Our Fathers." I believe we ought to sing this hymn, but let us not do so without bearing in mind what it means. It means that the fathers understood the meaning of the cross life and that they actually lived it; that when convinced of what was right in the preaching of the gospel and in ministry to their fellowmen they proceeded to do so regardless of public opinion, of laws of state to the contrary, or even of the executioner's ax.

"We preach," said Menno Simons, "as much as possibility affords, in forests and wilderness, both in daytime and by night, . . . in prison and bonds, in water, fire, and the scaffold, on the gallows, and upon the wheel, . . . orally and by writing at the risk of possessions and life, as we have done these many years without ceasing."

Surely none of us dare be presumptuous enough to sing the hymn "Faith of Our Fathers" without first espousing a theology of suffering sufficiently strong to confront without quailing the segregationists and their supporters whose name calling epithets would charge us with subversion as we engage in a ministry of reconciliation on the racial front. And surely none of us can be a party to such charges of subversion (by what we say and don't say) against those engaged in the promotion of civil rights for our fellow Americans.

Discipline

The Anabaptist fathers were an obedient disciplined church. They were not a group of individualists going on their own way regardless of what the brotherhood believed their Lord to require of them.

Let us therefore take seriously what the Mennonite General Conference has said: "We believe that racial prejudice and discrimination, as illustrated in the American pattern of segregation . . . is a sin, a violation of the Scriptural principal of nonconformity to the evil of this world. . . . That our congregations and mission stations are duty bound to invite and receive into their fellowship all who receive Christ and follow Him in true discipleship regardless of race or color."

Let us take seriously what the General Conference Mennonite Church has said: "We call on our member congregations and our Conference institutions to examine themselves and to purge themselves from prejudiced attitudes and practices toward racial and other minority groups. We further ask them to oppose such prejudice wherever it appears in their local congregations, institutions, and communities."

Conversion

The Anabaptist fathers were a church of the reborn. Let us in our churches and in our missionary preaching proclaim the new birth which must change our ways. Following a recent meeting of brethren and sisters, both white and colored, for prayer and meditation and frank discussion from the heart of one to that of the other, one brother experien d a conversion, acknowledged that e had been wrong, and asked the pray rs of the church and the help of God to enable him to follow a new way in relation to our brethren and sis rs of color. This brother was a mini er and there are other ministers as w ll as so-called laymen and laywor n who need a similar conversion.

But what if ministers with suc a conversion find the colored peo le of the community following them o the church? And what if some wh s already in the church then object, r say they will leave, or what if t y actually do leave? Well, they said e same thing and did the same thing r Jesus too. On one occasion, we e told, "many of his disciples w t back, and walked no more with hi " (John 6:66,) they having fed on e physical bread with which he d supplied them, without having tas d the bread from heaven which was s primary concern. If they do go aw y we may need to say to those who e- main even as Jesus said, "Will y u also go away?" (John 6:67). And f we do I have faith to believe t t there are many who will reply, "Lo , to whom shall we go? thou hast e words of eternal life" (John 6:68)

Pioneers

The Anabaptist fathers were a p severing pioneering church. Like e Apostle Paul they pressed forwa toward the mark of the prize of e high calling in Christ Jesus. Let do likewise. When we know wha right let us do it, even if we have seen it done before in our time a place. Let us not be fearful. Let venture out in faith. Let us fellows together with all of our brethren a sisters: in the neighborhood; in home; at the Sunday morning servi at the common table; in times of s row, in sickness, and in death and funeral occasions; in times of rejo ing and on occasions of anniversa and weddings.

Our Mennonite church is a wor wide brotherhood. We have been ga ered together from the four corn of the earth—from Europe and La America, from Africa, Asia and No America. We are of every color: y low, red, brown, black and white. are laborers together with God in work to which He has called us. M we truly labor together as breth which know nothing of race or col or East or West, or North or Sou

NEWS

nter-Mennonite College Opens in Ontario

ONRAD GREBEL COLLEGE officially ame into being as a bona fide resi- ence college in September, 1964. The rst to occupy the new building were dozen engineering students whose ourse of study began one week ahead the arts and science students. By eptember 19 most of the students ad occupied their rooms and were ady for serious work.

Saturday, September 19 was devot- l to a day of orientation both to the ms and objectives of the college and e University and a day of getting quainted with each other.

There is a total of 106 students rolled in the college, 102 of these e resident and four are non-resident commuting students. Most of the mmuting students are availing them- lves of the study carrels in the build- g as well as the recreational, library, d eating facilities. All students are quired to participate in the religious owledge program of the college as condition of residence. There are rty-five students enrolled in two re- ious knowledge courses for which ey receive University credit. Dr. alter Klaassen is the professor in arge.

In addition to the formal religious owledge courses, there are four sem- s with twelve to fifteen students in h. The weekly seminars meet for a hour period Tuesday or Thursday enings led by Dr. Walter Klaassen, 1 Dr. Weyburn Groff, and Dr. J. nfield Fretz.

Dr. Weyburn Groff is a native of w Hamburg, Ontario. He is a grad- e of Goshen College, Goshen Sem- ry, and New York University. In y he and his family returned to tario after eighteen years of service India under the Mennonite Board Missions and Charities. In India the past ten years Dr. Groff served the faculty of Union Biblical Sem- ry at Yeotmal. In addition to teach- he served administratively at different times as registrar, dean, and for a time, as acting principal. Dr. Groff has been called to the pastorate of the Mennonite church at Floradale, Ontario. The Groffs have four children.

Other personnel added to the college staff during its first year of operation include Mr. Gerald Loewen from Altona, Manitoba, a graduate of Bethel College with an A.B. degree in music. In 1961 he was awarded the ARCT degree from the Toronto Royal Conservatory of Music. While studying voice in Toronto Mr. Loewen was awarded two silver medals and one gold medal by the Conservatory for outstanding performances. He has appeared as soloist in sacred concerts, secular recitals, light operas, oratorios, evangelistic services, and church festivals, as well as performing on CBC television and radio. At the present time Mr. Loewen is employed as instructor at Rockaway Mennonite School in Kitchener, Ontario, devoting only part-time to the work of the Conrad Grebel College Choir.

Mrs. Rebecca Ellis from Medicine Hat, Alberta, former director of residence in a student nurses home is in charge of the college residence. In addition to duties as residence director she is in charge of the dining room.

Mrs. Harold Shantz is serving as secretary to the president and administrative assistant. Prior to coming to Conrad Grebel Mr. and Mrs. Shantz spent three years in India, Mr. Shantz in hospital administration and Mrs. Shantz in various duties, among them secretary to the headmaster of the Woodstock School in Mussoorie. She was employed five years by the Bank of Montreal before going to India.

Mrs. Pauline Jahnke Bauman is in charge of the college food service management. Mrs. Bauman is a graduate of Bethel College with a major in home economics. She has had practical experience in food service management at the Canadian Mennonite Bible College in Winnipeg and the MCC homes in Asuncion, Paraguay, and Calcutta, India.

Of the 106 students thirty-seven are women and sixty-nine are men. The religious affiliations of the students are as follows: Mennonite and affiliated groups, thirty-two; United Church of Canada, twenty-nine; Anglican, thirteen; Presbyterian, nine; Baptist, eight; Lutheran, two; other Protestant, three; Roman Catholic, three; Hebrew, one; Hindu, one; Buddhist, one; Moslem, one; no affiliation, three. There are students from Africa, India, Japan, the Philippines, Colombia, and the United States. Ninety-six of the 106 students are from Ontario.

There are fifty-seven Conrad Grebel College students in the arts faculty, thirty in science, thirteen in engineering, and six graduates.

TRANS-CHACO ROAD DEDICATED IN PARAGUAY

The following report was written by Frank Wiens, director of Mennonite Central Committee for South America.

The most important event recently to Paraguayans was the inauguration of the Ruta Trans Chaco (Trans Chaco Road) on September 10. For weeks preparations had been made for this great occasion, and 700 guests received special invitations.

I would estimate some 60 to 80 vehicles, mostly large buses, carried dignitaries and guests to the inauguration festivities, a distance of 773 kilometers from Villa Hayes to General Garay, just fourteen kilometers short of the Bolivian border.

President Stroessner, the minister of public works, the minister of foreign affairs, the minister of agriculture, and a host of other Government dignitaries and officials were present.

This was a great day indeed. The minister of public works was able to quote statistics justifying the construction of the road and economic gain brought to Mennonite colonies as well as to Chaco cattle growers.

Paraguay decided to make this largely a national affair. Only one foreign government was represented by an ambassador, and that was Colombia. John Wiley, director of US-AID and Ted Moorehouse, US-AID director of road construction were there, but no one from the embassy had been invited. We as Mennonites received a collective invitation for the Mennonite community. During the inauguration recognition was given to the U. S. Government as well as to the Mennonite community and cattle ranchers for their participation in the project.

Unfortunately, it rained in the Chaco nearly every day just prior to the dedication and again on the morning the caravan drove up. Under normal circumstances the road would have been closed. During the day of the inauguration there was a heavy rain over the entire southern area of the Chaco, including the Mennonite colonies, and the return trip was extremely hard going.

During the Stroessner administration, Paraguay has seen a tremendous road building program. It is now possible to drive by automobile from the Brazilian border to the Bolivian border, a distance of 1,104 kilometers. The portion in East Paraguay is now practically entirely paved.

Other important roads have been built and presently a highway connecting Coronel Oviedo to Concepcion is under construction. During the dry season an occasional vehicle or truck is driven from Friesland, and the Frieslanders expect the road to be completed as far as their colony within two or three months.

VOLUNTEERS REBUILD IN SOUTH

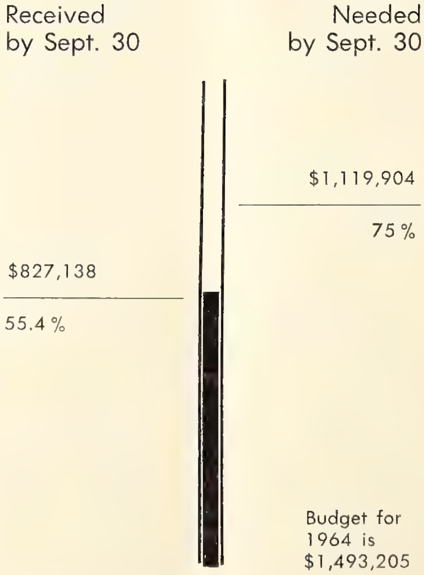
The Mennonite Disaster Service organization on September 28 sent five masons, two from Pennsylvania and three from Virginia, to provide skilled aid and direction in the rebuilding of a Mennonite Indian church at Noxapater, Mississippi, wrecked by explosives on the night of September 18.

Choctaw Indians have lived in Mississippi for generations. The congregation at Noxapater was formed in 1960 by Nevin Bender, the present pastor. The cement block structure had just been completed in 1963 with funds largely from Conservative Mennonite sources. The congregation is a member of the Ohio and Eastern Conference of Mennonites.

Other Mennonite churches in the South are assisting in the clean up work and are helping with the rebuilding so that the ministry to the Choctaw Indians can continue.

It is estimated that twenty-four Negro churches in Mississippi were destroyed during the past summer.

CONFERENCE STEWARDSHIP



Last year at the end of September we reported having received 55.5 percent of the budget. This year we have received 55.5 percent of the budget as of September 30. If this pattern continues, we may anticipate receiving about 94 percent of the budget by year's end. By way of comparison, it is interesting to note that in 1962 we had received 65.5 percent of the budget at this time of year. The final figure at the end of that year was about 106 percent of the budget amount received. *Wm. L. Friesen, Conference Treasurer.*

ROBERT UNRUH TAUGHT FARMING

The following article appeared in a recent issue of the Mennoblatt, *published in Filadelfia, Paraguay.*

"The man who can make two blades grow where only one was growing before, is more than a general who won a great battle." That's what the great scientist Justus Liebig is supposed to have said. To the colonies in the Paraguayan Chaco a man was given, who has accomplished more than a general in the Chaco war. Robert Unruh, manager of the experimental farm in Fernheim, has made two blades grow where we did not even believe they could grow.

Robert Unruh and his wife worked in the Chaco thirteen years with only one interruption, and now they are going back for three years to their home in Montana in the U.S. The farmers of the Chaco colonies and especially those of the Fernheim colony saw the Unruhs leave with a heavy heart. They know what they owe to this indefatigable, faithful, and versatile work.

Their own wheat bread on the table is the result of his faith, as firm as a rock, that wheat should also grow in the Chaco. The wide plains of artificial pasture we also owe to the experimental farm. The improvement of the cattle, pig, and chicken breeds became possible because Mr. Unruh arranged the import of bred animals from the U.S. Chicks, bulls, and pigs were flown in directly from the northern continent.

With this, of course, only a few of the many experiments have been mentioned which Mr. Unruh and his co-workers carried out during the thirteen years. (We should also mention the roses, which are decorating our gardens—for man does not live by bread alone.)

It was so simple to call the Experimental Farm and ask for advice when something went wrong on the farm, when insects were on the field, when the pullets were sick, when you needed a little tree, etc.

The work field of the Unruhs also included the school. Once a week Mr. Unruh came to the *Zentralschule* in Filadelfia and gave lessons on farming to the boys of the third course. The boys and their fathers were thankful for that later. During the last term he also drove to Loma Plata to teach at the *Vereinsschule*. Mrs. Unruh has been conducting a cooking school (home economics) in her home during all these years, where she taught this noble art to the girls of the fourth course of the Zentralschule, and her success may show itself later in their families.

We did not say goodbye to the Unruhs. We hope they are com back. Mr. Unruh did not leave his place empty. A young successor has taken over the management of the experimental farm for three years. He s John Peters with his wife and child from Manitoba, Canada.

"Two blades grow today, where none grew before." Isn't it the greatest uccess of the experimental farm that ve have learned more and more to ealize that agriculture is not a matter of luck and accident but a science, or which we should work hard and give our best?

WORDS AND DEEDS

Lester E. Janzen, conference stew-rdship secretary is conducting four-ay workshops in each of Canada's western provinces between Oct. 11 nd 26. He will visit British Columbia, Alberta, Saskatchewan, and Manitoba.

British Quakers, at a recent meeting, reaffirmed their belief that church unity can never stand on uniformity of thought or opinion, but only on Christian love. A statement issued by the yearly meeting of the Society of Friends in Newcastle says that response and commitment to God's love lead to practical experience and application of faith, rather than intellectual acceptance of a definition of faith. "It is our experience," they say, "that unity comes at a deep level from response to God's promptings, from commitment to the way of Jesus Christ, and from the joyous interaction of Christian love."

E. H. Patey, dean of Liverpool Cathedral, says that sooner or later, women clergy will be such an accepted fact in the church that people will be unable to believe there was a time when only men were ordained. He added that the question of the ordination of women should not be considered in isolation, but in relation to the whole ecumenical movement of the church which is discovering new creative possibilities in the partnership of men and women under Christ.

A hymnal on Christian unity, believed to be the first of its kind, has been published by the Gregorian Institute of America at Mary Manse College, Toledo, Ohio. The book contains one hundred hymns selected to promote musical bonds among Eastern Orthodox, Protestant, and Roman Catholic Christians. Editors of the hymnal who dedicated it to the late Pope, John XXIII, are Clifford Bennett and Paul Hume.

DISCUSSION

Translating Christian Concerns

he following statements are re-onses to the artices by Gordon Kauf-an and Glenn Gering in our Sep-mber 29 issue which opened our Open Discussion on the U. S. Presi-ntial Campaign." Responses are blished in the order received.

was particularly pleased with Gor-n Kaufman's "The Issues are Peace d Human Rights." What is so good out it is that he does more than de-nd his candidate; he goes deeply into analysis of the issues and, even ore than that, he has written a beau-ul defense of the act of discovering ys of translating Christian concerns o political forms.

This latter point, and indeed sev-l others, seem to have been mis-derstood by Glenn Gering in his ply. I might document a few issues ich Glenn Gering has misunder-od or ignored.

1) Gordon Kaufman points out that nator Goldwater's approach to do-stic problems like poverty has been entially negative. While President nson has proposed measures to alleviate poverty, Barry Goldwater criticizes and "offers no alternative in its stead" (p. 602, col. 3). I do not think that Glenn Gering has understood the moral significance of this statement, for he too has offered no alternative method of taking care of the poor. Rather, his whole approach is in terms of the efficiency of government welfare programs. It may very well be true that government welfare is impractical, but this is not the issue which Gordon Kaufman has raised in suggesting that the Poverty Bill is better than nothing and that to attack the bill without a suitable alternative is, by implication, to abandon the poor to their poverty.

2) A second and far more serious charge is Gordon Kaufman's paraphrase of Senator Goldwater's speaking of "the sanctity . . . of property rights." It should not be necessary for Gordon Kaufman to spell out that in the Christian tradition property rights are not holy. To ascribe divine qualities to human social systems is, at best, heresy; perhaps one should say blasphemy.

3) Glenn Gering seems also to have misunderstood Gordon Kaufman's language. For example, Kaufman speaks of "the need to negotiate" with the communist countries, "even making concessions to them from time to time in exchange for concessions to us" (p. 602, col. 2). This statement uses these concepts in a political sense and Kaufman assumes a simple reality, that certain countries do have communist systems and must be dealt with in political ways. It does not in any way imply the relaxing of individual conscience as Gering misinterprets it in such phrases as "compromising with communism." Again, Gering has not understood the point before trying to answer it.

Underlying the reply is the desire to simplify the issues. Notice, for example, the paragraph beginning, "There is something wrong in America. . . ." Much of what he says is more or less true, but it is so broad and general that it is also bound to be untrue. Many of the statements apply to most other times and places. For "America" one could substitute fifth century Athens, sixteenth century Germany, even Newton, Kansas, in the cattle-driving days (or rather, *particularly Newton*). The only part of the paragraph which is not universally applicable is the speculation about the cause: "socialistic programs." I would argue against this statement on a different basis—namely, that it is based on the shaky assumption that human motives are absolutely determined by economic systems. I am afraid that I cannot accept this assumption, but I cannot help being amused by the fact that both Karl Marx and the most virulent anti-communists make the same assumption. I would argue against this assumption by suggesting that human motives are determined by far more complex causes than economics. Again, however, it does illustrate by major criticism of the passage in Gering's reply: it represents an attempt to make human actions and moral systems simpler than in reality they are. *Warren Kliewer, 300 NW 10 St., Richmond, Ind. 47375*

WORK BETWEEN ELECTIONS

Dr. Kaufman's careful analysis of the important issues relevant to the current presidential election was very stimulating and persuasive. It leads us to ask a further question.

Since we must rely on government action to solve many twentieth century problems (armaments, unemployment, denial of civil rights, poverty, inadequate medical care, etc.), why does the church refrain from full-scale lobbying for suitable (Christian) solutions and programs? If we believe, as Kaufman suggests, that complex government has both tremendous power for evil ("witness Nazi Germany") and tremendous power for good (power . . . "to meet many human needs . . . feeding the hungry, clothing the naked, healing the sick, and comforting the lonely and oppressed. . .") we have no choice. We must work diligently for the good, supporting appropriate legislation and protesting the inappropriate. We should encourage members of our churches to seek elective office and to serve as civil servants. In short, we should leave no stones unturned in exerting strong effort toward this potential good.

A vote against Senator Goldwater is a passive contribution and one which may have little permanent significance *if* we ignore the governmental process between elections. *Emil and Louise Kreider, 340 East 18 Avenue, Columbus 1, Ohio*

ASTOUNDED BY CONCESSIONS

Thank you for the discussions concerning the election. Mr. Kaufman's remarks astounded me. Concessions to the communists? Be reconciled to the communists? Communists are not followers of God—therefore they are of the devil. Concessions? Reconciled? To the devil's followers? *Erma I. Neuen, Berne, Ind.*

TAMPERING WITH GOD'S LAWS

In regard to the articles by Mr. Gordon Kaufman and Mr. Gering on "An Open Discussion on the U. S. Presidential Campaign," I am in agreement with Mr. Gering. If I were to agree with Mr. Kaufman, I could not admit it and call myself a Christian. If you read the passages indicated by Mr. Kaufman you will agree, he knows not what he reads.

To translate the Bible to our own advantage is tampering with God's law and God does not moderate His laws. *Vernon E. Plett, 503 South 11 St., Collinsville, Okla.*

ANALYSIS OF RESPONSE

I feel the second article needs some analysis.

First, various taxes are listed implying, I think, that the present administration is to blame. Some of these taxes are state taxes for which the Johnson administration is not responsible. From 1950 to 1962 expenditures in continental U.S. increased 129 percent. Local outlays in Ohio increased 159 percent. In an election year we are apt to think only of federal taxes.

Second, regardless of how the end of the earth will come, the use of the atomic bomb could have serious consequences in our day.

Third, most of us do not agree with atheistic principles. However, we are far from being a Christian nation.

Fourth, Goldwater would deal more firmly with Castro and communism. How? By use of the atomic bomb.

Fifth, at present the Johnson administration is recognizing the colored people as first rate citizens. Goldwater, as second rate citizens. He is also stirring up racial hatred.

Sixth, Goldwater's "freedom" I think is a selfish freedom used as a gimmick. It sounds good, but it is not "freedom in Christ."

Seventh, I agree that many good programs have not worked out. I don't think they would under Goldwater either.

Eighth, I agree we do have a weakness in our country. I think it is because of religious breakdown. I don't think Goldwater is the solution as it is implied.

Finally, Goldwater "morality" is a play on morality. I don't think of the supernationalistic view, Goldwater's atomic bomb view, nor Goldwater's racial view, as particularly moral. *R. Moser, Bluffton, Ohio*

SOCIALISTIC TRENDS

The article by Glenn Gering was
best one you have published conce
ing the upcoming election. It is
couraging to know that there are
those who resist the liberal, gove
ment programs that have proved
astrous for countries that have tr
similar ones.

On the other hand Gordon D. Ka
man's article slants directly tow
the socialistic trends of this count
We, as Mennonites, are also slipp
into the "something for nothing"
"something for everyone" programs
the present administration. *Russel
Suter, Pandora, Ohio*

DISSOLVED INTO CONFORMITY

I agree that neither candidate is
individual that we as Mennoni
would like to see in the Presiden
However, I feel Mr. Goldwater is
better choice. Much of his opposit
is caused by the fact that if he
elected, Americans (particularly so
in the government) would have
start thinking and working for a livi

Even a State Supreme Court
agreed with Mr. Goldwater that it
unconstitutional to compel somec
to serve or help another person. La
cannot force people to like each oth
Only God and his love can remc
barriers between the black and whi
How would we like to be compell
to serve the likes of Castro or Perc

I feel strongly that God wou
rather have us die physically, th
spiritually and morally. Presently
are slowly being dissolved into a hu
immoral conformist society. I wa
no part of this. We need a chan
William S. Wolfgang, Bally, Pa.

TRAGEDY IN GOLDWATER

Dr. Gordon Kaufman has perform
a real service in his fine presentati
I think that we all realize that this
not a matter of black and white. Tr
the Democratic side leaves much
be desired, but I agree with the *P*
that Goldwater would be an irre
rable tragedy for America.

As a churchman, a Mennonite, a
a farmer I am willing to publicly ta
my stand against both Goldwater a
Miller.

Thank you for your courage
using our church paper in this vi
matter. *William H. Stauffer, Sug
creek, Ohio*

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

entral

Oct. 19-20—E. Power Biggs, organ oncerts, Bluffton College, Bluffton, O.

astern

Oct. 23—Back to the Bible Hour ally, East Swamp, Quakertown, Pa., heodore Epp, speaker.

orthern

Oct. 25—Mission Harvest Festival, 75th anniversary, Bethel Church, ountain Lake, Minn.

estern

Oct. 15—Gift Day, Pleasant View ome, Inman, Kan.

Oct. 18-25—Evangelistic Services, etty Prairie, Kan., speaker, Vernon uerksen.

Oct. 25—Date stone laying, Tabor hurch, Newton, Kan.

Nov. 1—Mission Festival, Bethel hurch, Inman, Kan., speakers, the n Sawatzkys, the Arthur Thiessens, gnes Harder and Herbert Schmidt.

Nov. 1-4—Special Services, First hurch of Christian, Moundridge, n., Lawrence Hart, speaker.

Oct. 25-28—Menno Simons Lectes, Bethel College Church, North ewton, Kan., speakers, Russell Mast, alter Klaassen, William Klassen and nry Poettcker.

ATHS

Martha Janzen, Zion Church, Elg, Kan., was born May 23, 1897, r Whitewater, Kan., and died t. 22. She resided at the Bethesda me, Goessel, Kan.

Anna Koehn, West Zion Church, undridge, Kan., was born March 1892, and died Sept. 17. Survivors her husband, one daughter, and son.

hristina Lehman (*Mrs. Jacob F.*), st Church, Halstead, Kan., was n Feb. 12, 1881, and died Sept. 19.

saac I. Penner, Laird Church, Sask., was born July 19, 1882, in Russia, and died Sept. 10. He served as a lay minister for a number of years.

Allen Rennard, East Swamp Church, Quakertown, Pa., died Sept. 7 at Mennonite Home, Frederick, Pa., at the age of 83.

Mrs. Henry P. Preheim, Salem Church, Freeman, S. D., was born Dec. 1, 1892, and died Sept. 21. She is survived by her husband and eight children.

Susie Heppner, Bethel Church, Mountain Lake, Minn., of the Eventide Home, born May 18, 1891, and died Aug. 24.

Kadie Hiebert, First Church, Reedley, Calif., born Jan. 25, 1890, and died June 23.

Arthur J. Krehbiel, First Church, Reedley, Calif., born Aug. 22, 1910, and died Aug 2. His father was the first full-time pastor of First Church, Reedley, Calif.

Emma Mohn, First Church, Wadsworth, Ohio, born 1881 in Wayne County, Ohio, and died Aug. 17.

Henry Pankratz, First Church, Reedley, Calif., died June 9.

Reuben Schumacher, Grace Church, Pandora, Ohio, born Aug. 11, 1879, and died Aug. 20.

Anna Augsburger, First Church, Berne, Ind., was born July 18, 1875, and died Aug. 25.

Peter P. Kehler, Altona, Man., died on Aug. 30 at the age of 82. He was a preacher of the Bergthaler Church and also a teacher.

Dena Koehn (*Mrs. David H.*), First Church, Newton, Kan., was born Apr. 23, 1888, and died June 17.

John J. Kroeker, Sunny Dale Convalescent Home, Saudertown, R. I., was born May 2, 1894, in Hamburg, Germany, and died June 9.

David H. Lehman, First Church, Berne, Ind., was born Sept. 12, 1900, and died Sept. 16.

Jacob B. Loewen, First Church, Newton, Kan., was born Apr. 10, 1882, and died Aug. 13.

Rachel Regier (*Mrs. Wm. H.*), First Church, Berne, Ind., was born Dec. 20, 1880, and died July 29.

Lydia Rilling (*Mrs. Fred A.*) First Church, Newton, Kan., was born July 22, 1895, and died Aug. 31.

Martin Douglas Bachman, Calvary Church, Washington, Ill., was born Jan. 29, 1960. He died of a skull fracture as a result of a tractor accident. He is survived by his parents, five brothers and three sisters.

John P. Derksen, First Church, Mountain Lake, Minn., was born in AlexanderKron, South Russia, April 12, 1872, and died Sept. 29, at the age of 92. He is survived by four sons and four daughters.

Mrs. G. H. Hiebert, Zion Church, Elbing, Kan., was born May 16, 1893, and died Oct. 2.

John W. Hofer, Bethesda Church, Marion, S. D., was born April 16, 1909, and died Sept. 5. He is survived by his wife and two daughters.

Caroline Lehman, Salem Church, Kidron, Ohio, was born Mar. 14, 1876, and died Aug. 20.

Carrie Helen Naffziger, Calvary Church, Washington, Ill., was born Sept. 2, 1878, and died Sept. 29. Three sons survive.

MARRIAGES

James Blum, Trinity Evangelical United Brethren Church, Berne, Ind., and *Jocelyn Schwartz,* First Church, Berne, Ind., on Sept. 5.

Richard Buller, First Church, Newton. Kan., and *Willetta Smith,* Valley Center, Kan., on Aug. 28.

David Dean Gilliom, First Church, Berne, Ind., and *Judith Francisco,* First Christian Church, New Castle, Ind., on June 27.

Roger Graber, First Church, Berne, Ind., and *Carol Gratz,* Forest Park Evangelical United Brethren Church, Lima, Ohio, on Aug. 2.

Paul Rogers Hammond, Chicago, and *Grace Lorraine Habegger,* First Church, Berne, Ind., on Aug. 15.

Norman Hiebert, Alexanderwohl Church, Goessel, Kan., and *Marcia Klaassen,* Tabor Church, Newton, Kan., on Aug. 22.

Ted P. Neuenschwander, First Church, Berne, Ind., and *Deborah Lucille Jones,* Trinity Episcopal Church, Indianapolis, on Aug. 30.

Donald T. Regier, Emmanuel Church, Salem, Ore., and *Janice Harder,* First Church, Newton, Kan., on July 25.

Darrel Schierling, Dajohon, Dominican Rep. and *Candace Sprunger,* First Church, Berne, Ind., on Aug. 29.

Bryce M. Schmidt, Tabor Church, Newton, Kan., and *Evelyn Schmidt,* Alexanderwohl Church, Goessel, Kan., on July 3.

Luke Schowalter, First Church, Newton, Kan., and *Millicent Palmquist,* Roseland Evangelical Church of Chicago, Ill., on July 25.

Steven S. Sprunger, First Church, Berne, Ind., and *Beulah K. Dollar,* United Church, Portland, Ind.

Ronald Patrick Stauffer, Jefferson St. Church, Lima, Ohio, and *Wanda Marie Lehman,* First Church, Berne, Ind., on Aug. 22.

Scott Dale Zerger, Eden Church, Moundridge, Kan., and *Suzanne Patrice Voth,* West Zion Church, Moundridge, Kan., on Sept. 19.

John Loewen, First Church, Reedley, Calif., to *Susan Funk,* on July 1.

Roger Logan, Baptist Church, to *Ruby Bixel,* First Church, Bluffton, Ohio, on Aug. 23.

Alva Martin, Church of Christ, Columbus, Ohio, to *Carol Kaufman,* First Church, McPherson, Kan., on Sept. 5.

Duane Martens, Bethel Church, Mountain Lake, Minn., to *Brenda Benson,* Lutheran Church, Minneapolis, Minn., on June 28.

Gary Lee McClellan, First Church, Hutchinson, Kan., to *Annalee Schmidt,* First Church, Reedley, Calif., on June 7.

Donald Nofziger, Archbold, Ohio, to *Ann Stauffer,* First Church, Bluffton, Ohio, on Aug. 15.

Thomas O'Neal, First Church, Wadsworth, Ohio, to *Janis Wolf,* Wadsworth Baptist, on June 27.

Albert Pankratz, Emmaus Church, Whitewater, Kan., to *Ella Becker,* West Zion Church, Moundridge, Kan., on Aug. 23.

John Regier, First Church, Halstead, Kan., to *Barbara Eymann,* First Church, Reedley, Calif., on July 11.

Don Wayne Reimer, First Church, Saskatoon, Sask., to *Gladys Anne Balzer,* Zoar Church, Langham, Sask., on Aug. 22.

Stanley Reimer, First Church, Reedley, Calif., to *Louise Simpson,* Methodist Church, Augusta, Kan., on Aug. 22.

Dale Schiffke, Presbyterian Church, Bluffton, Ohio, to *Lois Shoup,* First Church, Wadsworth, Ohio.

Edward Schmidt to *Otillie Linscheid,* both of Lorraine Ave. Church, Wichita, Kan., on Aug. 4.

Ronald John Schmidt, First Church Reedley, Calif., to *Lorraine Calvillo,* Methodist Church, Fresno, Calif., on June 14.

Ronnie Schmidt, Tabor Church, Newton, Kan., to *Judy Kochenower,* First Methodist Church, Newton, Kan., on Sept. 19.

David Suter, Grace Church, Pandora, Ohio, to *Marlene Shantz,* Waterloo, Ont.

A. T. Wiens, Meade, to *Selma Gaeddert,* First Church, Hutchinson, Ka on Aug. 30.

Stanley A. Zimmerman, Sterli (Kansas) Church, to *Margaret Ru Enns,* Bethel Church, Inman, Ka on Sept. 5.

Robert Bulkley, Harvey Park Ba tist Church, Denver, Colo., and *Jan Hilty,* St. John Church, Pandora, Oh on Aug. 8.

Bill Schneck, St. John Church, Pa dora, Ohio, and *Marily Miller,* Ma anatha Baptist Church, Springfie Ohio, on Aug. 29.

Larry Schreier, East Swamp Churc Quakertown, Pa., and *Louise Bake* Jordan Lutheran Church, Schneck ville, Pa., on Sept. 5.

Thomas C. Theobold, Holy Nar Catholic Church, Trenton, Ohio, a *Beverly Jo Kennel,* Apostolic Churc Trenton, Ohio, on Sept. 5.

James L. White, Apostolic Churc Trenton, Ohio, and *Joyce A. Sloug* Amanda Methodist Church, Midd ton, Ohio, on Aug. 29.

Richard Gibbs, First Baptist Churc Clarkston, Mich., and *Janice Awc land,* East Swamp Church, Quake town, Pa., on Sept. 26.

Lonnie Nickel, Johannestal Churc Hillsboro, Kan., and *Judy Nova* Holy Redeemer Church, Tampa, Ka on Aug. 8.

Eldon Regier, Zion Church, Elbin Kan., and *Della Klassen,* Emmanu Church, Meade, Kan., on Oct. 3.

Ted Schumacher, Grace Churc Pandora, Ohio, and *Nancy E. Lugi buhl,* Church of Christ, on Oct.

Donald Thomas, Baptist Churc Canton, Kan., and *Karen Ewert,* J hannestal Church, Hillsboro, Kan., c Oct. 11.

LETTERS

SOCIALISTIC GOSPEL

Dear Sir: Exactly as many people in godless Russia attend church as do so in conservative, capitalist England: four percent of the population. Banks offer four and one-half percent in New York and consider themselves generous. Any "sincere Christian" who is afraid of the socialism that has crept into our country must be as naive as Goldwater himself if he thinks that there would be anything at all in the teaching of Jesus if we expurgated all that is socialistic in it. Goldwater says, in effect, "What is the matter with the blind, can't they *see* that if they were like me they wouldn't be blind?"

If the recording angel were to go through the U.S. tonight as he did once through Egypt and were to slay every communist and crypto-communist we would wake up tomorrow morning with exactly the same and as many problems as we faced yesterday morning. *Alvin Thiessen, Box 20, United Nations, Grand Central Post Office, New York 10017*

FRIGHTENED BY EXTREMISTS

Dear Editor: Being a Canadian citizen, I never became attached to either the Republican or Democratic parties in the eleven years I lived in the United States. As Kaufman suggests in his recent article, the issues did not seem to be very clear cut.

This year is different however. Goldwater tends to collect around him extreme people, many of whom would likely be appointed to cabinet posts if he were elected. This frightens me. I personally saw and heard Goldwater say that he would consider defoliating Vietnam with nuclear weapons on the Issues and Answers TV program with Howard K. Smith. *Leo Driedger, 600 Shaftesbury Blvd., Winnipeg, Man.*

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DRUNK SCENE

verett L. Wilson

When the freshman class officers at Brighton College planned an amateur night for early November, I wholly approved of the idea. It meant I might be given a chance to do my drunk scene.

In high school, whenever a party needed some life I was called on. The act they asked me to do most often was the drunk scene, in which I played a man thoroughly intoxicated trying to ask a girl for a date. It always broke them up. The gang I ran around with in high school was far removed from any opportunity of even seeing a drunk. The drunk scene, however, had established my reputation in high school as a clown, and I was eager to establish the same reputation at college.

I went to the amateur night tryouts with Frank Jensen, my roommate. Frank was going to play the piano, some highbrow piece that I had never heard of. But then Frank is a beginning music major while I am pre-engineering. It might seem that we had little in common; but actually we got along quite well.

Both of us passed the tryouts, which meant that we would perform on the amateur night. I will say that my drunk scene was never better than during the tryouts.

After the tryouts we were walking back to the dorm together when John Sutherland, one of the seniors who had served as judges, caught up with us.

When I first saw John two months ago I thought he was a member of the faculty; he has a faintly superior look about him, and the small wrinkles around his eyes make him look older than he is. Still, nearly everybody respects old John, even those who can't stand him personally. The reason is that John is a fighter; on more than one occasion his editorials in the school paper have blasted the administration on some issue of student concern, and the administration, while it has not exactly backed down, has proceeded more carefully in its handling of student affairs. John was suited to his job as editor; he was honest, he was fair, he was brilliant, and he was seriously concerned with the character of the school. But he was also tough, although it was an intellectual toughness; he looked so undernourished that one good punch would fade him into the wallpaper.

"Your playing was great, Frank," he said.

Frank thanked him.

"Where in the world did you get that drunk act, Al?" he asked me.

"Out of my head."

"Oh." He paused. "What would you say if I told you I don't like it, and I don't think you should use it?"

"I guess I'd ask why. Everybody else sounded as though they liked it."

"Yes, the others laughed. Not me."

"Well, why not you?"

"Because I think that laughing at a drunk is like laughing at a broken arm."

Of course I resented that, and I was about to argue the point when a car pulled alongside of us and a voice yelled, "Hey, Frank!"

Frank excused himself and went to the car. He talked to the occupants briefly, then hollered to us, "See you guys later," and climbed into the back seat.

We stood looking at them as the car pulled away from the curb.

"I don't like that," John said.

"John, is there anything in this wide world that you do like? And does it occur to you that maybe nobody cares whether you like it or not?"

John smiled one of those knowing, upperclassman-type smiles that was one of his specialties. "Now calm down, son," he said. "That was Wink Gorman's car. Maybe you don't know Wink."

"No."

"Well, when you've been around a while you'll learn that Wink and his buddies have more indecent fun in a night than you dream about in a year."

"Why did they ask Frank to go along?"

"I'm not sure, but I can guess. Every so often they ask a freshman along to see how fast they can get him plastered. Is Frank's father a minister, by any chance?"

"Yes," I said. I was feeling a little sick.

"Well, there you are. They prefer a P.K. if they can find a likely one. That's why I don't like it."

"But it's idiotic. Why—"

"Well, the P.K. part of it is more of a challenge, supposedly. Anything for a laugh."

"Frank won't fall for it," I said without conviction.

"No bets," John said.

We walked in silence for a few moments. "What did you mean about laughing at a drunk?" I asked.

"Have you ever been close enough to a drunk to touch him?"

"No."

"When you get that close you'll know what I mean."

We separated to go to our rooms. It was only nine-thirty, but I got into my pajamas and settled down with a book.

It was a good book—a novel for English class—but I couldn't keep my whole attention on it. The minutes ticked by, and then hours; still no sign of Frank. Finally at midnight I stepped into my slippers and padded down to John's room.

He had been sleeping but he invited me in.

"Frank's not back yet," I said.

He smiled slightly. "So maybe nobody cares," he said.

"Don't be that way, John. I'm worried."

"So am I, son, so am I."

"Can't we do something?"

"Now look. Frank's supposed to be old enough to take care of himself or he wouldn't be in college. Sure, he's a minor and sure, we could call the police and have Wink's car stopped. Then, if Frank has been drinking, he'll be reported to the dean, and he could even be kicked out of school. Is that your idea of helping a friend in need?

"I have a better idea, and now that I'm editor I can swing it. If Frank has been drinking, you come down and we'll see Wink together." He put his hand on my shoulder. "But you were probably right. Frank won't fall for it."

I was probably wrong, and I knew it. Frank was exactly the sort of guy who would try anything once—I had been with him enough to learn that his gullibility was nearly boundless. So my mind wasn't easy as I went back to our room and tried to settle down.

It was a good thing that there was no curfew on the men's dormitories at Brighton, because it was one-thirty before I heard someone fumbling at the door. I swung out of bed and opened it.

There was Frank. He had a silly, almost insane smirk on his face, and he swayed slightly on his feet. "Lo, Al," he said.

It didn't take an M.D. to figure what was wrong with him. I loo both ways down the hall—thankfu there was nobody in sight—and gr bed him by the arm and hauled into the room. Now that he was ba I was mad. "You big—" I began, t jumped out of the way.

He threw up. It barely missed but it spattered his desk and the Then up it came again, soaking front of his shirt.

He sat down abruptly and be to cry, burying his face in his arms the desk.

I sat down and watched him. never seen anything like it: he eighteen years old, and bawling a baby. My anger cooled. When crying subsided and he was quie said, "You'd better get those clot off Frank."

He did not respond. "Frank!" said sharply. I shook him, and only a long sigh in response.

It was no use. He was asleep. parently the crying spell had rela him, or he had simply passed

I thought of going down and gett John, but at the moment I could st his smug "I told you so" attit even less than I could stand this. I e thought momentarily of leaving Fr where he was, but I knew I coul do that.

So I got to work. I grabbed him the shoulders and pulled him back the chair, but even this did not w him. It was like handling a very la and heavy rag doll. Then taking the vomit-soaked shirt and tee-sl was the ugliest job—it nearly m me sick.

But I managed it. When I had top half of him uncovered I turn the water on quietly — there is a l atory in the room—and sponged off. I took off his shoes and so and tugged off his pants, but sinc didn't know how to get him off chair high enough to pull his paja bottoms on, I left his shorts on. Th I slipped him into his pajama jac and dragged him into his bed.

It was cleaning the rug and floor that made me mad again. Wh I had everything cleaned up, exc for the lingering smell, I barged of the room and headed for Win

I almost charged right into Jo

"Is Frank back yet? I was j coming to check."

"Yes."

"How is he?"

"He's sleeping it off. He was a mess."

"Did you have to take care of him?"

I nodded.

"Good for you," John said quietly. Ie was not rubbing it in as I thought e might. "Were you heading down take Wink apart?"

"Something like that."

"Not necessary. Come on."

When we were outside the door of ink's room he said, "Now let me the talking, okay?" He banged on e door.

"What in—" an angry voice unted. Then the door opened and ink stood there. He was a big fellow, d with his left eye twitching in- luntarily, a mean-looking one. If was drunk, he wasn't stupified, e Frank was.

John stepped into the room past m, and I followed.

"Don't you guys know that it's after o?" he said angrily. His room- ate was glaring at us from his bed.

"Sure we do," John said. He indica- l me. "Do you know Frank Jensen's ommate?"

Wink looked from John to me. "You an you guys are down here squawk- because little Frankie can't hold beer?"

Both of them laughed, and John ldened.

"We don't think it's funny," he d. "If you want to know how fun- we don't think it is, you can read paper next week."

John wheeled and headed for the n door. Wink lunged past him and sed it, then faced us, his back it.

What are you going to pull, John?"

I'm going to spill it, Wink. I'm go- to write a nice long story about to- ht. I won't mention Frank's name, I will mention yours."

The administration won't let you t a story like that. It would look for the school."

In order to stop me they would e to read the story first, wouldn't ? Then the dean would know all ut you."

Vink paled. "If you spill it, we'll that it was Frankie with us ght."

don't know whether John had ght of that possibility, but I had, I proceeded to plug up the hole ade. "What if I were to say that k was in the room with me from o'clock on?" I said.

You wouldn't do that. You're too st."

"Are you sure?" I asked.

He wasn't sure. We could read it in his eyes. He would lie in my place, and not think twice about it. If I were to do the same, it would cook his goose.

"Okay, John," he said. "No more parties for freshmen. Will you let us alone if we promise you that?"

"The college handbook says no alcohol for anybody."

"So who are you? The college watchdog?"

"Okay, Wink. I'll lay off, but only because you're going to get caught anyway. The police aren't stupid, and neither is the dean. Now let us out of here."

We walked down the hall in silence.

Frank was sick in the morning so he stayed in bed; but he wanted to know in detail what had happened the night before.

He was dismayed when I told him. "Do you mean you had to undress me and put me to bed?"

"That's right," I said. "Do you want to see what your shirt looks like?"

He made a face. Then he began to talk in an exhausted voice. "One of the guys in the car was from my home town. That's why I went along. Then after a while we stopped out in the country and they broke out the beer. Everybody else had it, and they didn't ask me if I wanted any, they just opened a can and handed it to me. I didn't want to make a big deal of it, so I drank it. I thought that would be it. Then they gave me another one. So I drank that too."

"You must not have stopped at two."

"I guess I didn't. But two is all I remember."

"Frank, they took you on that ride just to see if they could get you drunk."

"What?"

"Wink admitted it."

He stared at me, unbelieving. Then he rolled over and faced the wall. "Thanks for last night, Al," he said. "But will you leave me alone for a while now?"

I picked up my notebook and left for the library.

Next week John's prophecy came true. The police broke up a beer party in which Wink was involved, and the dean suspended him.

The amateur night is tonight, but I am not doing my drunk scene. The humor of it is lost to me.

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COVER

"Martin Luther" by Robert Hodgell. Luther is the symbol of the Protestant Reformation. While the Anabaptist movement was stimulated by the Reformation and shares in its heritage, it also stood apart from its mainstream.

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EDITORIAL

A NEWSPAPER EDITOR needed some filler to make the columns come out even. So he decided to take some well-known verses from the Bible. He started with the Ten Commandments and sprinkled them throughout the nooks and cranies of his publication. He was surprised when one of his long-time readers protested. Said the subscriber. "You've been getting too personal."

In like manner I have been surprised by a reaction to our modest discussion of the presidential campaign. A few people have responded with, "This should not be done. After all, Mennonites believe in the separation of church and state."

I am perplexed. After having written what I felt were eloquent statements on this doctrine in the last few years, I must ask myself whether I've missed a cog.

Some cases are clear. When the government takes over the teaching of religion this is mixing. The compulsory use of sectarian prayers in public schools probably crosses the border of separation. Forcing young men into a machine of destruction against their religious convictions is also another trespass. These are times when the state comes into the church's field.

But when does the church transgress the field marked for the state? Four years ago we debated whether a Catholic could be president of the United States. And if this meant that the Catholic man manipulated the government to enhance the power of the Catholic Church then this certainly is not keeping the separation we want. But the last few years were instructive. In spite of the myth of Catholic power, we discovered that even devout Catholics take suggestions from their church leaders about as reluctantly as Mennonites do. The country will be in safe hands for a long time. No Archbishop Makarios seems to be in sight.

Another crossing of the line would be a church political party. This is practiced in many European countries including the Netherlands and Italy. Any interest in a Mennonite political party? Somehow I don't see it catching on.

But we still have many things that we can do for the state. We can pray for the leaders of government. In fact, the Bible is quite clear on this subject. We can also witness to government. Here the Bible also has some guidance. Paul spoke to Felix about "jus and self-control and future judgment" (Acts 24:2 And Felix wasn't even a Christian. When a gover doesn't claim a Christian faith, we still have an obli tion to witness to him. We want him to use the po God has entrusted to him in a humane way. And w that governor or lawmaker claims a Christian allegia whether in South Africa, South Carolina, or So Dakota, we have a duty to try to show him wha means to be a Christian by our understanding of t faith. This would hardly be a trespass of the sepa tion of church and state, whether we witness as i viduals or as a group.

And is the church wrong when it expresses conc about the way people—particularly its members—vo It is hard to understand the lordship of Christ by s ing that He is Lord of our lives except when we go i the voting booth. It would be rather strange for us leave Him standing outside while we make some d dads on a piece of paper.

Each decision that a Christian makes is an int pretation of his faith. We may disagree on which de sion is the proper response to our Christian calli but we can hardly deny that our political life Christian meaning.

If the church strives to teach its understanding the Christian faith to its members this is not a vio tion of the separation between church and state. Tea ing is the work of the church. Even if the church monishes, this is no transgression. Admonishme whether pursued vigorously or not, still is a job church can do. And if the church as a brotherho should inquire into the political health of its membe this seems to be a reasonable activity. The believ bear a burden for the testimony of each member.

Yet protests will come. People want to be individu And we want them to be fully themselves. But to d cuss their political welfare is not to take away fr them the one last private sin they can call their ow It is rather helping them, hopefully, to walk throu this world as responsible witnesses who reflect th Lord's concern for mankind. Indeed, it is personal, that is the nature of our faith.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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CONGO

Background on Africa

The whole continent of Africa is in a state of revolution and change, the results of which will not all be seen in our lifetime. North American Christians need to make special effort to understand the complicated problems facing Africa in the coming years, and some of the underlying causes of these problems. A series of articles on Africa will attempt to provide this background. This feature on Congo will be followed next month by one on Nigeria, and by others on major areas in Africa.

This one is on Congo (Leopoldville), which before its independence in 1960 was called the Belgian Congo and in common parlance today is called "Congo-Leo" to distinguish it from its neighbor across the Congo River, Congo (Brazzaville).

Geography

Congo, larger than Europe and about a third as large as the United States, covers more than 905,000 square miles of central Africa. It is shaped like a giant saucer with the central basin of the Congo River curving through its center. The highlands which sometimes exceed 6,000 feet form its rim on the north, south, and east. More than 25,000 square miles are dense tropical rain forest where human habitation is extremely difficult. But savannah, on which tall grasses and shrub like trees grow, cover about one-third of the country. Large areas of productive, or potentially productive, woodlands abound.

The climate is tropical, with an average mean temperature of ninety degrees near the equator and humidity upwards of 65 percent. In the highlands, particularly in Kivu and Katanga provinces, temperatures are lower and the climate is quite pleasant.

Soils in Congo are not particularly fertile because high temperatures prevent the formation of humus and heavy rains wash away topsoil. In many areas, particularly in Kivu province, soil erosion is very serious.

Yet Congo is rich in many natural resources. The forests contain huge quantities of valuable woods such as teak, ebony, and mahogany, and some of the world's richest mineral deposits are in Katanga, where copper, tin, manganese, and uranium are mined. Nine-tenths of the free world's supply of industrial diamonds are produced in South Kasai, and the northeast has extensive veins of gold.

The Congo River Basin has enormous water power potential, estimated to be one fourth of the world's total. A drop of more than 300 feet within ten miles between Leopoldville and Matadi could produce thirty million kilowatts at a cost lower than of the Tennessee Valley Autho

About seventy percent of the teen million people live by su tence farming of manioc, plant peanuts, and yams. But the cash c are palms (grown for their oil kernels), cotton, coffee, and rul The people are primarily of B stock and belong to more than different tribes, though some of t are small. Indigenous languages dialects are numerous. The Belg discouraged the people from lear French in their attempt to pre them from becoming European

History

When the Portuguese discov the mouth of the Congo River years before Columbus discov America, they found a happy pe who had an orderly social struc living mostly by farming and hun Although the cultivated crops small and lacking in variety, the ple were not hungry. They tra a little with neighboring tribes, p cipally to obtain copper and o metals. Slavery was not unknown it was by no means universal and slaves were captives who had taken by the winning side in war

The Portuguese established tra posts along the mouth of the river ey taught at least one of the tribal ngs to read and write. His letters to ing Manuel of Portugal show great iendliness as well as a high degree of nsitivity and intelligence. In one ter, the African king asks that phyians, apothecaries, and drugs be nt out from Portugal.

But his request was unheeded, for ngo soon became one of the prinal sources of slaves to work mines Brazil and plantations in North nerica. In three centuries more than enty million people were lost to the ve trade and the country was reced to poverty and starvation. The tory of Congo from the latter half the seventeenth century is one long e of sinful exploitation of the black n by the white.

Yet when the white explorers, led the Scottish missionary David ingstone, came to the Congo in nineteenth century, they were ated relatively well. At times the ite men were almost completely dependent upon the good will and the aid of the Congolese. Instances of violence were rare. Livingstone was followed by Henry M. Stanley, an Englishman who had become an American citizen. After Stanley's first visit to the Congo, he tried to interest the British government in the country but without success. His feelings hurt, he turned to Belgium where he found Leopold II eager to establish claim to a part of Africa.

Stanley secured for Leopold 450 "treaties" signed by tribal chiefs in Congo. Rights of sovereignty over much of the Congo basin were ceded to Leopold in return for certain "protection" and "gifts." But this was a farce. The protection was really exploitation and the gifts were bits of cotton cloth and beads.

Growing rivalry between the European powers produced the Berlin Conference of 1885 in which Germany, France, Great Britain, Portugal, and Belgium carved up the continent of Africa for themselves. And here originated one of the most important underlying causes of the conflict and chaos of modern Africa. Countries were established with almost total disregard for geographical or ethnic boundaries. Whole peoples were divided, giving rise to all sorts of disputes over law, land, rights, and customs.

uba refugees in South Kasai have received aid from church agencies.

The Berlin Conference, at which, incidentally, the United States had a representative, granted Congo, a country seventy-seven times as large as Belgium, to King Leopold as his personal property. It was called the Congo Free State. Leopold immediately sent Belgian representatives to the country whose responsibility it was to make money by any effective means. Some of the riff-raff of Europe drifted to Congo and became junior administrators there. Rubber and ivory, the two principal cash products, were collected and sold for the king's purse. The Congolese were worked mercilessly: they were beaten, chained together and marched endless miles to the rubber plantations, tortured and maimed if they did not produce their quotas. Outcries arose in the United States and Great Britain, due largely to Protestant missionaries, and finally the Belgian government took over the country in 1908, renaming it the Belgian Congo.

Schools

Most of the schools in the Congo were operated by the Roman Catholic Church which, on the basis of government grants, established an extensive educational system reflecting Belgium's policy of widespread primary education, some vocational and industrial training, a very few secondary schools, and no colleges and universities. It was this short-sighted educational policy that was largely responsible for the chaos which followed Congo's independence.

Whereas the Belgians were justifiably proud of the literacy rate of the Congolese (about 50 percent) and the percentage of school-age children actually attending school (about 60 percent) they said little about the lack of facilities for secondary or higher education. Protestant mission schools were also largely elementary and vocational and they received no government grants until 1948. Even the brightest and most promising Congoless students were not encouraged to attend European universities.

By the mid 1950s it was clear to

some Belgians that independence for Congo was inevitable, and the country would need Congolese trained in the professions. The government provided funds for the Roman Catholic Church to open Lovanium University in Leopoldville in 1954 and a state university at Elizabethville was established in 1956. But at independence only 25,000 Congolese had any kind of secondary education and no more than thirty were university graduates; not one lawyer and not one doctor.

In the past three years the United Nations, through UNESCO and several private organizations, including Protestant churches, have helped in the recruitment of secondary school teachers—800 for the academic year 1963-64, making possible a secondary school enrollment of about 85,000. One of the most pressing long-range needs in the Congo is for high school and college teachers.

Hospitals and Health Services

The Belgians established a fine series of hospitals and health care centers in the Congo but the administrators and doctors were all European. The nursing staff consisted largely of Roman Catholic sisters or lay workers. Some Congolese medical assistants were eventually trained, a few mid-wives and several hundred nurses, both male and female. The Protestant mission hospitals were also dependent on European or American doctors. The political chaos which followed Congo's independence caused most of the European doctors to leave the country.

In the past three years, the World Health Organization, the International Red Cross, and the various Protestant organizations have done what they could to train the Congolese nationals to take over the medical and health services of the country. In 1963, fifty-five Congolese returned to Congo from France where they had been trained in French medical schools and fourteen Congolese doctors are scheduled to graduate from Lovanium University at the end of the current academic year. But the need for teaching doctors and health experts in Congo will continue.

Independence and After

For over fifty years the Belgian Congo was governed by a Belgian Parliament in which it had no representation, either white or black. To the Belgians, the Congolese were "only children," in need of fatherly care from Europeans, and the Belgians wanted them to stay that way. But with World War II, change began to come. Congolese soldiers went abroad to fight and, for the first time, came in contact with the outside world. They talked to other Africans, and they began to get ideas of nationalism and independence. By the mid-1950s there were people in Belgium who realized that independence would have to come for the Congo. No one had any idea that it would come so soon.

After riots in Leopoldville in January, 1959, and growing unrest throughout the country, the Belgian government invited Congolese political leaders to a "Round Table Conference" in Brussels in January, 1960. It was thought that Belgium had but two alternatives: grant the colony independence immediately, or hold on to it by force. She chose the former because the latter choice was too expensive. A *loi fundamentale* was drafted to serve as a temporary basis of government for the new republic and the colony became the independent "Republic of the Congo" on June 30, 1960.

Totally unprepared for self-government, the country was in chaos within a week. The army (*Force Publique*) mutinied, and in the turmoil that followed many Belgians left. Lumumba, the Premier, and Kasavubu, the President, could not agree on how to cope with the crisis. Tshombe, the leader of mineral-rich Katanga, declared his province independent. Eager to preserve their extensive business investments in the Katanga, the Belgians aided Tshombe, both financially and by sending Belgian troops to his support. Meanwhile, Kasavubu had appealed to the United Nations for aid. The Security Council responded by sending United Nations troops and, subsequently, large numbers of civilian personnel to help establish the stability of the country.

In September, 1960, Kasavubu dismissed Lumumba who was later murdered. Mobutu, a young army officer, took over the government. In August 1961 the Congolese Parliament was recalled, under the U
Nations protection, and Cyrille Ad
became Premier. In 1963, the U
Nations brought Katanga's seces
to an end and Tshombe went
exile.

A constitution to replace the
fundamentale was drafted u
United Nations supervision and
recently been approved in a nati
referendum. It provides for the c
try to be divided into twenty
provinces with Leopoldville a fed
area. United Nations troops left
go on June 30, 1964, and U.N.
ian aid will probably taper off gr
ally. The country is still in a stat
upheaval and crisis. A serious
rising in Kivu province was said t
greatly aided by Chinese Commu
in Bujumbura, capital of Buru
In Kwilu, organized attacks by b
of youths (called the **Juenesse** rel
led by Pierre Mulele, have ca
widespread fighting and unrest. A
volt in North Katanga province
to serious proportions.

Both Albert Kalonji, the Ba
leader of the diamond-rich K
province who has been in exile
the past two years, and Tshombe
turned to Leopoldville the end
June. Jason Sendwe, one of Tsh
be's political opponents, and a Bal
leader in North Katanga, appear
have been murdered on June 2
Albertville. On President Kasavu
invitation, Mr. Tshombe has rece
formed a transitional governn
with himself as Premier. One of
first acts has been to release Ant
Gizenga, the leftist leader who
been in exile on an island in
Congo River for the past two an
half years. It is thought by many
the country may well be in a stat
political confusion for a long time.

Refugees

Large numbers of refugees are c
centrated in four main areas
map): (1) in the south and southe
along the Angolan border, are pe
from Angola, chiefly Ba-Kongo,
with many other tribes represen
too, who have fled the violence
Portuguese Angola; (2) in the no
east, in Uele and Ituri, are refug
from southern Sudan who have
their country to escape pressure f
the government in Khartoum; (3)

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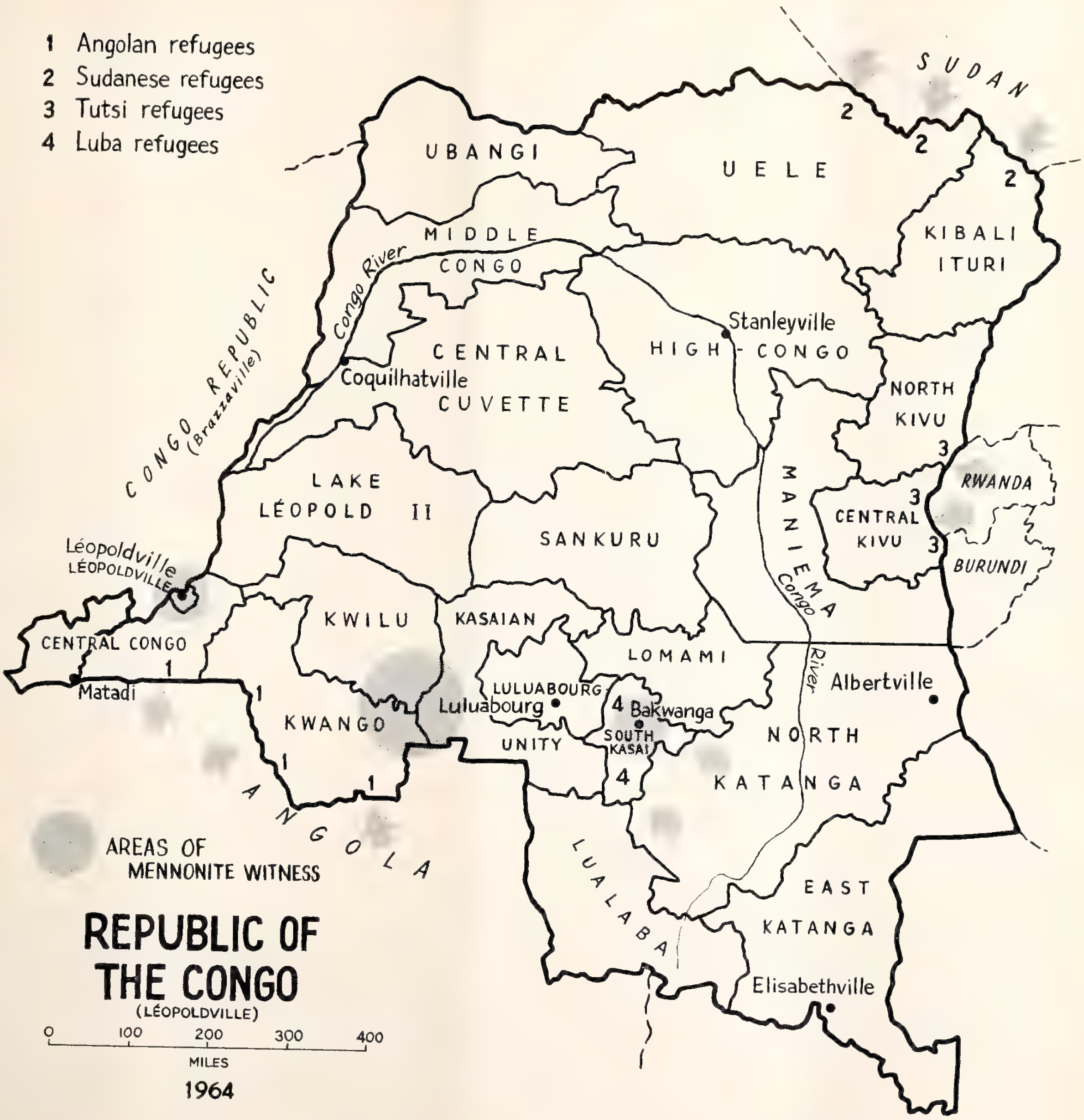

1 Angolan refugees
2 Sudanese refugees
3 Tutsi refugees
4 Luba refugees
SUDAN
UBANGI
UELE
KIBALI ITURI
MIDDLE CONGO
Congo River
CENTRAL CUVETTE
Coquilhatville
Stanleyville
HIGH - CONGO
NORTH KIVU
RWANDA
CENTRAL KIVU
BURUNDI
CONGO REPUBLIC (Brazzaville)
LAKE LÉOPOLD II
SANKURU
MANIEMA
Congo River
Léopoldville
LÉOPOLDVILLE
KWILU
KASAIAN
LOMAMI
CENTRAL CONGO
Matadi
LULUABOURG
Luluabourg
Bakwanga
SOUTH KASAI
UNITY
KWANGO
NORTH KATANGA
Albertville
ANGOLA
LUALABA
EAST KATANGA
Elisabethville
AREAS OF MENNONITE WITNESS
REPUBLIC OF THE CONGO
(LÉOPOLDVILLE)
0 100 200 300 400
MILES
1964

vu, along the borders of Rwanda l Burundi, are refugees from the tu-Tutsi conflict in Rwanda; and in South Kasai are people of the ba tribes, driven there by their als, the Luluas.

1) The rebellion in Angola had n brewing a long time, though it ; later in coming than in some ican countries. Though laws were sed making slavery illegal after '8, these laws were supplanted by ers authorizing a system of forced or which in many ways is more sh and cruel than slavery. The tuguese avowed colonial policy is that their African territories are actually parts of Portugal. According to the letter of the law, color is no bar but the lack of educational facilities and the system of forced labor makes it virtually impossible for an Angolan to become the social and cultural equal of a Portuguese.

By the middle of the 1950s, a few Angolans who had moved to Leopoldville returned to form the nucleus of a popular movement which originated among the Ba-Kongo in northern Angola, spread into the Luanda and Dembos regions, and grew into the rebellion which was launched against the Salazar government in March 1961. The cost of Lisbon's attempts to repress this rebellion is estimated at $100 million per year.

More than 200,000 people from Angola crossed over into Congo to get away from the fighting between 1961 and 1963. In recent months thousands more have gone there, and their numbers increase daily. Although the new refugees receive some help from their relatives already in the area who have settled down and started to grow crops, still many are hungry and ill. Families have become separated or have had one of their members die on the journey—and they have no homes. Church World Service is contributing to a concentrated effort of assistance to these refugees. Aid is channeled through the Congo Protestant Relief Agency.

(2) The central government of Sudan, at Khartoum, dominated by northern Arabs (Muslims), has been trying to bring the southern Negro people under their control. Traditionally, the northern and southern parts of Sudan have had little contact. The northerners are more sophisticated and educated than the southerners. The south holds a long remembered resentment against the northerners who used to carry off many of the Negro people as slaves. The southern people are mostly pagan, though more than 500,000 are Christian. Roman Catholic and Protestant missions have worked in the area. In order to escape the marauding Arabs from the north who burn their villages and kill their people, more than 10,000 Negro Sudanese, mostly Christians, have migrated to the northeastern part of Congo, to Uele and Ituri provinces.

(3) For over 400 years the Watutsi (also called Tutsis) had ruled the land in what is now Rwanda, and the far more numerous Bahutu (sometimes called Hutus) had been their serfs and slaves. A people who came originally from the Nile valley, the Tutsi are often very tall (over seven feet) and proud and aristocratic—some of the women have beautiful, classic, almost Grecian, features. They considered themselves far superior to the Hutus. In 1959 the Hutus revolted and drove the Tutsi king out of the country. But order was maintained until the Belgians left and Rwanda became independent in July 1962.

And then mass killing began. Thousands of Tutsi left the country, driving their long-horned cattle before them. Some 60,000 went to the Kivu province of the Congo where many have been settled in six refugee camps under the protection of the United Nations High Commissioner for Refugees.

In December 1963, a small force of Tutsi in Burundi tried to return to Kigali, the capital of Rwanda. This set off a series of reprisals in which thousands of Tutsi were killed. Some have thought the Hutus meant to slaughter the whole Tutsi people. Many Tutsi had remained in Rwanda following the events of 1962, and were trying to make the best of things but they fled for their lives after the new outbreak of violence. Some went south to Burundi, others north to Uganda, and several thousand went to Kivu province of Congo.

(4) In South Kasai about 350,000 people of the Baluba tribes have been driven into a small area near Bakwanga in their war with the Luluas. Another 130,000 homeless people are scattered throughout adjoining areas. The Luluas are a traditional people, keeping to their old tribal ways, while the Balubas have been more inclined to go along with the changing times, with the result that the Balubas held more of the money-paying jobs. Many of them were schoolteachers and government workers. After 1960 the Luluas reasserted themselves and drove out the Balubas. Descriptions by European and American witnesses to the destruction and massacre have been grim and bloody. The Mennonite Central Committee is aiding the Baluba people many of whom have come from Mennonite churches in the area served by the Congo Inland Mission.

Interdenominational Activity

It is estimated that more than two and one-quarter million Protestants are in Congo.

According to the latest available figures (1962) 1,043 Protestant missionaries from the United States and Canada work in Congo, almost all of whom are in cooperation with the Congo Protestant Council. Interdenominational relief work is channeled through the council, whose United States office is the Congo Protestant Relief Agency in America. Church World Service works through the Council to support several different types of projects. Although, as in other countries, the underlying aims have been to help the people to help themselves, the political disorder and confusion in Congo since 1960 have made emergency-type programs necessary.

In 1963, 4,008,916 pounds of food, medical supplies and clothing having a total value of $1,435,266 were distributed through schools and hospitals and from specially organized distribution points. In addition, Operation Doctor, Chicks for Congo, and community development projects have been developed. More than fifty American doctors have given temporary service in hospitals. Over a hundred thousand baby chicks have been
sent from America and distribu
to interested and able families and
of this has grown a success
poultry production project for
hatching and raising of chicke

In view of the enormous politi
and economic problems facing Con
today, and the increasing numbers
refugees within her borders, it is s
to say that while self-help proje
are exceedingly important in the lo
range picture, emergency-type p
grams of feeding and clothing
hungry and homeless will need to co
tinue into the foreseeable future.

Mennonite Endeavors

Mennonites have been witness
in Congo since 1890. Early work w
carried on through the African Inla
Mission and a Presbyterian missi
In 1910 the Presbyterians asked t
Congo Inland Mission, an inter-Me
nonite agency, to take responsibil
for evangelism in an area along t
Kasai River. L. B. Haigh and his w
arrived in 1911. Charlesville becan
the early center of activity. Nyan
was opened in 1921 and Mukedi
1923. Besides its regular program, t
mission takes part in cooperati
literature, radio, and education p
grams.

Christians related to the Con
Inland Mission have formed th
own church organization in the Co
go. Before independence, membersh
numbered 18,000. Persecution a
migration, added to the political u
rest, make it difficult to determi
approximate membership at the m
ment. The Congo Inland Mission h
seventy workers. Members of the m
sion are the General Conference Me
nonite Church, Evangelical Mennon
Church, and the Evangelical Menn
nite Brethren.

The Mennonite Brethren beg
their Congo work in 1920 after
seven-year association with the Con
Inland Mission. Centers of activi
have been in neighboring Kitwit a
Kafumba.

Since independence, the Mennoni
Central Committee has been involv
in extending relief to refugees. A co
munity development project for ref
gees has been started in Bakwang
Other material aid has been suppli
in cooperation with the Congo Pro
estant Relief Agency and Mennoni
Economic Development Associate
The Pax program has provided wor
ers to Mennonite programs and
interdenominational agencies.

DISCUSSION

Faith and Fear in the Election

)ur first article was written by 'aul Peachey at the request of the 1ennonite Central Committee Peace ection executive committee. It is not ıtended to enter into partisan politics, but rather to present the issues ; one of our Mennonite scholars iews it. Paul Peachey writes as an ıdividual but he points up issues that ıe peace section committee thought ıould be considered. The peace section does not oppose or endorse any ındidate.

merica—“God's own country”—is trouble. Violence is seen in the reets, and things are messed up oroad. The noise of the campaign elect a president is a barometer.

Election campaigns, of course, alays stir deep feelings. Only one of e two teams can win, and defeat is ugh when so much is at stake. This ne, however, there seems to be an lded dimension. Senator Goldwater ay be right when he claims to prent not an echo, but a choice.

What is that choice? It now appears at in the 1964 Republican platform strong political reaction has broken rough, a reaction to the great flood le of change that has swept our untry since the coming of the New eal in the 1930s. Some of this ange undoubtedly has originated in ıovations introduced by our nanal government in Washington. ıring the Great Depression, under administration of President Roosel t, the federal government embarked a course of involvement in nation- economic, and social affairs which s new in American history. Neither rty has retreated from this course.

In a more basic sense, however, se innovations are more the *symp-n* than the *cause* of change. The tter is really quite simple: owing the extraordinary rapid growth and velopment of the nation, we were ıfronted, often abruptly, with probıs of such size and complexity that other existing groups or agencies our society could cope with them. ıat is true at home is even more matically so abroad. World population, including our own, leaps rapidly upward. Many peoples, until recently, disorganized, dependent or weak, suddenly have come to assert themselves. Some have done so with the help of a new ideology, namely communism, which to them seems to provide a better formula with which to build a new society than any other that they might choose. In any event, technology has made all members of the human family increasingly interdependent.

These changes, and their political consequences, profoundly alter, indeed contradict, our image of “God's own country.” America, land of the free, provided a haven for the oppressed groups of Europe. Here they found a place to worship God as they chose.

From the outset, Americans developed the belief that America represents a new beginning, different in kind or quality, from all other nations. You can see it on your dollar bill—*annuit coeptis novus ordo seclorum*—“a new order of history has begun.” It was not merely that America offered more where other nations offered less, but that it stood on a different basis or level from all others. And this meant, not only that America was a better place to live, but also that America had a special mission to enlighten, sometimes even to liberate, other nations.

Unfortunately, from the very beginning, a disastrous confusion arose. As it turned out, Americans attributed to their new nation many of the attributes and qualities which in the message of the Bible characterize *the people of God* (Israel, eventually the church). The notion that America was in a class by herself, not touched by the corruptions of other nations, and endowed with a kind of redemptive mission in the world, was clearly a distortion of the “chosen people” theme of the Bible.

Moreover, American history always had a seamy side which deeply contradicts this exalted image. Dark chapters record our treatment of the Indians, slavery, segregation, economic exploitation abroad.

During the past few decades, history has shattered the visible basis of the American myth. The civil rights struggle compels us to face the fact, so long evaded, that this is not simply a “white” or “Anglo-Saxon” nation. We can no longer delude ourselves into thinking that we are a Protestant nation. Rather we are pluralistic — Protestant, Catholic, Jewish, as the current and recent elections remind us, along with humanism and other lesser religions. Nor are we any longer rural. Urban forces shape and dominate our life. The free enterprise we hold dear has been modified many times over by various sorts of public regulation. No vast new lands lie waiting for restless settlers to occupy. And in foreign affairs, though in terms of sheer quantity American power is greater than ever before, we are less powerful than in the recent past, in relation to other nations who have rapidly gained independence. We did not “win” the Korean War, and cannot, despite our frightening nuclear weapons, compel other nations in the half dozen trouble spots around the world to do our bidding.

We feel the old stable ground slipping from beneath our feet, while in the mists around us strange new forms seem to move about whose shape we cannot fully discern. In the process some people are crushed or “go to pieces”; others suddenly come out on top, newly rich or powerful. But a common anxiety unites them.

The most crucial issue in the 1964 presidential campaign is the new political program that has arisen from these anxieties. The forces that put Senator Goldwater over the top in San Francisco for the Republican nomination, promise indeed to stop the flow of contemporary events so that frightened Americans can climb down from the wagon of history. Put a man with backbone in the White House and the tide can be turned back. Enterprise will once more be set free, national government will be cut down to size, taxes will be cut, communism will be turned back, and America will once more rule the international roost. The nation will be rescued from moral decadence by a revived faith in God, aided once more by prayers rising from the public schools. These forces chose Senator Goldwater to lead them.

These claims, to be sure, strike at important issues. It is by no means clear that the federal government is the proper agent to solve some of the problems we are ever more ready to assign to it. Even when left to the government, the solutions effected are by no means always wise. Many questions overshadow us for which no certain answers have been found as yet. At such a time it is reckless to seize on solutions simply because they are new. In emphasizing stability and moderation as it has traditionally, the Republican Party has played a useful national role.

But the new radical wing of the party now says something quite different. Behind it stand many radical groups, like the John Birch Society, which play on fear, and themselves make reckless promises. *The Blue Book of the John Birch Society,* which is the charter of the organization, reminds one in spirit and method of Hitler's *Mein Kampf.* It has the same totalitarian outlook, a readiness to resort to plot, to the sowing of distrust, and to the glorification of war. These groups attribute most of the developments here and abroad, which they do not like, to direct or indirect communist influence. Because these groups use pious or biblical phrases, many evangelical Christians feel somehow attracted.

Under the leadership of the new radical wing, the Republican platform makes some claims which are contradictory and cannot be carried out, and others which would serve to increase international tension. To promise that "we will take the cold war offensive on all fronts," as the platform does, to demand an increase in weapons development, runs counter to the promise to reduce federal spending. Already the bulk of our national budget goes for military purposes. With reference to federal action in domestic matters, one may rightly regret, for example, the need for the Civil Rights Act of 1964. But had the churches and other levels of government used the past century to do their duty, the occasion for such an act would not have arisen. Thus the radicals condemn federal action, but show no way to have other agencies to solve the issues.

This article is not a condemnation of the Republican Party as such, nor is it an endorsement of the Democratic platform. In this election, as in the past, some will vote Democratic, other Republican, because they believe in the principles traditionally identified with the respective parties. But the political currents to which we here refer, and which for the moment exercise a strong influence in the Republican Party, pose a real peril to Christian faith. They entail an idolatrous nationalism which seeks to play God among the nations of the world. They exalt the rights of property over the rights and needs of human beings. God has blessed America, but does this mean a dislike of Russia or China? Or is it up to us somehow to alert God to the communist danger? It is one thing to remain firm in faith, in witness and obedience in the face of communist evils. It is another thing to suggest, as Senator Goldwater has done, that perhaps we should burn the leaves from the jungles of Vietnam so we can see to shoot the men who we think are disobeying God.

The church cannot align herself with any political program, whether Democratic or Republican. To put it otherwise, the election choice is not between a Christian and a non-Christian platform. Characteristically, the differences are differences of degree. But political programs are constantly tempted to cross the crucial line beyond which their claims become idolatrous, as did the claims of the totalitarian governments in Germany and Italy during the 1930s. At some points, for reasons as those here indicated, I believe that the Republican platform of 1964 crosses that line.

DEFENSE OF GOVERNMENT

The appearance of the two articles under the general heading, "An Open Discussion on the U.S. Presidential Campaign" was most timely. The following are a few observations triggered in reading Gering's artiticle:

1. Mr. Gering repudiates welfare programs of the government while admitting: "Perhaps it was an unwillingness and failure of our church to assume the role of providing for the needy, sick, aged, and less fortunate that has forced this function on the government." If the church has abdicated its responsibility in these areas, dare we be critical of a government that is attempting to fill the gap?

2. Mr. Gering repudiates the notion of negotiating with the communists (assuming it will mean compromise, which appears to be inherently evil) because they are godless and enslaved people. Yet if we can lend our support to our missionaries who "negotiate" with the "heathen" and "g less" dare we condemn our gove ment for doing the same? Do we re ly believe there is any other alt native?

3. Mr. Gering finds governm "interference" annoying, yet w among us does not welcome gove mental "interference" in establishi standard weights and measures; providing pure food and drug la in protecting the small businessm from monopolistic combines; in p tecting the consumer from "pri fixing"; in providing us with all th services necessary to maintain our ciety? *Joseph Smucker, 417 Kensi ton, East Lansing, Mich.*

WE BELONG IN GOVERNMENT

I unequivocally disagree with M Gering's choice of President of t United States. As a Christian I ca not support Mr. Goldwater.

Mr. Gering suggests the gove ment influences the businessman t much. Certainly he must agree need a minimum wage and an a limit for youth in employment, th we need to pay taxes. The taxes pay, I pay gladly. Without the go ernment's use of them our count surely would not have progressed our level. Taxes may be high, but are the standards we desire.

Mr. Gering suggests that Mr. Joh son's War on Poverty is an electi year gimmick. It well may be, b it seems to be the first real all o program to help the needy and it not just a giving program. It is al a program of retraining people wh have outmoded skills, teaching the new, desired, needed skills. Has M Goldwater suggested a different, be ter program for our destitute cou trymen?

As for the moral decay in our s ciety, we all must admit it is ther but definitely is not caused by o man or another, or by the Republ cans or the Democrats. If we a honest, we must also admit it caused by the lack of participati by Christians in their own communi and government. Far too long ha we Mennonites said that we do n belong in government. We do! Whe else could we have more positive i fluence? Only with Christian peop taking an active part in governme refuting evil actions and interes can this moral decay be lessene *Judy Schroeder Tomlonson, 302 East Lincoln St., Mt. Morris, Ill.*

NEWS

Catholic Bishops Argue Revelation

HEN CATHOLICS GET together and lk about the Bible they almost sound ke Protestants. In fact, they want to itate Protestants in their distribution the Bible. And the discussions so contain the familiar arguments out the nature of revelation and e inerrancy of the Scriptures.

The major Catholic discussion going now is in the third session of the atican Council. The bishops of the atholic Church have been meeting in ome since the middle of September. ey are discussing a series of papers lled schema that define the beliefs d policies of the Roman Catholic urch.

The schema on divine revelation s had a bumpy history. The first aft was rejected in November 1962 the Vatican Council's first session. pe John XXIII ordered a redrafting ich was finished in March 1963 d sent to the bishops.

The 1963 session didn't get around discussing the new version, but 280 hops submitted written observa- ns on the subject. They generally eed with the statement, though ny of them felt it could say more out the role of tradition.

Others weren't satisfied with the inition of revelation. Said one hop, "God reveals himself not only words but also in deeds carried out Him in the history of salvation."

ome more changes were made and document came up for open dis- sion in Rome last month. Twenty hops rose to address the council on subject of the Bible on the first . Sixteen followed on the next day ore debate was shut off by a ure vote. But this did not end the ussion.

radition, that is, the teaching of church has always been strong in Roman Catholic church. It has at es seemed to overshadow the hority of the Bible itself. The new ema strikes a new balance in favor he Bible.

ishop Frane Franic of Yugoslavia was one who did not favor the change. In calling for a "greater amplitude of tradition over sacred scripture" he said he spoke for those bishops who "firmly maintain that not all truths are contained in sacred scripture."

An Italian bishop defended the scheme against this charge. Bishop Emilio Guano felt that the statement "briefly but nonetheless solemnly affirms that tradition and sacred scripture are connected with one another and are inter-communicable."

Guano added that both tradition and scripture "transmit one and the same divine revelation, one and the same life of the church."

But the struggle between tradition and revelation may be a problem only for Americans and Europeans. This was the opinion of a Turkish bishop, who felt he spoke for Christians in Asia and Africa also. The problem stems from the controversy that started with Protestants in the Reformation.

Neophytus Edelby, archbishop of Edessa, felt that the discussion was an obsession of the church in the West for scholastic disputes. He found these exercises in the logic of the middle ages "rather subtle and almost always sterile."

Edelby called for a return to the intimate mystery of the church and a more spiritual interpretation. He felt that this was more important than any of the tools of Bible study. "There must be stressed," he said, "the spiritual understanding of sacred scripture in the light of the risen Christ."

But much attention was given to the science of Bible criticism. Francis Cardinal Koenig, archbishop of Vienna, praised the contributions of recent scientific investigations. These have proved the historical truth and historical accuracy of the Bible.

The cardinal pointed out, however, that the same scientific research had proved "that historical data found in the Sacred Books, and data on the natural sciences, are sometimes deficient in truth." He felt that these errors could be explained by God's "condescension" in making use of human speech, *as it is,* to convey His words.

On this subject the schema now says, "In composing the books, God took men, using all their faculties and powers." Cardinal Koenig proposed that the words, "in spite of their limitations" be added. He meant to imply that God used the writers, in spite of their limited knowledge, in the field of natural science and historical detail.

The inspiration of the biblical writers and their accuracy came in for considerable debate. A rather strong statement came from Francis Simons, a bishop from India. He felt that stress should be laid on what God intended to convey through scripture, rather than on what the inspired human author intended to convey.

He criticized the teaching of theologians who say that the human writers of sacred scripture "wrote all those things and those things alone which God directly willed, and because He so willed, and therefore each and all of the things they wrote must be immune from all error whatsoever."

He explained that in past ages, it was not required of authors in any field "to be as accurate in their investigations and descriptions of affairs as they must be today," and consequently, their writings contained certain errors considered "legitimate and excusable" by the public.

Now it was from among these authors, Bishop Simons said, that God chose men to write the sacred books, and He made use of the men with their inexact form of writing, considered acceptable in their age. The bishop said it would be a perversion of the word "error" to maintain there are no errors in sacred scripture, "when on the contrary, they are rather abundant."

But the written word is not the full form of revelation. This was the feeling of Lawrence J. Shehan, archbishop of Baltimore. He called revelation "an action on the part of God; and on the part of the subject, an interpretation under the influence of the Holy Spirit."

In this, Simons agreed with Sheban, when he elaborated on his belief about the intention of God in inspiring writers. Simons said that God used the writers of scripture "notwithstanding and not withdrawing their ignorance, their errors, and their imperfections—for indeed they were men like others of their era; He did not even withdraw their freedom to write what they themselves intended. It was the intention of God, I say, to manifest himself and His plan for the salvation of mankind through such authors, in a way accommodated to the intelligence of mankind, that is, gradually becoming clear and more complete," the final correction and completion being made through the revelation given by Jesus Christ, and authentically interpreted by the teaching authority of the church, guided by the Holy Spirit.

It remained for a bishop from Yugoslavia to speak about the distribution of the Bible. Smiljan Cekada, bishop of the Skoplje diocese, said it was a disgrace that Roman Catholics had no counterpart to the British and Foreign Bible Society. He asked that the Vatican start an international Bible society.

He said his was not the voice of some erudite theologian, but only the simple voice of a pastor. "If sacred scripture is the word of the living and true God," he said, "if it is a heavenly table at which all the sons of the Church ought to receive true nourishment for their lives, then it is our duty to use every means in our power to make this spiritual nourishment available for all Catholics, so that it can be obtained and digested by all."

Bishop Cekada pointed out that "in Catholic nations ignorance of sacred scripture is very wide spread and is even growing." He said that Protestants and also the followers of sects that spring from Protestantism "have surpassed us for a long time in the knowledge of the Scriptures," and he cited an example of a region in "an ancient and venerable nation" which does not yet have a translation in the vernacular of the New Testament, much less of the entire Bible.

He told how the British and Foreign Bible Society "up to now has published innumerable translations of sacred scripture and has spread them throughout the world," and he said that even Catholics for lack of a translation approved by the Church very often use them.

CHURCHMEN OPPOSE EXTREMISM

Joining forces with concerned members of business, the professions, law, labor and public affairs, church leaders of all faiths are among the 117 charter members of the newly organized Council for Civic Responsibility. The nonprofit Public Affairs Institute of Washington, D. C., is sponsoring the Council, which will direct its efforts to combating the "ominous increase" in the dissemination of "r ical, reactionary propaganda" in nation. Council spokesmen repor that detailed research into "ultra-rig wing" organizations has placed twe groups in an "interlocking directora with the John Birch Society. Am those listed with "Christian" titles the Christian Crusade led by the R Billy James Hargis, the Chu League of America headed by Ed Bundy, and the Christian Freed Foundation, supported by J. How Pew of the Sun Oil Company.

Dr. Arthur Larson, professor law at Duke University, former viser to President Eisenhower anc former director of the U. S. Inf mation Agency, is chairman of new Council. In a statement this we he expressed alarm that "radical, actionary propaganda is producing impact even on large numbers of p ple who themselves are in no se extremists or sympathetic to extre views." Attacks on the National Co cil of Churches in particular w said to be on the increase, "causi much dissension among churchgoer

DRIVE FOR 65,000 BLANKETS NEED HIGHEST IN ALGERIA

The Mennonite Central Commit is making a coast-to-coast appeal 65,000 blankets in October and N vember of this year. Over one-thi of the bedding going to Algeria, b shipments will also be made to t Congo, Korea, Jordan, Vietnam, Ho Kong, Laos, Burundi, India, Pa guay, and Taiwan.

Contributors are being asked donate either a clean used blank in good condition or $3. Cash don tions will be used to make economic bulk purchases in this country or a foreign country where they can purchased at a good price.

Cash for the purchase of blank should be sent via the Board of Chr tian Service, Box 647, Newton, Ka and should be specifically designat for blankets.

MCC Canada and the General Co ference Board of Christian Servi have selected October 25 for the blanket drive.

Shipments of bedding will begin November and continue through t winter. Most of the blankets will distributed by Mennonite personne This frequently gives the workers opportunity for an oral witness their faith.

ENROLLMENTS IN GENERAL CONFERENCE SCHOOLS

	Full time		Part time		Freshmen	
	1963	1964	1963	1964	1963	1964
Mennonite Biblical Seminary	43	41	9	17	23	21
Bethel College	437	460	37	54	155	148
Bluffton College	525	575	19	16	180	195
Canadian Mennonite Bible College	89	81	2	2	43	49
Freeman Junior College	75	71	—	5	46	38
Mennonite Collegiate Institute	157	188	—	—	71	32
Rosthern Junior College	175	157	—	—	84	18
United Menn. Educational Inst.	102	100	—	—	32	26
TOTALS	1603	1673	67	95	634	531

General Conference schools have again increased enrollments by four percent in this school year. These schools made a similar gain last year. The largest gain was made by Bluffton College, Bluffton, Ohio, pushing its enrollment up by almost ten percent. Bethel College, North Newton, Kan., shows a five percent gain. Mennonite Collegiate Institute, Gretna, Man., Rosthern Junior College, Rosthern, Sask., United Mennonite Educational Institute, Leamington, Ont., and Freeman Junior College, Freeman, S. D., include students below college rank in their student lists.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Conferıce, Estes Park, Colo.

1967—Mennonite World Conferıce, The Netherlands.

entral

Nov. 8-9 — Religious dramatics am, the Martin Brownes, Bluffton ɔllege, Bluffton, Ohio.

orthern

Nov. 5—Mission Meeting, Bethes- Church, Marion, S. Dak., Gerald ucky, speaker.

Nov. 8-15—Special Services, Bethel ıurch, Marion, S. Dak., Paul Goos-ı, speaker.

estern

Nov. 1—Mission Festival, Bethel ıurch, Inman, Kan., the Ben Saıtzkys, the Arthur Thiessens, Agnes ırder, Herbert Schmidt, speakers.

Nov. 1-4—Special Services, First ıurch of Christian, Moundridge, ın., Lawrence Hart, speaker.

Nov. 5—Memorial Hall Series, thel College, North Newton, Kan., rke Family Singers.

Nov. 8—Mission Festival, Burrton urch, Burrton, Kan., Ferd Regier, aker.

Nov. 8-13—Evangelistic Meetings, hany Church, Kingman, Kan.

Nov. 8-13—Evangelistic Meetings, hel Church, Hydro, Okla., Frank ebert, speaker.

Nov. 8-12—Fall Services, Eden urch, Moundridge, Kan., Peter ebe, speaker.

ATHS

bara Blosser (Mrs. William), First ırch, Bluffton, Ohio, was born June 1880, and died Oct. 1.

lvin Russel Buhr, Zoar Church, ıgham, Sask., was born Dec. 5, 8, and died Sept. 24. Surviving are parents, two brothers, one his ı, and two sisters.

Vellington S. Clymer, Sr., was born Feb. 20, 1884, and was killed on Oct. 1 in an automobile accident. He was a member of Zion Church, Souderton, Pa., and lived at the Townsend Home in North Wales, Pa. Survivors include a son and a daughter, and five grandchildren.

Annie Epp (Mrs. C. K.), Zoar Church, Langham, Sask., was born on March 28, 1899, in Henderson, Neb., and died Sept. 7.

Lizzie G. Nace, oldest member of Zion Church, Souderton, Pa., died Oct. 9. She was born on Nov. 2, 1875.

Elizabeth Preheim, Kingman, Kan., was born in S. D., Jan. 6, 1881, and died Sept. 18. She was a member of the Bethany Church.

Anna Stager (Mrs. Leonard), First Church, Bluffton, Ohio, was born on Sept. 22, 1881, in Switzerland, and died Sept. 18.

John Sutter, First Church, Pretty Prairie, Kan., was born March 1, 1873, in Russia, and died Oct. 5, at Broadacres Rest Home, Hutchinson, Kan.

Jesse S. Troyer, Calvary Church, Barlow, Ore., was born Aug. 12, 1890, near Garden City, Mo., and died Aug. 25.

WORKERS

Mr. and Mrs. Walter Braun, Kane, Man., have accepted a winter voluntary service assignment at Gulfport, Miss. They will assist the Camp Landon staff in giving leadership to the community renewal project in North Gulfport, a small residential community where most homes are owner-occupied but where there is material and spiritual need. Both Mr. and Mrs. Braun are graduates of the Winkler Bible School. They have been engaged in farming. They are members of the Kronsgart Brethren Church.

Sharon Dyck began employment as secretary in the General Conference Mennonite Board of Christian Service office October 5. She completed training at the Wichita Business College. Sharon is a member of the First Church, Newton, Kansas, and is active in young people's work. Her parents are Mr. and Mrs. John W. Dyck of Newton.

Vincent and Rosemarie Harding who have been MCC peace representatives at Atlanta, Ga., since Oct. 1961, have been granted a leave of absence for a maximum of six months. The Hardings will likely live at Reba Pl., Evanston, Ill. During this time Vincent will be working on his doctoral dissertation at the University of Chicago.

Ernest Neufeld has been appointed as the secretary of the Eastern District Conference. The official Eastern District Conference address will be 2944 N. Franklin St., Philadelphia, Pa. 19133. Neufeld is the pastor of the Second Church, Philadelphia.

L. L. Ramseyer, president of Bluffton College, was granted an honorary doctorate by Findlay College, Findlay, Ohio, at the inauguration of Dr. Ivan E. Frick as the twelfth president of Findlay College on Friday, Oct. 9.

Esther Wiebe, Aberdeen, Idaho, returned on furlough the beginning of October. She completed a second term of service as missionary nurse in India under the General Conference Mennonite Board of Missions. For her second term Miss Wiebe was stationed in Champa. She began her work in India July 1951.

BAPTISMS

Bethel Church, Hydro, Okla., on Sept. 27: Barbara Entz, Bill Entz, Sheryl Frey, Elfi McKee.

Bethel Church, Marion, S. D., on Sept. 27: Karen Epp.

Zion Church, Donnellson, Iowa, on Sept. 20: Glenn Johnson.

PUBLISHED

How to Live Well and Give Liberally by Andrew R. Shelly has been published by Faith and Life Press. The 35-page booklet enunciates principles proved in the author's life and family. It emphasizes sound spending principles in all areas of life from both a practical and biblical standpoint. The booklet is being distributed free if requested from the Conference Stewardship Office, Box 647, Newton, Kan.

✳ HOW TO
LIVE WELL
AND GIVE
LIBERALLY

✳✳✳✳✳✳

ANDREW R. SHELLY

MINISTERS

James Gingerich will be installed as pastor of the Burrton (Kan.) Church on Nov. 1. Elmer Friesen will officiate.

Arthur S. Rosenberger, Quakertown, Pa., is serving as interim pastor of the Hereford Church, Bally, Pa.

Daniel Schirmers moved from Busby, Montana, to Moencopi, Arizona. Schirmer will serve as pastor of the Moencopi church.

MARRIAGES

Don Baird and *Marilyn Fern Wiebe,* Zoar Church, Langham, Sask., on Oct. 3.

Richard Boyle, Anchorage, Alaska, and *Beverly Yoder,* Calvary Church, Barlow, Ore., on Sept. 5.

Irwin Kroeker and *Shirley Thiessen,* both of Bethel Church, Inman, Kan., on Oct. 11.

Douglas Wayne Stutzman, Canby, Ore., and *Judith Pearl Hostetler,* Calvary Church, Barlow, Ore.

Jacob K. Tyson, Zion Church, Souderton, Pa., and *Patricia Blackledge,* Holy Trinity Episcopal, on Oct. 10.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Arthur Thiessen, 1605 N. Indiana, Peoria, Ill. 61600 [116]
Wilfred Unruh, 723 E. 7 St., Newton, Kan. 67114 [284]
Menno Wiebe, 600 Shaftesbury, Winnipeg 29
Mary Jane Wightman, 3745 Tyler St., Arlington, Calif. 92502 [57]
Raymond Yoder, Rt. 4, Goshen, Ind. 46526 [261]
Erna Jantzen, 911 E. Lake Ave., Baltimore 21200 [112]
Gene D. Kaufman, 703 Vendome Ln., Manchester, Mo. 63062 [36]
Walter Klaassen, Conrad Grebel College, Waterloo, Ont. [18]
Mrs. Robert S. Kollweit, 401-31 St. Spenard, Alaska 99670 [18]
Jerald Leisy, 432 Fisher St., Shawnee Mission, Kan. 66200 [10]
Ray Linberger, 827 W. 2 St., Lansdale, Pa. 19446 [39]
N. Emerson Miller, 2530 Harfie Apt. 14, Laramie, Wyo. [2
Dean Niswander, 2331 Hulett R Okemos, Mich. 48864 [
Grant Noll, 4215 S. Rockwell, C cago 60632 [2
Loren Pauls, Box 325, Woodla Calif. 95695 [
Myntie Pearson, 3518 El Prado Bl Tampa, Fla. 33609 [1
Sara Penner, 4002 East Elm, Apt. Wichita, Kan. 67200 [1
Mrs. Elmer Quiring, Route 1, Weaerford, Okla. 73096 [2
Orick Ratzlaff, Beddis Rd., R.R. Ganges, B. C. [
Delmar C. Rempel, 1521 Hilliard E, Saskatoon [1
Erwen Graber, 2427 Crestview A Iowa City, Iowa 52240 [1
O'Ray C. Graber, 1215 NE 47 Oklahoma City, Okla. 73111
Gerlof D. Homan, 1907 Stilwell, Pitburg, Kan. 66762 [
Ed. G. Kaufman, Upton Hall, Spman College, Atlanta, Ga. [
Waldo Kaufman, Freeman, S.D. [1
W. Harley King, Rt. 2, Box Newport, Wash. 99156 [2

LETTERS

WARY OF RELIGIOUS PAPERS

GENTLEMEN: The September 22 issue of *The Mennonite* carried an article entitled "Church Papers Wary of Barry." I believe this article has done a grave injustice to Senator Barry Goldwater, and the Mennonite Church, of all organizations, should react with a little more Christian intelligence and charity than to fall dupe to any person or organization who comes along in the name of Reverend or religion.

I would like to call your attention to just one of the so-called "church papers" mentioned in the article; namely, the *Witness,* identified in the article as an independent Episcopal publication.

The editorial in the *Witness,* which was a very extreme attack on Senator Goldwater, was written by the Rev. William B. Spofford. Mr. Fulton Lewis, Jr., a newscaster of some renown, has checked this publication and comes up with the following information:

1. The *Witness,* according to the Episcopal headquarters in New York, has no official connection with the Church and does not speak for it or have any affiliation with it.

2. Rev. Spofford has had many affiliations with communist front organizations dating back as far as 1939 and as recent as March 27, 1963. He has had connections with the League for Peace and Democracy, American League Against War and Facism, American Committee for the Protection of Foreign Born, the Medical Bureau of American Friends of Spanish Democracy, the American League Against War and Facism—all cited as subversive by the Attorney General of the United States.

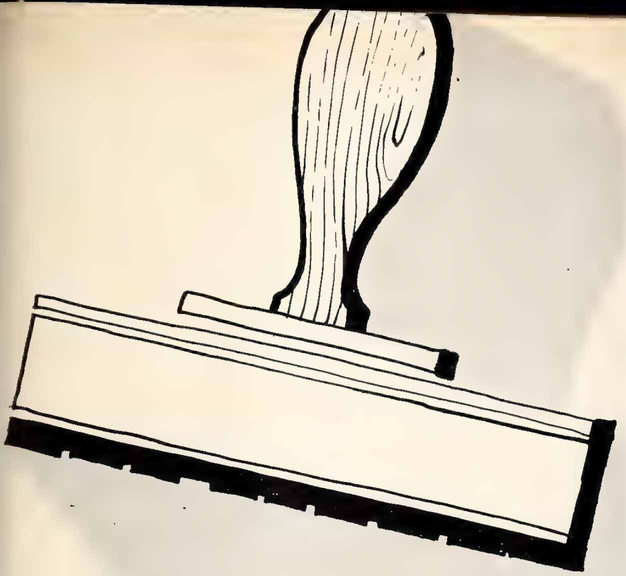
3. Rev. Spofford was a national sponsor of the American Youth for Democracy, which was the successor organization to the Young Communist League, and which has been cited as subversive by the Attorney General of the United States.

4. A statement was issued directly in defense of the Communist Party which appeared in the *Worker,* Mar. 5, 1941, page 2, and a signer of the statement was Rev. William B. Spofford.

5. On March 27, 1963, Rev. Spo ford was a signer of a statement as ing for abolition of the House Co mittee on Un-American Activities.

6. Rev. Spofford signed a petiti for executive clemency for Carl Br den and Frank Wilkinson, which w denied by the Supreme Court on Fe 27, 1961. Both Braden and Wilki son have been identified as comm nists in sworn testimony and bo have served one-year penitentia terms for contempt of Congress f refusing to answer questions as whether they were or ever had be members of the Communist Party.

Church papers carry a double r sponsibility to report news as accu ately as possible. *The Mennonite* i fluences many of its readers becau they cannot, or do not, take the tim to check the source and accuracy the material presented. The Commu nist Party has no scruples in its sele tion of friends, so long as their ult mate goal can be carried out. Wh better place to infiltrate and car out its policy than religious pape and organizations where it can sprea its hideous disease under the cloa of "peace, dignity, respectability an charity." *Mrs. Patrick Taillefer, 421 Dupont Ave. South, Minneapolis.*



TOP SECRET OR TOP SACRED

Vard L. Kaiser

N JUST 365 days 360 persons in even different countries were convicted of spying for the Soviet Union. You can be sure that, for every ne who was captured, several are ill at work. And still others are oming off the production line. Spying, you see, is big business today.

How big? Since this is a highly ecret operation, no one knows for ire. All the same, some evidence nows that Russia has over a quarter a million secret agents active in e free world.

As for the United States, the Cenal Intelligence Agency isn't saying ow many agents it has. In fact, when partment builders near the C.I.A.'s ew headquarters in Langley, Virnia, wanted to know how many peoe would be working in the building, ey were not told. The attorney for e builders called Congressmen — th representatives and senators — get the information, but was adsed that this was classified—top seet. Yet when he called the Russian nbassy he was told that the C.I.A. ould start with 3,500, later expand 11,000 employees!

To be sure, office clerks at Lang, Virginia, are not spies, but some ea of the "field staff" of a country's elligence operation may be gained om knowing how many need to be ployed back home, in servicing the ogram.

When public attention is focused on spies who work against us, a wave of indignation sweeps over the land.

"I used to think that Russia and the West could be friends," reported a Canadian high school teacher. "But when I learned about their vast network of espionage, reaching into practically every country in the free world, I changed my mind. I don't send spies to my friends' houses; why should any nation send spies abroad if it wants to be friendly?"

Contempt for the spy-sending country is often matched only by popular contempt for the spies themselves.

But why should any of us despise spies if we also, in our own countries, pay people to do the same thing? Sure, we call them intelligence agents, but what difference does a mere name make?

Wrong for Them, Right for Us?

Is spying always wrong? On the other hand, is it always right? Or does it shift from right to wrong, depending on who sponsors the spies?

Henry Stimson, who handled foreign affairs under President Herbert Hoover, believed that espionage was bad manners, if not downright bad morals.

"Gentlemen do not read other people's communications," he flatly declared. To back up his point, he did away with the government department that handled secret codes and messages.

The United States has moved a long, long way since then. It regularly reads other people's mail. And in the famed crash of a U-2 plane over Russia in 1960, it had to admit that it was using high-altitude cameras over another nation's homeland.

The British, sometimes thought to be "perfect gentlemen" on the international scene, are similarly involved in probing other people's secrets. When George Blake, who had been employed by the British as a secret agent, was planted in Soviet territory, he got to know other British spies. Then, when he became known as a counterspy or double agent—a Russian spy posing as a British spy—forty British spies in Russia either were lost or had to be brought home.

Recently, defense secretary Robert McNamara said that practically every square inch of Cuba had been photographed by American planes. Some of these planes were carrying cameras so sharp that even the caliber of weapons on the ground could be measured by

YOUTH

Washington experts. And in a TV interview, an officer of the Central Intelligence Agency stated that thousands of confidential reports are received monthly on the movement of troops in and out of Cuba.

Can Spying Be Christian?

What does your faith say about all this? Could you recommend spying as a good job for a Christian's life work?

Interestingly, the Old Testament not only speaks about spies but portrays them, in at least one instance, as God's idea. (See Numbers 31:1.) But both the Old and New Testaments set up standards of behavior that make modern-day espionage highly questionable.

For example, that commandment about not bearing false witness. If you and I sometimes have trouble with it, think what it must mean to a spy. Could you—if you were a spy—take it seriously, knowing not only that you must tell a lie but at all times live a lie?

Further, consider the matter of witnessing. As Christians we are to spread the faith, letting people know that God in Christ loves them. But can the sacred and the secret mix? Doesn't good witnessing demand that our lives be open in ways not possible for any spy?

Some people see no conflict between the secret job of the spy and the sacred job of the Christian. They are like President Harry Truman, who once declared that even the Defense Department was run according to the principles of the Sermon on the Mount.

It's one thing to capture and condemn a foreign agent; it's quite another to deal with the moral issues that spying raises. Sure, we can "catch a falling spy," but the real problem can't be locked in a cell. It exists in our world, and in that region of our minds where the truth of the gospel and the ways of the world meet and demand decision.

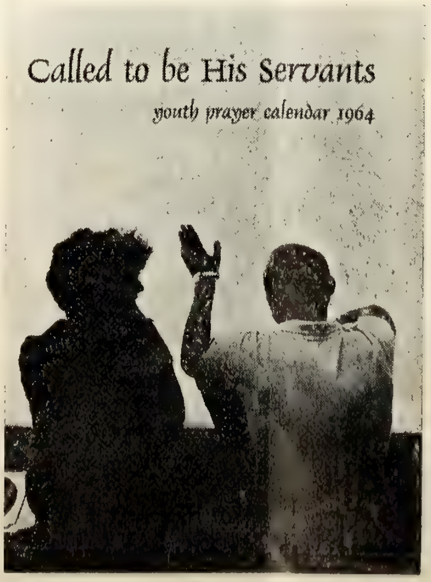
Man's Witness in a Hostile World

An introduction to the Youth Prayer Calendar **for November.**

Life is like playing a violin solo in public and learning the instrument as one goes on. Especially as we think of witnessing, don't we sometimes feel that our numerous mistakes and glaring shortcomings render us rather unfit for service? This seems to be other people's misfortune as well. As was once remarked, "Lasting reputations are of slow growth, the man who wakes up famous some morning is very apt to go to bed some night and sleep it off." Fit vessels certainly don't appear overnight!

Peter speaks of witnessing in a hostile world. Who was he to talk? Wasn't he that impetuous, restless, impulsive, blundering disciple we read of in the gospels? True enough. But consider; don't we later in his letters see him somewhat more patient, restful, forbearing, trustful, loving, and with the old buoyancy and courage purified and ennobled? It provides an illustration of the transforming power of the grace of God.

Peter was known as the "apostle of hope." He pressed on despite weakness on his part or hostility from without. Let us take the cue and pursue with this hope—the assurance of faith that only reborn, transformed Christians can know. *Hugo Peters.*



God's People in East Harlem

Don Schierling

The writer of the following repo and his wife were sponsored in the summer service by the General Co ference Mennonite Men.

ONE OF THE many requirements for degree at Mennonite Biblical Semina is to complete a certain number units in the practical theology depar ment. This is completed in many wa —direct a youth program in o of the local churches throughout th year, teach a Sunday school class, accept a summer assistant placeme in various Mennonite churches.

Besides these openings, one oth possibility caught our attention. Th was a request for summer workers i the East Harlem Protestant Parish i New York. This seemed exciting an we decided to go.

As the time drew near, we becam anxious and even began to wond why we had accepted this assignmen Fears were heightened by the man reports about the possibility of a lon hot summer for Harlem.

Now the summer is over and w need to reflect. Many questions im mediately come to mind. Why do the Protestant Church shy away fro areas of conflict such as East Ha lem? How does the church speak o against these gross injustices? Wh

Editor, Richard F. Graber, Moundridge, Ka

MENNONITE
MEN

is our responsibility to people who are depressed by environment, filled with apathy, yet looking for hope?

Statistics for Study

In the past as now the people of East Harlem have been used as statistics for study, exploited by businesses, and shunned by the church. This is an area ripe for political propaganda because the people have not benefited from the many advanages of democracy. Many of them wondered if we would be a part of heir daily experiences and then reurn to our cultural, religious, and ethnic surroundings and speak about heir problems, feeling quite complacent about our noninvolvement.

We participated in their worship ervices, ended each service with a hymn of fellowship, studied the Bible ogether, and had numerous occasions or sharing mutual concerns. The opportunity for Christian growth seemed o have no boundaries. We lived toether and seemed to grow together. We were beginning to experience the ruth of God's gift. We were able to hink of each other as people who were one in Christ. At this point we egan to understand a part of the mastery of the gospel.

They welcomed us into their fellowhip as fellow members in the greater hurch, yet it would be dishonest to ay that all our relationships were ositive. We did experience various egrees of bitterness and occasionally, pen hostility, but this was understandable because to some we were symbol of the oppressor. They uestioned our motives for living mong them.

xploited and Shoved Aside

Their experiences with the white man had been basically unhappy. hey had been exploited, shoved side, and often regarded as somehing less than real persons. They had arned to think of nearly every white erson who entered their environment one to be feared. To trust a white erson was dangerous, so they lived a world of fear and uncertainty. But often their lives would be filled ith splashes of hope only to be dried p by the winds of insincerity. Yet any looked to the church to be the strument which would sow the seeds love, allowing prejudice to transrm into understanding, despair into ope, apathy into empathy, and hate to love.

But it has been in this area that the Negroes have been the most disappointed. They had expected the church to understand, but often it was the world which understood. They had hoped that the church would speak out against injustice but again it was the world which took the initiative. They had sincerely believed that the gospel of love would motivate and compel the church to open its doors to all people, but finally it was the world which, through legislation, had to pass the Civil Rights Bill.

In *Why We Can't Wait*, Martin Luther King's latest book, he states that his greatest disappointment in his struggle for human rights has been with the white church and its leadership. He says that the contemporary church is a weak, ineffectual voice with an uncertain sound. Also, often it is an arch defender of the status quo.

Sincere Hand of Fellowship

Instead of the church asking the Negro what he wants, it should be on the front line with the outstretched arm of love, asking the Negro what it can do for him. This is not advocating a cheap kind of "do-goodism," but a sincere hand of fellowship. This means that when an opportunity arises, it should be met as a Christian challenge.

God has chosen the church to be the avenue of service through which His gospel is to be preached to all mankind. Man must not become a barrier to the message of God by explicitly or implicitly restricting entrance to anyone who wants to become a part of His fellowship. When the church chooses to do this, it loses its effectiveness and poses as God by saying who can enter and who cannot. But instead of being the judge, it stands to be judged.

The mystery and uniqueness of the gospel must be translated to the world by the church. The message of salvation involves fellowship in Jesus Christ. It is the joy of many who have been taken from bondage into freedom. It is the hope that oneness in Christ can be realized. It is the faith which transcends all boundaries.

The church of East Harlem is a fellowship, a fellowship of true believers. Its hope is that each member becomes a disciple of Christ, and becomes concerned about his neighbor regardless of color.

This is a testimony to all churches who profess a oneness of Christ for all.

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COVER

African children in Togo wait for food to be distributed by the Food and Agriculture Organization of the United Nations. Serious food shortages, even famine, most often caused by drought, are frequent in Africa.

CONTRIBUTORS

"Congo — Background on Africa" has been adapted from "Africa Fact Sheet" a project of Church World Service and Division of Foreign Missions of the National Council of Churches. Research and writing were done by Frances Combs Thompson.

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EDITORIAL

PROBLEMS, PROBLEMS—WHO doesn't have problems? You run into them everywhere. Only the air you breathe is more abundant. Learning to solve problems is your basic need. It is more important than reading, writing, and ciphering. When you fail to solve your problems you run into all kinds of unhappiness, pain, and fear. When the problems get away from you, then you have family fights, church fights, school fights—some on alternating nights of the week. Others run simultaneously. And on a larger scale you have wars between nations. This can interfere with your Tuesday evening bowling league.

Getting rid of war is an old dream. Micah, as well as Isaiah, record one of the most ancient expressions: "They shall beat their swords into plowshares,/ and their spears into pruning hooks" (Micah 4:3). We've been hoping for world disarmament for over two millenniums. Except for the nuclear test ban treaty signed last year we don't have much more than Micah's bare words.

But the Norwegian parliament has just reminded us that during the last few years we have been doing more than spinning our wheels. Norway has just conferred the 1964 Nobel Peace Prize on Martin Luther King, Jr., largely because of his use of nonviolence to complete the unfinished work of Lincoln's Emancipation Proclamation. Class struggles and race struggles can be bloody affairs. The amazing thing about the civil rights drive, which our country saw during the last ten years is its lack of violence. No credit can go to our Neanderthal police departments and their patrol dogs. Discipline and restraint came from those Negroes who, taught by King, committed themselves to nonviolence as a way to solve their problems. The sit-ins, demonstrations, and protest marches were part of the nonviolent program. Yes, some cities have seen race riots. These were not on the schedule. It is interesting that the race riots appeared after civil rights leaders agreed to call off demonstrations during the presidential campaign. It is quite possible that had orderly nonviolent demonstrations been scheduled, the riots would not have occurred or, at least, would have been drained of their fury. Have we learned something in Mississippi and Georgia that we could put to work in Cu
or Russia?

But how do you apply nonviolence? It is, first of a
only a measure applied in extreme cases. It is the l
resort in an exercise for brotherhood. I was remind
of this when I went to Mississippi with a dozen oth
ministers and rabbis to march in a picket line before
county courthouse. We protested with placards a
our silent walking the denial of the Negroes' right
vote. County officials and community leaders refus
to talk with Negro leaders about the problem. Wh
leaders even denied that a problem existed. So becau
all doors were closed, we protested publicly and peac-
ably by placing our bodies before the closed doo
We hurt no one. Rather we exposed ourselves to ri-
cule and danger. Gradually the closed doors open

But the ministers who demonstrated faced proble
among themselves. They lived together in a dormito
They came from different denominations and with d
ferent views of the practice of the Christian life. A f
of them—tell it not in Gath—drank beer (as ma
Mennonites even of pious nature have done in t
past and still do). To imbibe in a restaurant was o
thing, but then one afternoon the convivial group bro
open a tankard in the dormitory. The non-drinke
formed a huddle to protest.

"What shall we do about this? We don't want th
stuff in here!"

My suggestion was, "Let's picket them."

Of course, this was beginning at the wrong end
problem solving. Matthew 18 outlines the early ste
of dealing with problems between brothers. And th
was the procedure we followed. The beer went ba
to the restaurants, because the ministers who we
sensitive enough to risk their lives for the rights
their brothers were sensitive in other things too.

Peace is both private and public. It can be exp
rienced at different levels. The peace that Mic
dreamt about was the deep peace of a full commitme
to God on the part of all nations. This we want a
this we pray for. In the meantime, we are willing
settle for even a shallow experience of peace. It wou
be an improvement. FROM THE BOOK OF MICAH

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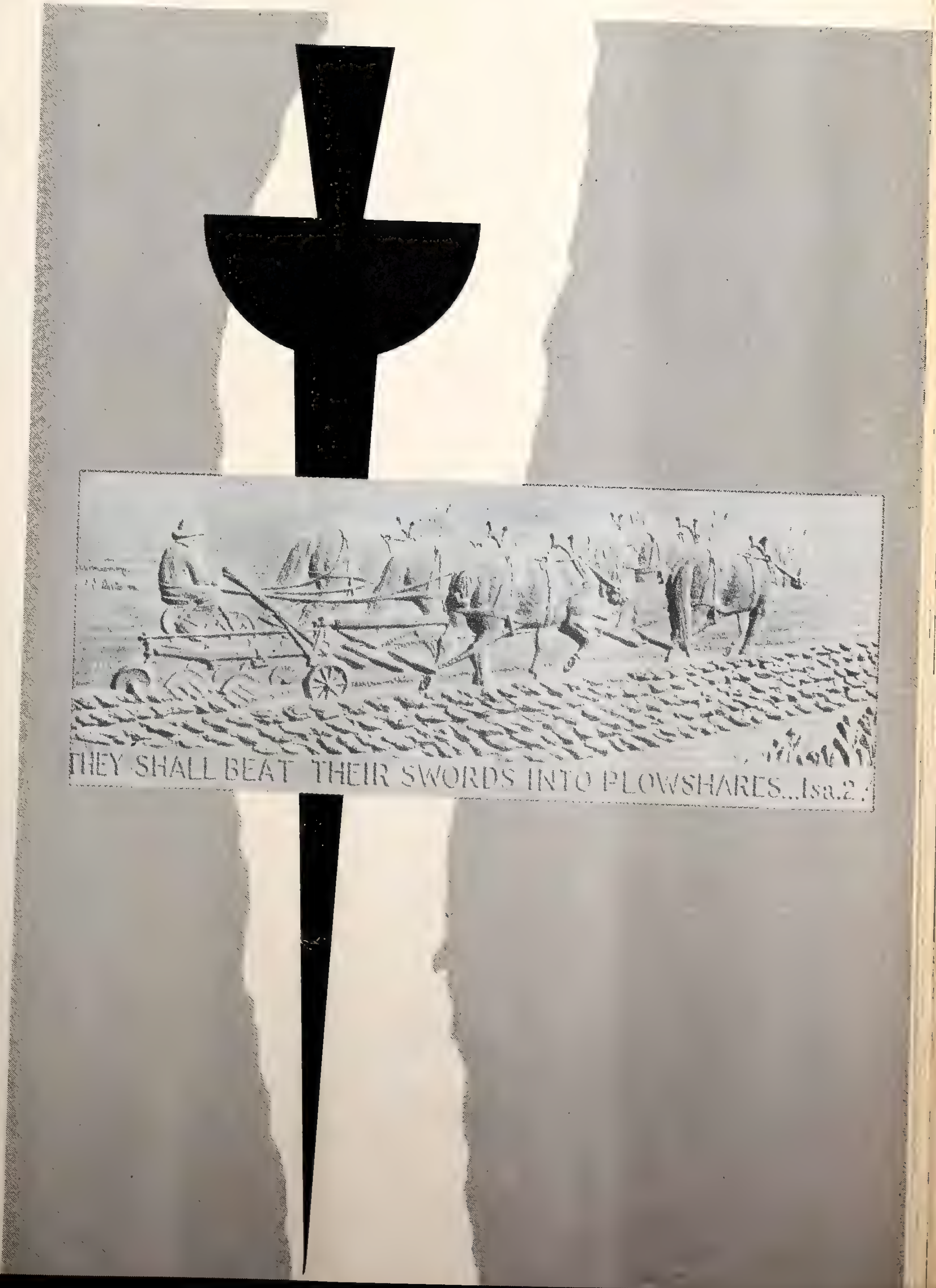
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79:40 NOVEMBER 3, 1964


THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES...Isa.2

pacifism's small band

Martin H. Schrag

How have Christians reacted to war? The crusade, the just war, and pacifism (or nonresistance) have been three attitudes.

Let us give our attention to that small band of courageous people who followed pacifism. They were convinced that the Christian ethic was not consistent with the saber.

Before the Days of Constantine

Our story begins with the early church. Christian pacifists have sometimes over-romanticized. We have no evidence of Christians in the armed forces before 170. Between 170 and 313 Christians served in the Roman army. At first the number was small, but it gradually increased.

Christian participation in the army varied in the different parts of the Roman Empire. As late as 250 Origen says no Christians served in the army. He lived in Egypt and Palestine. But as early as 170 men identified as Christians were serving in the eastern extreme of the empire. Pacifism was strongest in the interior of the Roman Empire.

Individual Christians reacted in different ways to military service. Some refused any relationship. Others left the army upon conversion. Some left the army when required to take part in pagan rites.

But others enlisted after conversion. Some stayed in the army as long as it involved only police duty but left when war was declared.

But what was the attitude of the leaders of the church? "All of the outstanding writers," says Roland Bainton, "of the East and West repudiated participation in warfare for Christians."

War was not a major issue in the life of the early church. The Church Fathers were not confronted with conscription and total war and therefore did not write much about warfare. The Roman army was relatively small. It was filled with volunteers and largely reserved for Roman citizens.

At the same time Christians had relations with the military and so when the Fathers wrote on war they took a negative attitude. None of them approved participation in battle. Many condemned war as un-christian.

The Faith of the Early Church

The attitude of these men is best understood if we know their faith. The early church was deeply convinced that the meaning of history was in the church. Promised and prepared for in the Old Testament, God's new age had dawned in Jesus Christ and the church and was to be consummated beyond history. The church of the first three centuries was not tempted to identify God's redemptive work with a given culture or a particular nation. They did not relate God's saving activity with the land of the free and the home of the brave.

The early church understood the love ethic as the means of breaking down the barriers between peoples and thereby contributing to the new age begun in Jesus Christ. The Berlin walls and iron curtains would tumble because of the reconciliation effected by Jesus Christ.

Justin Martyr, the second century Church Father, said, "We who hated and killed one another and would not share our hearth with those of another tribe because of their different customs, now after the coming of Christ, live together with them and pray for our enemies."

In another instance Justin referred to this reconciliation effected by Jesus Christ as the fulfillment of the Isaia prophesy of beating swords into plov shares.

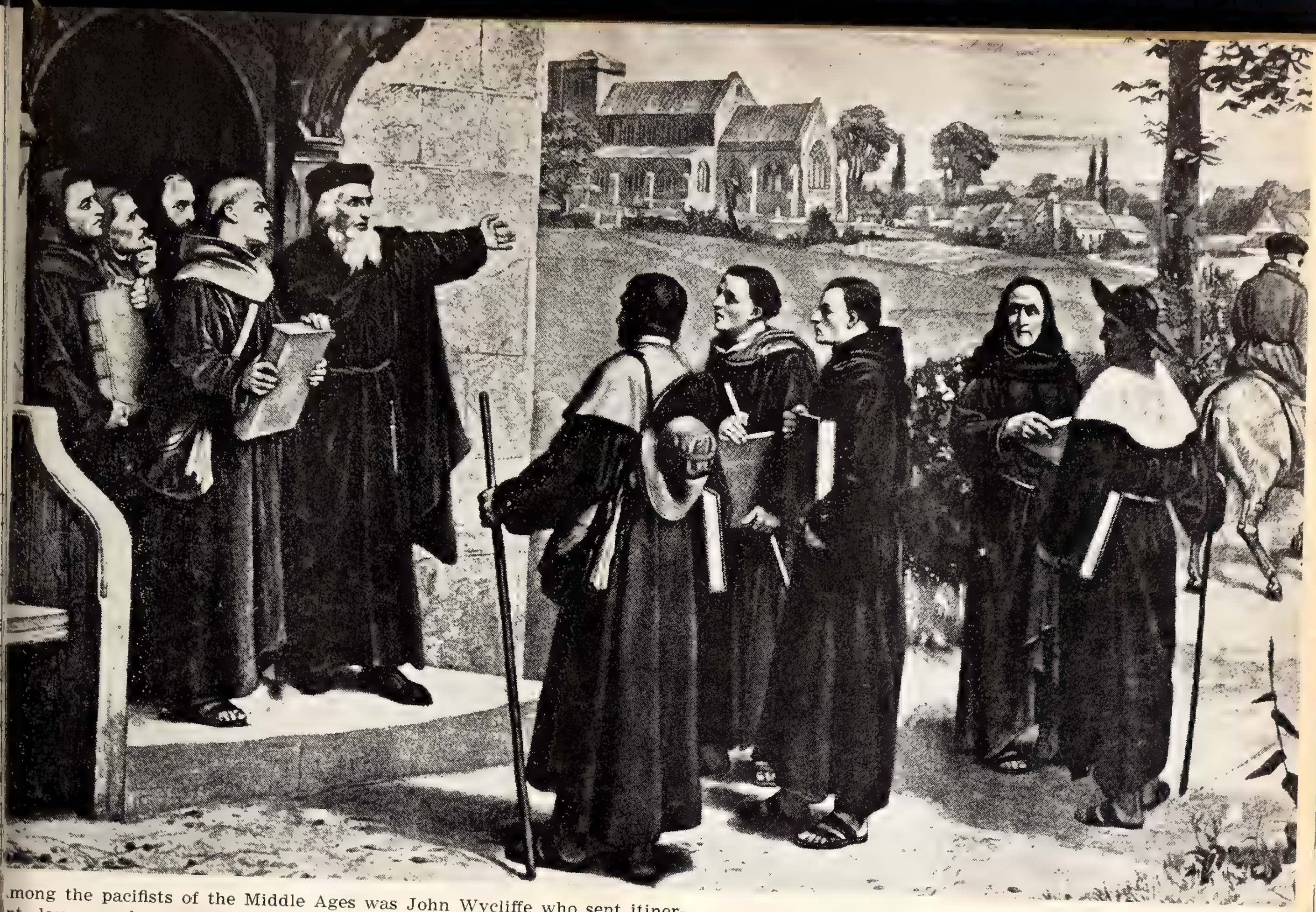
Irenaeus, also of the second cer tury, wrote, "The law of liberty, tha is the word of God, proclaimed to th whole world by the apostles, wh went out from Jerusalem, has mac such a change that the nations then selves have made their warlike lanc and swords into plows and change them into sickles which He gave fo reaping corn, into peaceful instru ments, now do not know how fight, but when struck offer even th other cheek, the prophets did not sa this of anyone else but of Him wh accomplished it."

The early church understood th danger of giving unqualified conse to the demands of the state. The in perial cult was strongly represente in the army, and the ceremonies ar sacrifices performed in the army we viewed by many Christians as idol trous. When they openly defied tl emperor, the absolute demands state became clear. The Christia church reacted against such a ca for ultimate allegiance

Today our rulers do not ask to worshipped. Yet we note that Chri tians have been fighting one anoth in all the major Western wars sin the conversion of Europe. Apparent the states have gained from the citizens more than qualified allegianc

The quality of love as set for in the New Testament ethic was n lost to the early church. They sa the incompatability of love and bloo shed. Tertullian wrote, "If we are e joined to love our enemies who ha we to hate? If injured we are fo bidden to retaliate. Who then ca suffer injury at our hand?"

With the reign of Constantine, t church and state entered into a clo relationship. The Christian attitu shifted toward the just war conce



mong the pacifists of the Middle Ages was John Wycliffe who sent itiner-
nt lay preachers throughout England proclaiming the spiritual life.

his understanding has had strong
fluence in the church, both Protes-
nt and Catholic. In the Medieval
eriod the crusade was a part of the
hristian strategy.

Pacifism, although a decided mi-
rity view, was not without its voices
the Middle Ages. We note this in
ch movements as monasticism, the
aldenses, the Franciscans, Wycliffe,
ter Chelciky of the Hussites, and
ners. Even the Renaissance human-
s showed some pacifist leanings,
t a fuller flowering of Christian
cifism came in the Anabaptist move-
nt.

ly Mennonite Ideas

The sixteenth century evangelical
abaptists were deeply committed
the way of love and the cross.
eral motifs in their understanding
nonresistance are worthy of our
ntion.

he Anabaptists firmly rooted
r pacifism in the New Testament.
New Testament was clear: no
. In Christ a new age had dawned
in which love was to determine human relations. Jesus Christ was Lord placing the disciple under the example and teachings of his Master. Jesus taught and lived love with its way of suffering. All parts of life came under the lordship of Christ. This meant a loving of an enemy rather than retaliating against those who harmed you. The cross by the power of God was the supreme means of meeting and overcoming evil. Nor was love only an individual response; it was to be followed by the church as life was lifted from selfishness and hostility to brotherhood and love. In the fellowship of believers life was shaped by love.

Secondly, the Anabaptists realized the distinction between those committed to Jesus Christ and those not so committed. Their distinction was not between the monk and the layman as in Roman Catholicism, nor between the private and public sectors of life as in the teaching of Luther, but between the children of light and the children of darkness. From this we can learn that in our day the basic distinction is not between East and West but between the forces of Christ and the forces of evil—a distinction that runs through both East and West.

The Anabaptists proclaimed the use of spiritual tools to gain spiritual ends "The world uses the sword; Christians use only spiritual weapons," was an Anabaptist statement. They believed that through love and suffering their foes would be overcome. As Christ was victor through His cross and suffering, so the suffering church would be victorious with Him in its cross and suffering. The eternal Kingdom would come when the suffering was complete.

The Anabaptist attitude toward war has been carried on by their direct descendants, the Mennonites, and also has had a strong influence in the shaping of the views of the Church of the Brethren and the Brethren in Christ Church.

A century after the rise of the Anabaptists, the Quakers appeared on the stage of history. Founded with a belief in the inner light of Christ, Quaker pacifism has made a contribution to the Christian understanding of peace and war.

The Quaker Inner Light

Quakers believed, as do their followers today, that harmonious relations are possible between people because the same light is potentially within all men. This light enables them to see the truth. The light in one man can answer the light in another man. The proper methods will appeal to the inward sense of rightness in every man. The light is in all men and the closer men come to it the closer they come to one another. The aim is not that of one person enforcing his will on another but that together the two may find the truth. The result is a unity of understanding achieved voluntarily. This meeting of minds which has characterized the Quaker Meeting can radiate out into the social order enabling men to live together harmoniously. Here is a guarded optimism regarding the possibilities in the social order if men proceed aright.

Believing it possible to appeal to the inward sense of rightness in every man, Quakers throughout their history have tried to remove the causes of war. Some of their men wrote essays on how peace might be established between nations, such as William Penn's "Essay Toward the Present and Future Peace in Europe." Quakers have continually sought to arbitrate between nations as illustrated by John Bright's successful efforts between Denmark and Schleswig-Holstein in 1950 and recent efforts between India and Pakistan.

The power of love to reach people has also been manifested in Quaker social service. Pioneering in prison reform, mental hospital work, abolition of slavery, and relief work in modern wars, they have shown Christendom creative ways of expressing Christian compassion.

Modern Peace Movements

Modern peace movements began after the Napoleonic wars. Interested individuals banded together seeking peace through various means such as world government. Such movements were not always based on biblical grounds exclusively. They were often indebted to humanitarian, philosophical, or political ideas.

In the United States this peace movement gained considerable strength from Protestant liberalism and its belief in the potential of man and his ability to perfect the social order. Severely tested by World War I the peace movement rebounded with great vigor. Its effort to make the world safe for democracy almost became a mass movement for peace. War was depicted as a most hideous and ghastly undertaking. Pacifists were confident that civilized man seeing the irrationality of war would not succumb to Mars again. Efforts were made to reduce armaments and conferences were held to outlaw war. Churches passed strong resolutions condemning war and urged peaceful ways to settle disputes. The number of pacifists in America grew by leaps and bounds and one study indicated that the majority of ministers in America opposed war.

Reinforcing the belief in the ability to settle differences through nonviolent means was the work of Gandhi in India. That little man loomed large in the ideals of those who were pushing for a new world.

Karl Barth and Reinhold Niebuhr signaled the end of popular pacifism, but Pearl Harbor entombed it. Barth, the theologian, and his followers, revived the belief in human perversity. Warld War II proved them correct. Modern pacifism was sentimental and unrealistic. Man was not on his way to a warless world. Was he on his way to any kind of world?

While peace movements and modern wars were growing the historic peace churches were biding their time. With the exception of some Quaker efforts, the practice of their peace teaching was largely nonexistent. World War I caught them napping. The Sermon on the Mount stood, but where was the evidence of its living reality? The light had not gone out completely. Soon creative efforts were made to incarnate the peace witness in programs of war-sufferers relief and voluntary service. The search for adequate and relevant expression of Christian pacifism continues to grow among the historic peace churches.

What about peace on the large Christian scene? A new evaluation o the Christian attitude to war wa ushered in with the atomic bomb Never before have theologians an scholars given such serious consideration to the Christian ethic on war The indiscriminate killing of peopl and the possibility of blasting civilization out of existence has called fo new thinking.

Nuclear Pacifism

Three positions have emerged: th nuclear realist (nuclear weapon should be maintained for their deterrent value and for use in limited nuclear warfare), the nuclear pacifist and the absolute pacifist.

The absolute pacifist continues t argue that all war is wrong because o the revelation of God in Christ, although he might argue the case o humanitarian or philosophical ground also. He sees the nuclear developmen as a proof of the position he ha always maintained. Some absolut pacifists feel they are now the one who are realistic.

But the significant development i the post- Hiroshima era has been th rise of the nuclear pacifist. The nuclear pacifist believes the use of nuclear weapons is contrary to Christian morality and condemns their us under any circumstance. Allowing fo war with conventional weapons for just cause and by just means, th nuclear pacifist points to the followin factors. The indiscriminate killing o people is immoral. The evils of nuclear war far outweigh any goo that may come from it. Nuclear effort may result in the genetic disturbanc of the human race. Nuclear wa threatens the existence of civilizatio The nuclear arms race virtuall makes creative efforts toward harmonious international relations impossible. The use of nuclear weapons i playing God with mankind. For thes reasons some theologians are becoming nuclear pacifists.

Even though Christian scholars ar taking a more positive attitude, pacifism has limited appeal to the mas mind because of the cold war psychology under which we live. However, two exceptions must be note

The first are the efforts by men lik Clarence Jordan and Martin Luthe

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King, Jr., to make the Christian ethic relevant to the race question in America. The second area is the contemporary movement for cooperation and unity among the churches. Few things so vividly portray the dividedness of the church as the tragic spectacle of Christian fighting Christian. It is obvious that loyalty to the state transcends loyalty to the church. The unity of the body of Christ is rooted in its supernational nature and cannot be realized apart from the recognition of the singular ethical norm given in the revelation of Jesus Christ.

IT WAS IN AUTUMN

Yorifumi Yaguchi

It was in Autumn, when
The rice was as gold as the sunshine,
And I was walking
Alone in the field,
Toward my town,
Toward my house,
Leaving the black, chilly, wet
Hiding cave far
Behind me and
I was singing,
I was leaping,
I was running,
I was laughing,
I was breathing
Deep
The clean, autumnal air,
Cool and nice. The rice
Smelled, smiled; locusts
Leaped; dragonflies
Flew round me and
Up in the blue,
Blue sky.

When suddenly,
A small black swarm
Of airplanes
Appear
Above the mountain, and
They come fastest
To my town, and
One finds me,
Begins to
Chase
Me, and
I run,
Run,
And run
Breathless
Into the rice field,
Hide myself
Deep among the rice,
Lying into the water,
And it shoots me.
The machine-gun,
And shots with
Thunderous sound
Approach and
Pass just beside me
Ten inches away
From my right arm
Splashing the water
Whole upon my body.

I was lying,
Trembling,
Forgetting myself,
I do not know how long,
But I felt it's a long,
Long time, and finally
It's gone, all planes were
Gone away, and I stood
Up, standing up
Continuously,
As if I lost myself,
As if I just woke up out of
My bad dream,
Looking toward the sky
Into which they disappeared.

NEWS

Canadian Missionary Gets New Eyes

Poor vision once hindered a missionary's work. Today she is back in India with normal eyesight.

Leona Cressman, Kitchener, Ont., first went to India in 1947. Her eyesight was defective at that time. She had a condition known as keratoconus—a conical bulging or protrusion of the cornea, the transparent tissue over the pupil and iris at the front of the eye. She was probably born with this condition.

After two years in India a doctor sent her to the United States for contact lenses. Fittings in Chicago and New York helped her to see with normal eyesight. These lenses covered the entire eye surface. (During her 1960 furlough she was fitted with the smaller corneal lenses.)

Having continued her education, Miss Cressman returned to India in 1955 as teacher at the Woodstock School for children of missionaries and other foreigners stationed in India. She is assigned by the General Conference Board of Missions.

Back in India her left cornea continued to stretch so that she could see only dimly. Dr. V. Rambo, missionary eye surgeon at Ludhiana Christian Medical College and Hospital in India, felt the cornea of the right eye would also continue stretching. His opinion was upheld by fellow ophthalmologists at an international conference in Delhi.

Dr. Rambo had advised a corneal transplant fourteen years ago. In June 1963, Miss Cressman returned home with a letter of introduction to Dr. R. Castroviejo, New York ophthalmologist, asking him for advice. After examination he advised her to have surgery on both eyes. She was put on the list for donor eyes. On August 21, 1963, she had a corneal transplant on her left eye and on March 6, 1964, on her right eye.

Miss Cressman reported on this experience: "Twenty-six days in Dr. R. Castroviejo's private hospital enabled me to gain a new appreciation for eyes. According to 'they say,' this Spanish doctor worked with his father, an eye surgeon, and at the age of nine was performing successful grafts on rabbits. Nowadays, his patients are from all parts of the world. When the King of Siam came for surgery, he and his retinue took over the entire fifth floor of the hospital. The operations each Tuesday are filmed by the medical association and visiting surgeons are welcomed into the operating room to watch his procedures. His place is also known as 'The House of Vision' by the many who have had vision restored. He has designed his own instruments and pioneered in corneal transplants."

Corneal grafting consists of replacing a split-thickness of corneal tissue from the patient's cornea with a split-thickness graft of donor corneal tissue of the same size. The tiny discs of tissue are sewed on with twenty-five to thirty minute stitches.

In June, the *Kitchener-Waterloo Record* described the results of the corneal transplants. "Results from both operations have been termed perfect. Miss Cressman must wear glasses because of her astigmatism, but it has nothing to do with corneas.

"The last cornea to be transplanted is still a little cloudy, but she is told this will clear in time as the first one did."

Miss Cressman has willed her eyes to the eye bank of the Canadian National Institute. They will give sight to someone else after her death. In this case it will be the third time for the corneas. She owes her sight to two unknown donors.

"The eye bank people think I'm a good advertisement," says Miss Cressman. She has given out over 100 pledge forms to friends.

Giving sight to the blind and to those nearly blind is of inestimable value. Jerome Dersh, M.D., in his article, "Eye Banks," gives this i formation: "Today there are ma eye banks throughout the Unit States, usually located in the larg cities. Hundreds of hospitals in a parts of the country who have b come affiliated with a centrally l cated eye bank in their state or ar maintain a waiting list of persons r quiring corneal surgery. As donat eyes are received, they are process through the eye bank and rushed the particular hospital in which t patient is scheduled to be operate To avoid delay, the Red Cross Mot Corps, state police, all official ai lines, and many taxi services ha made their services available in d livering the eye to its destination.

"In donating eyes for corne grafting, the age, sex, and race the person make no difference. person desiring to donate his ey must firmly impress his wishes up his next of kin, since at death t body legally belongs to the next kin and proper permission for the u of any part of the body must be o tained from this person. Also, ey donated to any eye bank must be r moved within four to six hours aft death. Therefore, it does little go to include in a will the desire to d nate one's eyes since wills take mo than six hours to probate.

"The supply of eyes in the Unit States is still insufficient to meet t demand. There are approximate 44,000 persons in this count blinded as a result of scarred or di eased corneas. Many of these u fortunate individuals could rega sight if donor eyes were available f use in corneal grafting."

People of all ages are invited join the eye bank. Learn what e bank is nearest you and write of yo interest in membership. The eye ba will send a membership-identificati card to be carried at all times. Th identifies the person as an eye don at the time of death.

CONGO MEN LIVE BY FAITH

Two Congo Christians are living testimonies of their faith in Christ. Ngongo David is currently the president of the Mennonite Church in the Congo and Wayindama Emmanuel, the treasurer.

Ngongo David became a Christian nder the teaching and ministry of a aluba teacher in the area of the Ny-nga station. Ngongo, two other pas-ors, and two leading laymen, accom-anied by Missionary Glenn Rocke, isited the Balubas in Bakwanga to xpress appreciation for their sending f one of their people as the first vangelist to Pastor David's people.

When news came that Ngongo Da-id was in the area, a young soldier, Christian baptized by Pastor David, alled the village together for a serv-e unlike any they'd had since 1960.

Wayindama Emmanuel, pastor at amayala and former teacher at the andala Bible Institute, has suffered verely for his faith.

"What persecutions I endured. . . om them all the Lord rescued me," astor Wayindama Emmanuel testified the General Conference of the ongo Mennonite Church as Mutena.

Trials began for this African pastor the Kandala Bible Institute when he as a teacher. He reported, "We had ken our belongings out of our house hen the *Jeunesse* attacked. They rned our house, throwing our things ck into the fire, and then they took and started beating me." He was ked to take off all clothing except derwear, to give up his watch and sses, and kneel before them. Every-ng was thrown into the fire except watch. Beatings were repeated. e youth with a broad-bladed ma-te stood threatening in back. An-er with a bow and arrow aimed is heart.

"I have no affair that you should nt to kill me," pleaded Emmanuel. have come here only to preach the pel of Christ."

hey shouted, "You lie! You are ty! We will kill you!"

hey falsely accused the pastor. u have meddled in politics. Your sionaries have called the soldiers. r people eat Kasavubu's money."

uring the long ordeal of threats beatings Pastor Emmanuel had kneeling outside his burning e. When asked whether he was id, he replied, "No, I am not id; you can't kill me. The Lord help me!" At the bold reply even his wife cautioned him fearfully not to anger the youths.

"But who would help me if our Lord would not?" insisted Emmanuel. "I must honor Him until my death."

Finally Emmanuel was released. With his wife, four children, and a student family he hid in the tall grass. One child of the student family was missing, having run away in flight at the time of the beatings. Returning to look for the child, Emmanuel found that the rebel band had left. He called the others to warm themselves in the embers of what was once their home and to spend the night in the house of a nurse which had not been destroyed.

The next few days Pastor Emmanuel and his party tried to make their way to their own tribal territory of Kamayala. There was further *Jeunesse* harassment but also aid from sympathetic Christians. Over a week after the Kandala attack, Pastor Emmanuel and his party reached their own Tschokwe area.

In his home village he had another valley of darkness and fear to cross. He was mistaken for Mwatshidiata Emmanuel, a leader of the *Jeunesse*, arrested, and imprisoned. He was confident that he would be released and reassured his wife by saying, "The Lord will protect me."

By a miraculous development for which Pastor Emmanuel praises the Lord, he was released. His heart was full of joy, and he sang several hymns as he pedaled back to the village.

Back at the home village Pastor Emmanuel's face was powdered with white chalk, a sign of great joy. With a throng of happy villagers a prayer of thanksgiving was raised to the Heavenly Father. Even the missing child of the student family was found later.

"Persecution of the church is not a new thing. This time of trouble will strengthen the church. Parts of the church are dead, but other parts are alive," observed Pastor Emmanuel. "We will go out to revive those parts that have suffered."

FIVE MASONS from Pennsylvania and Virginia helped rebuild a bombed church in Mississippi. Sent by Mennonite Disaster Service, the men worked with Mississippi, Louisiana, and Florida Mennonites to quickly rebuild the Nanih Wayia Indian Church, Noxapater. Destroyed in September, it is used by Choctaw Indians.

HOSTESSES FOR OVERSEAS

The Mennonite Central Committee has three overseas openings for unit hostesses. They are in Frankfurt, Germany; Henchir Toumghani, Algeria; and Kaiserslautern, Germany.

Experience has shown that unit hostesses always play key roles in creating a wholesome "home" atmosphere which goes a long way toward maintaining good unit morale. It is a real boon to overseas relief workers after a day of demanding work to return to a congenial household.

The center at Frankfurt, Germany, needs a hostess to run the unit house, plan and prepare meals, clean house, purchase supplies, and serve as receptionist for guests and visiting personnel. She should be fairly fluent in German.

For over a year a hostess has been

needed for the fifteen-member unit at Henchir Toumghani, Algeria. She will be responsible for purchasing supplies, planning and preparing meals, supervising kitchen help and housework. There is also the opportunity to teach Algerian assistants practical domestic skills.

Mennonite house at Kaiserslautern, Germany, needs a hostess to plan and prepare meals, clean house, and serve as receptionist for visitors many of whom are overnight guests. She should be familiar with the German language. Mennonite House houses the Eirene and Mennonite Voluntary Service offices. It also is a home for the local German Mennonite congregation. For further information write to the Mennonite Central Committee, Akron, Pennsylvania.

BOOK EXHUMES OLD CANARDS

A cheap paperback, *None Dare Call It Treason*, by John A. Stormer, has attained some notoriety in the recent political campaign. Purporting to be "carefully documented," the book's thesis is that the communists and their "dupes" have infiltrated and threaten to control the government, the courts, the labor movement, the mass media, education, even the psychiatric profession. And once again the charges of communism in the churches and the National Council of Churches are revived which were discredited back in the McCarthy era.

Included in the book's "documentation" are numerous quotations from statements by J. Edgar Hoover. But the author does not print the following statement by the head of the FBI concerning remarks attributed to him before a meeting of the House Committee on Un-American Activities in 1947. Over his own signature, Mr. Hoover wrote: "I want you to know that neither on this occasion nor at any other time have I made any statement criticizing the Federal Council of Churches or the National Council of Churches."

Another quotation not included in the book is a United Press International item in the N.Y. *World Telegram and Sun* of April 29, 1961: "FBI director J. Edgar Hoover is deeply concerned about the danger that self-appointed 'vigilantes' may in the name of anti-communism, play into the communists' hands. He has sent FBI Chief Inspector William C. Sullivan to deliver speeches in many parts of the nation warning Americans not to be taken in by charges that their churches are overrun with Reds."

The author digs up the four-year-old story of the Air Force Manual but omits informing readers that it was withdrawn by the Air Force, officially retracted by the Defense Department and drew a public apology from the Secretary of Defense to the National Council of Churches.

Virtually all of Stormer's sources are the well-known "apostles of discord" familiar to most responsible church people as professional dissidents dedicated to discrediting the nation's clergy. He also uses quotations from the *Congressional Record* to add authority to some blatant misstatements. Not quoted from the *Record* are the articles entered in it which categorically refute such misstatements.

According to the book, Mr. Stormer is chairman of the Missouri Federation of Young Republicans, a member of the Missouri State Republican Committee, attends a fundamentalist church, is an admirer of Senator Goldwater and of the John Birch Society, the Christian Anti-Communist Crusade and similar organizations.

WORDS AND DEEDS

Donovan E. Smucker, chaplain of Lake Forest College held a two-way amplified telephone conversation with former Mississippi Governor Ross Barnett on October 9. The conversation was the opening of the Chicago area college's weekend conference on race relations. Smucker was formerly a professor at Mennonite Seminary.

New translations of the Bible are coming from two publishing houses. Doubleday launched on Oct. 19 the publication of the thirty-eight volume Anchor Bible by issuing Volume 1 on Genesis and Volume 37 on the Epistles of James, Peter, and Jude. The translation is the work of Catholic, Protestant, and Jewish scholars under the editorship of William F. Albright. The second translation comes from Christ's Mission, Hackensack, N.J., and is known as the *Protestant-Roman Catholic New Testament*. It contains the Protestant Revised Standard Version and the Roman Catholic Confraternity Version in parallel columns.

Woodlawn Church, Chicago, has cooperated with Cook County Public Aid in a job training program. Using
the church facilities, the agency ar
the Shell Oil Co., recently traine
eleven men as service station atten
ants. A similar program with Mon
gomery Ward proposes to train me
for custodial employment.

Christian Leprosy Mission is th
new name for the ninety-year o
interdenominational Mission to Leper
London. The name "leper" w
dropped because of the stigma a
tached to the name. Medical me
favor the change and the governme
of India has banned the use of th
word in official documents.

Lawrence Durgin, pastor of th
Broadway Congregational Churc
New York, says that although Chri
tianity is the only religion which com
mands interest and respect in Jap
nese academic circles, little ho
exists for much Christian expansion
Japan in the immediate future. H
has just completed a three-mon
survey of conditions in the Far Easte
nation. Membership in the Japane
church is not growing and some eve
report a decline. He describes th
religious situation in Japan today as
great vacuum. He expresses optimis
however, about the long-range co
tribution which the Japan Internatio
al Christian University can make b
cause of its position of exposure
the religious and ideological cros
currents in that country. All facul
members of the University, both Jap
nese and foreigners, are Christia

Oaklawn Center, Elkhart, Ind
began on October 29 a series of s
conversations on "Issues in Co
temporary Morality." George Chri
tian Anderson, New York, director
the Academy of Religion and Ment
Health will be the first speaker at th
series billed at the Oaklawn Forur
Other speakers announced are: Pa
Pruyer, Topeka, Kan., "Morality ar
Psychotherapy," Dec. 4; "Moral Va
ues and the Growing Child," Jan. 2
John Kemph, Ann Arbor, Mich
"Changing Patterns in Sexual B
havior," Feb. 18; Charles Ainla
Goshen, Ind., and Rabbi Albert Shu
man, South Bend, Ind., "Busine
Ethics and Morality"; and Jules Mas
erman, Chicago, "Interactions B
tween Morals and Health," April

How to Build World Peace is th
subject of a world peace essay conte
being sponsored by Promoting E
during Peace, Inc., 112 Beach Ave
Woodmont, Ct. Chief award for
4,000 word essay is a free forty da
trip to Europe and Russia.

Mennonite Exhibit Found Timely

The following report was written by Ethel Y. Metzler, Akron, Pa.

Erected during the first week in September, the Mennonite-sponsored exhibit in the Protestant-Orthodox Pavilion at the World's Fair was given a trial run until the Fair closed in October.

It was designed and executed by Kenneth Hiebert, currently professor n graphic arts department at Carnegie Tech, Pittsburgh, Pa., and re-ently returned from Basel, where he tudied for the past five years.

The display was authorized by a ommittee representing the Eastern Mennonite Board of Missions, the General Conference Mennonite hurch, the Mennonite Central Committee and the Mennonite Board of Missions and Charities.

Since its installation it has stimu-ated controversial discussion and all redictions are that it shall continue do so. Precisely because it is not our-color religious art which Prot-stants have become accustomed to the past twenty years, it startles e passer-by who is steeped in Sun-ay school traditions. But simultane-usly two young people may stumble n to it and, grabbing a brochure, y, "Look at it, it's great!"

The exhibit is set between three ustard-colored doors—one to the ft and two to the right, and stands out midway in the passage between e inner exhibits and the outer ex-bits. You may come to see it from e left or the right, or down a middle e. It speaks as no other exhibit in Pavilion.

In the first place, it is simple. It not deep enough to enter, extend- out only four feet from the wall. Secondly, it is a study in black and ite. One red cushion atop a neu- wood block seat provides the y dash of color.

inally, it speaks exclusively to the ilion's theme: "Jesus Christ the ht of the World." Little identifies sponsoring denominations.

he significance of the exhibit is her intensified by the three mus--colored doors. Above the first r to the right is a sign in blue that says in words similar to these: "Take a picture of Jesus along home." That door leads to a shop selling artifacts.

The other two doors are manned by dedicated, persuasive merchandizers of a denominational film. At intervals these doors open and the viewers file out. Then the attendants begin trying to gain the attention of the next would-be audience.

These doors represent two Protestant half-truths. The first, if we act religiously (in this case buy a picture), we are doing ourselves a favor. The second, if we can sell our denomination, our buyer will surely profit spiritually!

Standing starkly black and white, the panels of the Mennonite-sponsored exhibit neither beg the viewer to act religiously nor do they proffer denominational salvation!

They reward the person who stops to look with a desire to question, to converse, to seek the meaning. He finds himself asking, "What are they saying?

Then his eye falls upon the words, bold in block letters on the bottom right third of the completely white panel. They are black, striking against the utter whiteness.

ALL THAT CAME TO BE WAS
ALIVE WITH HIS LIFE
AND THAT LIFE
WAS THE LIGHT OF MEN.

He stops and begins to let the meaning penetrate the reaches of his mind. All the while his eye is searching the other panels. He sees light symbols—rectangular blocks that remind him of the punchouts on cards that go through IBM machines. They form a pattern that is being accosted and buffeted by the black that emerges from the background.

Slowly his eye moves from the second panel onto the darker third panel, where the blackness is greater and the light more dramatic. But imperceptibly his attention is drawn to the final panel where only a handful of light rectangles light up black symbols which emerge gradually from the black-textured background.

Those black symbols point up problem situations of our world today: mental illness, technology, conflict, sex morality, materialism. The light within the symbol is symbolic of the penetration of Christ the light into every area of man's life.

These symbols may seem obscure, for most Protestants are more used to thinking in non-objective religious word symbols such as grace, justification, faith, and righteousness, than they are in thinking in graphic symbols. But they do open up to the viewer, as he continues to study them, and perhaps in the meanwhile picking up a pamphlet from the stand in front of the panels.

Most of the words of the pamphlet are the words of Jesus—and they cannot be gulped. Not much of His speech can be! The arrangement of the words on the cover of the pamphlet is also fashioned to delay one's quick perusual and as swift dismissal of the issue at hand.

Black rectangles intercept the words on the cover. They are from the twentieth century—the punchouts of IBM cards. And they, along with the words, tell the viewer not too subtly to *stop.* Christ has somewhat to say to him in the midst of twentieth-century technology.

As one turns the pages of the pamphlet, he is greeted with contemporary words that set off each particular issue. He is met with black and white symbols such as the dollar sign being pushed from the center of the page by the "whiteness" and disintegrated at the edges of the page. And he reads the words of Jesus, occasionally condensed, but there in all their validity.

The biblical selections, chosen from the New English Bible, are excerpted from John 9, Ephesians 5, Luke 9, Matthew 12, John 18, Matthew 5, John 8, Luke 12, and Matthew 21. They are noted as such on the back of the brochure. The absence of verse identification is in keeping with the whole underlying motivation for the exhibit: to witness to the excitement and joy of the discovery that "Christ Lights Our World Today."

Obviousness is the most obvious fact of the Fair. The truth to which the Mennonite-sponsored exhibit speaks is subtle, scintillating, coming through again and again in ever differing and varying measures, at different levels of our comprehension, and at differing frequencies, as one's responses differ. The obvious fact is that it is contemporary.

Building Committee Boosts Fair Labor

The following experience of a Presbyterian congregation was reported in a recent issue of Presbyterian Life.

WHEN THE BEREA Church in St. Louis, Missouri, began a building program, the good people of the congregation decided that they had better insist on fair employment practices. They knew the denomination had spoken on the subject repeatedly; union leaders and politicians had often enough spoken favorably of fair employment; the presbytery was encouraging. A committee was formed to oversee the fair employment aspect of the building program.

The report of this committee, written by its chairman, Lucian P. Garrett, Jr., and Carl S. Dudley, pastor, relates that at the beginning, before final approved plans for the building had been drafted, the committee discovered it knew nothing about fair employment except that it was a good idea. "More than a month was consumed in discussion, consultation, and planning with the NAACP, the Urban League businessmen, officials of presbytery, lawyers, personnel and employment men, and interested citizens in comparable fields." Then with plans still in the preparatory stage, the committee had to decide how firm they intended to be.

The decision, according to the report, was as follows: "A strong fair employment clause was to be included in the specifications for the building, and in the contracts to be signed. We would seek as a symbol of good faith the employment of qualified Negroes in the skilled trades among the contracts which had a major share in the construction of our new building. We concentrated our attention on the carpenters, bricklayers, electricians, steamfitters, and plumbers. We would not seek to injure either the contractor or the regular employee known to him over a period of years. We would work through discussion and negotiation and avoid all publicity."

A small negotiating team met with contractors before they signed. This was disconcerting to some of the contractors. They had never had the matter of fair employment made a contractual requirement, and some had never discussed the subject with anyone. The report dryly says at this point: "Since the procedure, although fully legal, was somewhat unorthodox, it met with considerable anxiety and some hostility on the part of contractors. The sessions were long, interesting, and sometimes quite emotional."

The contractors said that they were in business to make money and to keep their men employed. They explained that fair employment is a union problem, and not one that they could or should solve. In the end they signed on the dotted line. (They themselves had no personal prejudice, they regularly announced.)

The Berea Church thus came to know the actual ingredients of the fair employment problem:

A contracting firm recruits employees who are friends or relatives of the employees and officials of the firm. This practise is non-discriminatory in intention, but, unless employees on the payroll are Negro, the recruits added to the payroll are going to be white. So there is unintentional, but nonetheless practical, discrimination.

In Missouri, and most other states, the union must approve all employees on a union job. The union connot and should not be bypassed. If Negro employees are going to work on jobs, they must be secured through the union from the union pool. That pool is empty—no Negro members out of work. Contractors spoke the truth when they argued the scarcity of Negro craftsmen.

Apprentice programs are as widely discriminatory as actual trade-union memberships. When the church negotiators suggested Negro apprentices to the contractors, they replied that the job was too little.

Job descrimination is the fault of no one. Contractors point to the union: the union points to the contractor: they both point to society, to the way things are. No one has organized an effort to keep Negroes out of the building trades. They are just not in the trades.

The solution of the problem, if it was to be solved, was left to the church. The committee had to find the names of elegible workmen and pu them in touch with the contractors which involved days upon days o non-stop telephoning. And the churc found that it had to subsidize it own fair employment operation b paying half the cost of the unio card for potential craftsmen willin to take the entrance examination re quired by the unions.

As a result of its efforts, the com mittee succeeded handsomely. Th report says, "More than half of th total personnel on the job was Ne gro, including the skilled trades. Tw unions took in Negro members an a third approached us under th threat of a law suit. Two trades hel out against any potential opening b continually dodging the committee efforts to make them keep the prom ises made at the beginning of th contract."

The total cost of the Berea pro gram was less than a quarter of a mi lion dollars, certainly not a big jol The task of insuring fair employ ment was almost as time consumin and sweat producing as the actua construction. The committee had t live through "long months of hostil ties, discouragement, and thankles effort." Its members became skille negotiators and found out some di mensions of churchmanship that ar not ordinarily mentioned.

The churches of America regularl spend a third of a billion dollars year on construction alone. They ar building new houses of worship, ne educational wings, new houses for pas tors, new college buildings, new hos pitals, new administration building or remodeling the buildings they a ready have. The Berea fair employ ment committee was startled to thin of what could be accomplished righ across the United States if every build ing program had a committee whic took upon itself the task of makin fair employment a specific contrac tual requirement.

It is a startling possibility and noth ing very novel either. No fanc guitar-strumming is required. N freedom singing. No picketing. Ev erything is done at the conferenc table. Everything is legal. Since equa employment lies near the center o the long-run problem of racial dis crimination in the United States, ev erything that the church can do in it own building programs contributes di rectly to the solution of our racial ills

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CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Con- erence, Estes Park, Colo.

1967—Mennonite World Confer- nce, The Netherlands.

entral

Nov. 8-9 — Religious Dramatic eam, the Martin Brownes, Bluffton ollege, Bluffton, Ohio.

orthern

Nov. 5—Mission Meeting, Be- esda Church, Marion, S.D., Gerald tucky, speaker.

Nov. 8-15—Special Services, Be- el Church, Marion, S.D., Paul oossen, speaker.

Nov. 16-22—Bible and Missionary onference, Bethel Church, Wolf int, Mont., George and Martha nzen, speakers.

estern

Nov. 1-4—Special Services, First urch of Christian, Moundridge, an., Lawrence Hart, speaker.

Nov. 5—Memorial Hall Series, thel College, North Newton, Kan., rke Family Singers.

Nov. 8—Mission Festival, Burrton urch, Burrton, Kan., Ferd Ediger, aker.

Nov. 8-13—Evangelistic Meetings, thany Church, Kingman, Kan.

Nov. 8-13—Evangelistic Meetings, thel Church, Hydro, Oklahoma, nk Huebert, speaker.

Nov. 15—Harvest Festival, Johan- tal Church, Hillsboro, Kan.

UAL AIDS

Mennonite Central Committee prepared two new filmstrips.

he Other America—42 frames, r, script, tape-recorded narration. minutes. A look at the poor and rived people of the United States Canada. Challenges Christians to for ways to help the people of "other" America.

he Teachers Abroad Program In awi — 55 frames, color, script, tape-recorded narration. Ted and Karen Drier, MCC teachers in Malawi, describe their school, church life, and the people and culture of Malawi. (Formerly Nyasaland, Malawi achieved independence July 6, 1964).

These two filmstrips are available for use on loan basis from MCC—Canada, 104 Princess Street, Winnipeg 2, Manitoba; Mennonite Central Committee, 50 Kent Avenue, Kitchener, Ontario; and MCC Information Services, Akron, Pa. 17501.

DEATHS

Joseph Bast, West Swamp Church, Quakertown, Pa., was born Apr. 12, 1906, and died Oct. 3. His death was accidental, due to a fall while he was working.

Emil Rediger, Calvary Church, Washington, Ill., was born Oct. 27, 1877, and died Oct. 11. He is survived by two sisters and one brother.

MARRIAGES

Lowell Darcy, Methodist Church, Pawnee Rock, Kan., and *Sandra Fruhung,* Rozel Methodist Church, Rozel, Kan., on Oct. 18.

Paul Meas, West Swamp Church, Quakertown, Pa., and *Shirley Klotz,* Church of the Brethren, Quakertown, Pa., on Oct. 3.

MINISTERS

Roland Cole, a senior at Chicago Theological Seminary, has been called to serve as associate minister of the Woodlawn Church, Chicago, during the coming school year. He has served the congregation as youth worker. A member of the Methodist Church, he has also served as a pastor in Texas.

Frank Funk was ordained as minister and elder by Malcolm Wenger, Lame Deer, Mont., on October 4. Funk serves as pastor of the United Mennonite Church, Wolf Point, Mont.

Jake P. Harms, Altona, Man., will be ordained as elder of the Whitewater Church at Boissevain, Man., on Nov. 8.

Paul Isaak will begin serving as assistant pastor of the First Church, Newton, Kan., the middle of January. He has been the pastor of the Bethel Church, Hydro, Okla., and assistant pastor of the Bethesda Church, Henderson, Neb.

Jacob H. Wiebe, Winnipeg, has been elected elder of the First Church (Schoenwiese), Winnipeg. He will be ordained in December. Formerly a minister of the congregation, he succeeds J. H. Enns, elder since 1939.

WORKERS

Mrs. Robert Brandt, Danvers, Ill., was elected president of the Illinois Women's Fellowship at the annual meeting which was held at the Congerville Church on Oct. 15.

Harry Duerksen, Asuncion, is the manager of the only Protestant bookstore in the main shopping center of the Paraguay capital. The bookstore was opened in September by the Inter-Mennonite Missions Committee. Duerksen is a former student of the Mennonite Seminary in Montevideo.

Jacob A. Loewen, Hillsboro, Kan., has been appointed a translations consultant for Latin America by the American Bible Society. As a Mennonite Brethren missionary, Loewen served in Colombia for ten years. In 1963 he studied the resettlement of the Chaco Indians in Paraguay.

David A. Redding, Cleveland, Ohio, will be the lecturer for Bluffton College's Bible Week, Nov. 15 to 19. Redding is pastor of the First Presbyterian Church, East Cleveland, and author of *The Parables He Told.*

Sister Dora Richert and *Sister Rose Jantzen* have served fifty years as deaconesses in the Bethel Deaconess Hospital in Newton, Kan.

Marion Snyder, Kitchener, Ont., is serving as a volunteer in the home living department of the State Home, Wheat Ridge, Colo.

Harry Duerksen, Jacob A. Loewen, David A. Redding, Marion Snyder (Workers).

LETTERS

COMPASSION IN GOVERNMENT

Dear Mr. Shelly: My appreciation to you for your editorial in the October 13 issue of *The Mennonite.* It was excellent and we need more like this.

It was very interesting to read "Mennonites View the Candidates." Some of these views give me the impression that compassion by the leaders of our great nation is neither desired nor desirable. On the brighter side, I am thankful that there are many more who do care about civil rights, and are concerned about poverty, and feeding the undernourished and starving people in foreign countries, and are willing to support our government in these efforts. Because America cares, nations in distress have new hope.

All of our churches and church papers must make a greater effort to help people when they become confused. Never has there been so much propaganda to confuse people. Newsstands (and you find them almost everywhere) are loaded with hate literature, with high sounding patriotic titles. Unless these extremist groups who are the promoters of most of this can be exposed, we will have more and more confused people, especially among our young folks. *Sam Franz, Mt. Lake, Minn.*

REPUBLICANS AWAKE

To the Editor: Why doesn't Johnson come out boldly and see that Estes, Baker, McCloskey and Jenkins are punished? He never says a word, trying to let the whole matter go to sleep. He even rests easily while the crooked Democrats outvote the few honest Republicans pushing for graft investigation. I sincerely hope and pray those Republicans for Johnson will wake up before it's too late. And I also hope and pray the undecided Republicans and Independents also will do their Christian duty. I am shocked that any Republicans feel they should vote for Johnson and thus help the crooked "gangs." May God save America from these large city "gangs." *Jacob R. Fretz, 537 Derstine Ave., Lansdale, Pa.*

GOLDWATER MISQUOTED

Dear Editor: Frankly I was appalled at many of the letters. How can those who are supposedly concerned about the spiritual and moral decay of our country apparently completely overlook what is going on in Washington and plan to vote for more of the same? Also some obviously have not wanted to learn the truth that we are in much greater danger of war under the present administration's deceitful theory of coexistence with communism. As usual, Goldwater was misquoted regarding the manner of interdicting supply lines in Viet Nam. His answer: "I don't think we would use any of them. But defoliation . . . by low yield atomic weapons could be done . . . " (if thought essential by the general in charge). *Faith Miller, Box 53, Halstead, Kan.*

THREAT OF PRESIDENT'S POWER

To the Editor: Congratulations for the recent thought provoking articles and letters on the political scene in the last few *Mennonites.* As one who was reared a Mennonite I find the magazine very timely, although my membership is now with the Methodist church.

I sense a very disturbing trend among Mennonites, if one is to analyze the initial results of your poll, "Mennonites View the Candidates," as reported in *The Mennonite* of October 13. To me it is disturbing that forty-eight percent of those replying are finding it easier to go along with ever-increasing centralization of government and arm-twisting politics than to face the basic issues at stake.

In my opinion we have overlooked the basic issues in this campaign. To me the issue is not whether Senator Goldwater or President Johnson would be the more likely to panic if crisis came, but rather the issue is the very fact that our president has so much power that he *can* do this. The issue is not whether medical care for the aged be included in Social Security, but whether the Federal Government has the right to force anyone to invest his money in welfare programs against his will. The issue is not whether government power programs, aid to depressed areas, youth work camps, foreign aid, moon races, increased salaries for Congress, farm subsidies, and hundreds of bureaus, are good for an are but rather how long can we affor the level of taxation necessary t maintain and expand these service The issue is not, I think, only c existence with communism, but rather that of our very existence as democracy. Our government now h control, in varying degrees, of con munications, transportation, educ tion, and power, and is gaining mo control rapidly. These are the ve things that Karl Marx has said mak a nation ripe for socialism and eve tually communism. *C. H. Lehrma Rupert, Idaho*

FREEDOM CHOICE

Dear Editor: I've been alarmed b the fact that an editorial written b one man, in a church paper, namel *The Mennonite,* suddenly becom the Mennonite Church's politic guide to its readers. I hereby ask f space for another man's views—m personal findings.

All of us being raised in Menn nite communities were taught, and was stressed consistently, the impo tance and values of honesty, moralit and integrity.

This Nov. 3 each of us, qualifie voters, will have an opportunity t spend a few minutes with our co science in the presence of God. Th perhaps will be one of the greate opportunities in our lifetime to cu tivate our beliefs in honesty, mora ity, and integrity and return the to our National Capital.

The records plainly show th Goldwater-Miller strongly believe i honesty, morality and integrity. Th will, therefore, enable us and o children to live in free enterprise an give us the freedom of speech, r ligion and press. *L. Jack Mende 628 Alpine Dr., Waterloo, Iowa.*

MICAH IS NEEDED:

Dear Editor: I have seldom rea an editorial that I appreciated much as the one in the October 1 *Mennonite.* It was timely and to th very heart of some of the issue that are invoked in the fears th are expressed time and again b many of our brethren. This is a tim when we need the message of Mica quite desperately to give us som idea whose side God is on, if He is o any side, and what He is intendin to accomplish in our time. *Donald Voth, 961 E. State, Ithaca, N.Y.*

how to practice nonviolence

onviolence was the technique used
› Mahatma Gandhi to win India's
dependence. Nonviolence is a peace-
l response to violence or injustice.
›r some people, nonviolence is a
oral duty based on religious faith.
›r many others it is a practical
ethod to use because it gets results.
ıe following article does not deal
th the philosophy of nonviolence
t rather explains the basic steps
eded to make it work.

ONVIOLENCE IS A way of overcom-
; injustice, not of retaliating for it.
is rooted in the recognition that
ır opponent is human. Being hu-
n, he will probably react with fear
you threaten him, but in the long
ı he is likely to respond with good
l if you go out of your way to
ourage it.

Don't expect immediate results.
ır opponent's first reaction may
surprise that you have not an-
red injustice with injustice. He
/ then become exasperated that you are not "talking his language," and he may try to provoke you further, try to incite you to violence.

He will probably be very suspicious and think that you are planning to trick him in some secret way, or he may think that your nonviolence stems from weakness, and try to take advantage of you.

But gradually, if you hold fast to your nonviolent program, your opponent will gain respect for you. If your campaign succeeds, it will not be by defeating him but by removing his hostility. You will not only have attained your objective but will have given it a firm foundation in good will to make it permanent. In the following, it is assumed that the campaign is conducted by a group rather than an individual.

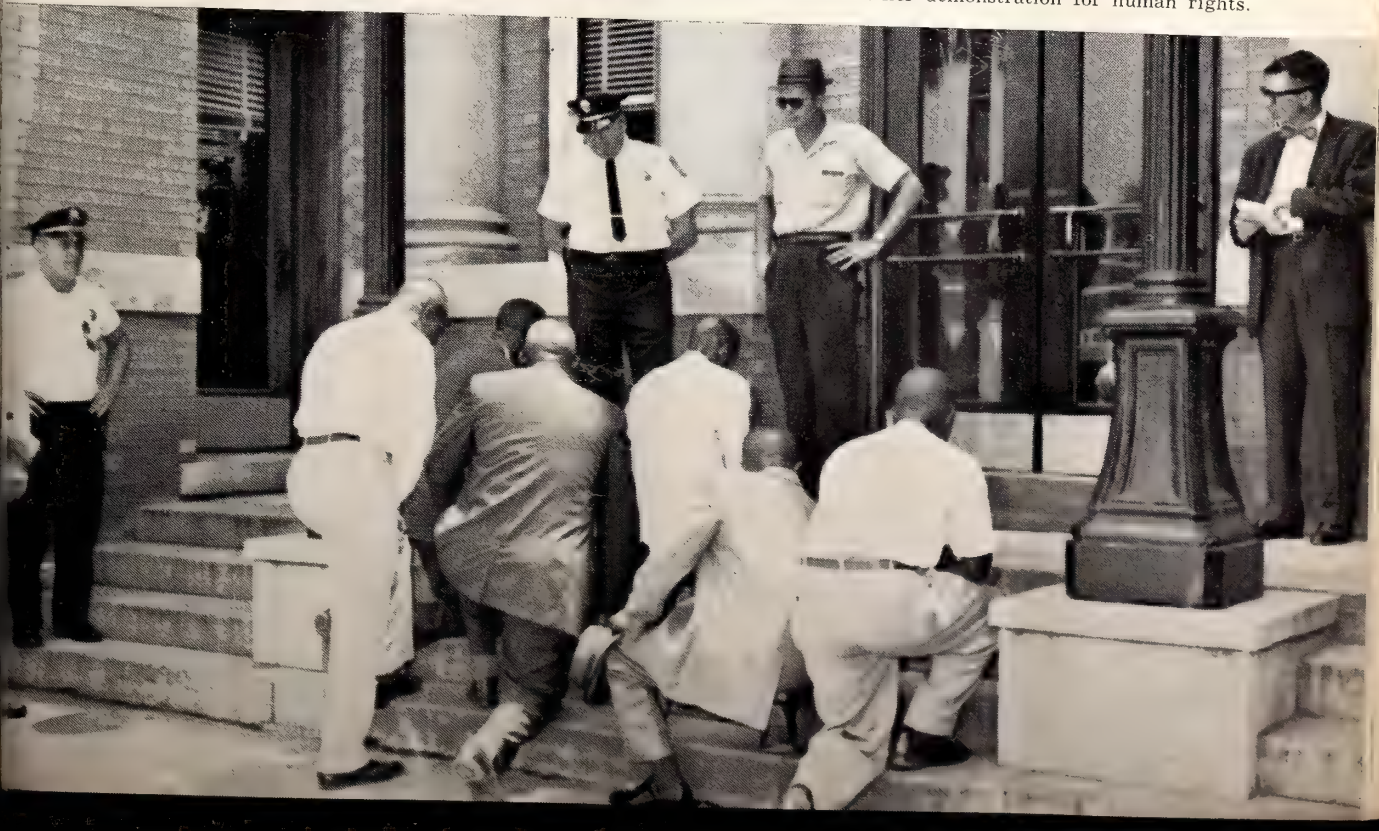
Four Basic Ground Rules

Define your objective. There is much injustice around you. A single nonviolent campaign will not remove it all. Focus sharply on the immediate injustice: it must be fairly simple and easy to discuss in clear-cut terms. Other matters may be drawn into the struggle later, and other major objectives will call for a major campaign later on.

Be honest. Part of your goal is to win your opponent's respect. Conduct yourself in a way to encourage it; let him know by your own scrupulous care for truth and justice that you merit his respect. This may mean giving more than you get, but you will find that it is worth it in the long run. Remember, too, that you are not without guilt yourself. You may benefit greatly by examining your present and past conduct.

Love your enemy. This sounds like a paradox, but it works. You are not up against a deep-dyed villain but only a man who has done wrong. Even though you are striving to undo that wrong, show good will to him no matter what he does. Do not vilify, ridicule, or humiliate him at any time, in any way. Let him know at

uly 1962 six elderly men knelt on the city hall steps in Albany, Georgia, as Police Chief Laurie Pritchett and a detective
ed on. They were protesting the arrest of 161 Negroes who had participated in an earlier demonstration for human rights.



all times that you are out to establish justice, not to defeat him.

Give your opponent a way out. By using nonviolence, you are showing a kind of strength that shows up the weakness of injustice. Don't lord it over your opponent. Recoginze his weakness and his embarrassment. Find a way to let him participate in your victory when it comes.

Five Strategic Steps

Investigate. Get the facts. Clear up any possible misunderstandings right at the start. If you are sure that an injustice has been done, be equally sure who is to blame for it. A nonviolent campaign based on false or shaky assumptions is licked before it starts.

Negotiate. Go to your opponent and put the case to him. Maybe a solution can be worked out at this point. Maybe your opponent has a grievance that you don't know about. Now is the time to find out. If no solution is possible, let your opponent know that you intend to stand firm to restore justice, and let him know that you are always ready to negotiate further.

Educate. Keep your group well-informed of the issues, and spread the word to the public. This may involve issuing mimeographed handbills, printed leaflets, or a number of pamphlets. It may also call for door-to-door personal visits, telephone calls, public speeches, press releases. Talk to the editor of the local newspaper and explain your position. Organize a letters-to-the-editor campaign and a similar campaign of letters to government officials. Always stick to the facts, avoid exaggeration, be brief, and show good will.

Demonstrate. Picketing, poster-walking, mass meetings, and the handing out of leaflets on the street are called for at this stage. All of these must be conducted in an orderly manner. The people who are demonstrating should be neat, well-informed, and calm, able to endure possible heckling, and to withstand possible violence without panic, and without resorting to violence in return. It is most important to maintain discipline at this stage and "keep cool under fire."

Resist. Nonviolent resistance is the final step, to be added to the ot four as a last resort. This means boycott, a strike, the defiance of unjust law, or other forms of ci disobedience. Discipline must be fi to avoid making your resistance v-lent; every provocation must be a-swered with continuing good will, a you must be ready for self-sacrif that will leave no doubt as to your tegrity and courage. But rememb that suffering is to be endured, ne inflicted—in this is the moral victo from which your struggle can be w

Eight rules for conduct

Be creative. Nonviolence does mean being aloof or failing to a You must act creatively in the sit tion.

Be firm. Once you have taken position, hold to it tenaciously u victory. This means weighing y own capacity for endurance and me uring carefully the task you set yo self.

Be humble. Avoid swagger as mu as you avoid knuckling under. prepared to concede or to gloss o secondary issues, no matter how p vocative, which have no bearing the immediate conflict.

Be forthright. Deal fairly and h estly with your opponent at all tim no matter what he does. Speak h estly and to the point.

Be calm. It is a rare person w does not get angry and afraid un stress. Don't think you are bei weak if you have fears, but try overcome them by remembering y goal, and do not show either your f or your anger.

Be helpful. Others who are volved in the struggle may need y material or spiritual aid. Everyone the campaign should be on the lo out for the needs of others, and y should first take care of those w suffer most.

Be forgiving. Give up your rese ment over the wrong you are str ing to set right. Forgive your op nent; be big enough to root out evil he has done without bearing grudge against him personally.

Be friendly. Without swerving fr your objective, try to see the sit tion from your opponent's viewpoi Do whatever you can to develop w is good in him; let him know t you bear him no malice and that y welcome from him the same go will you consistently show him.

Charles M. Schultz, © 1961, by Warner Press, Inc.

"What I'd like to be is a perfectionist . . . but I don't know how to do anything!"

Quo Vadis-Where Are You Going?

awn Friesen

COWBOY TOOK his bride to see eir new home. "But Buckskin," she claimed, "there're no doors in this ace!"

Whereupon he replied: "Was ya anning to go anywhere?"

We might well ask ourselves this ne question. "Are we planning to anywhere?"

We dare not ask our elders for y think they already know.

"Yes," they say hopelessly, "we ow where you are going. You are going to the dogs!"

And you know, I believe they real- mean it. They're all talking about -parents, teachers, ministers. They that we're a spoiled generation, h lacklustre eyes, and a wishbone ere our backbone ought to be. They nit that we're still the "nation's st valuable wild life," but they say : our only ambition is to have a d time. We want things the easy —study without effort; pay with- work; even play without exertion.

nd they blame themselves for it. parently they were taught to let a d develop at his own speed, so his personality would not be ped, but would unfold naturally normally. Plato had preached: owledge under compulsion has no on the mind." Education must ome sort of an amusement. So e discipline wasn't necessary— threw away the switch and the ory stick, tore down the wood- , and let Johnny develop.

ow they stand back aghast, look ne fruit of their labors, and won- what has happened. Had they not eachers and parents been toler- and indulgent to save their little from frustration? Had they not quished authority to help the toward self-mastery? Could it at by sparing the discipline they spoiled the child? Now they're ging their hands in despair.

e father complains bitterly, "I never tasted the breast of a en. When I was a boy my father he breast and I had the leg. Now hildren get the breast and I still nly the leg."

farmer complains that the only ence he finds in his educated son is that where before he said, "Whoa, Becky, haw and get-up," now it's halt Rebecca, pivot, and proceed."

In other articles the writers express themselves more seriously. "We must learn to say *no* to our children. This capacity for the ringing negative must be regained."

"Do we really believe," says an educator, "that our softening standards bring happiness? We are only losing the freedom to be one's best."

"The worship of frivolity," says another, "is, as it were, our non-Sunday religion. When we recognize that, we will no longer be surprised when our schools turn out millions of happy, healthy illiterates."

So here we stand—the spoiled, unspanked generation, untouched by the irritation of thought, coasting aimlessly downhill with the soft soap crowd. How is that for a sense of direction?

So where are we? We are in a world of conformity. We are submerged in a crowd, walking lock step together, no one before, no one behind. We are simple, mediocre conformists, afraid to be different, afraid to be thought old-fashioned, afraid to be called a square.

We are, I would say, on a dangerous downgrade. And we're running away from the realities of life itself.

What are we to do? Let's take a look at our forefathers. They were rugged individuals who took rightful pride in testing their courage against the forces of adversity. To them, life was a testing ground and their only source of strength was their faith in God and their inner steadfastness. They had, as Emerson put it, "the courage to live dangerously, to live the strenuous life, lifting better up to best."

I firmly believe that it's this attitude that we need today. We must learn from them. We must accept the values that history has proved. In a sense, we must go back to go forward. We must hit the sawdust trail again. We must dare to be a square!

It will mean getting out of step with the crowd, bringing self-discipline back into style. It may mean changing our entire attitude and concepts—but it's now or never.

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COVER

The central work of art on the cover is by John P. Klassen, professor emeritus of art, Bluffton, College, Bluffton, Ohio. Supporting design has been supplied by John Hiebert.

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CREDITS

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THE MENNONITE

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EDITORIAL

Four years ago I visited a Methodist church on the day after the national election. In making conversation with the young insurance salesman who was my host, it seemed natural to ask how he felt about the new president. He moaned. "I feel terrible," he said. "This man is going to ruin my business." His agony was so great, I couldn't believe he was serious. I probed his misery while trying to comfort him. Finally, he confessed, "I've just built up a good business in health insurance. Kennedy's plans for medicare are going to put me out of a job."

Does the story have a happy ending? Yes, but it has a twist. I'd like to say that my friend's insurance sales continued to climb, just as they did for thousands of others during the last four years. But real life isn't as smooth as fiction. This man later left his agency. I don't think it was because he was losing sales. He answered a call to enter a field of special service in the ministry of his church.

Tomorrow, on the morning after, I predict that many of us, like this young man, will have some leftover fears. Many of them will fade away. But we'll be rather numb for awhile.

An election is like a ball game. Only one side can win. And no one enters a contest intending to lose. That's just the way the game is set up. It's bad enough to lose and suffer the embarrassment that goes with it, but you still have all the bruises and aches that you got while you were trying to win.

And the winners? Yes, they're happy. But it is really hard to be happy when so many people are sad and distressed. We need elections, but they bring their own type of tragedy—division. People are usually able to bind up their wounds and return to the task of living. But unity doesn't come easy.

Micah 5 contains a discussion on this problem. In an ode to Bethlehem, the prophet speaks some healing words, "From you shall come forth for me/ one who is to be ruler in Israel" (5:2). The vision ends with the picture of a shepherd who will "stand and feed his flock in the strength of the Lord" (5:4). This Messiah will be the instrument of unity: "Then the rest of his brethren shall return/ to the people of Israel" (5:3).

Few countries needed unifying more than did Israel. Before the days of David the Hebrew people were a group of scattered clans clutching the hillsides of Canaan. Their brief union under David ended after Solomon. The northern kingdom of Israel and the southern kingdom of Judah were sore reminders of the plan God didn't intend. In Micah's day it got worse when Israel fell to Syria and its people were scattered. A little later a like fate came to Judah.

And when Jesus came, the need was still the same. Politics, religion, and geography had divided the people into many fragments. But it was Jesus who prayed for the "other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16).

In these troublesome days we can see many places in our world in need of unity. The church needs unity too, and the church needs it most of all. The church should be a symbol to a divided world that in Someone unity is possible.

Shall we say, "Go to now, be united"? No, it isn't that simple. We can't make unity. We can only take it. It comes "in the strength of the Lord" (Micah 5:4).

From the Book of Micah—V

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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FILLED BARNS
BLESSING OR CURSE?

Honor the Lord with your substance and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.
PROVERBS 3:9, 10

What shall I do, for I have nowhere to store my crops? I will pull down my barns, and build larger ones; and there I will store all my grains and my goods. But God said to him, "Fool!" LUKE 12:17, 18, 20.

Villard Wiebe

WO TEXTS SPEAK about filled barns. Proverbs 3 the filled barns are a essing. In Luke 12 they are a curse. he barns are the same. Both are led. Once they bless and once they ondemn.

The difference lies in us. Always an is in danger of moving from the omise and blessing of filled barns Proverbs 3 to the curse and conmnation of filled barns in Luke 12.

rstfruits or Last Fruits

“Honor the Lord with your subance, and with the first fruits of all ur produce.” Proverbs 3:9 sets rth a *principle* in giving basic to all wardship. While tithing deals with proportion of our gifts, Proverbs 9 deals with the priority of our ts. We are to honor God with our bstance not only in the amount at is given, but even more in the ace of that gift in relation to all of . God is honored by our giving to m *first*. We honor God by considng our commitment to Him bee we consider our own personal eds and wishes. This is the law of tfruits applied to giving.

Here is a man who says, “I will nor God with my substance. But *t* I will take out my own expenses. vill *first* pay the grocery bill, the l bill, the doctor bill, take a fishtrip, and attend the movies. After ave taken care of all my needs, *n* I will give to God—providing nething is left, providing the need great enough, and providing pres e is put upon me!”

bviously, this man is not apply the law of the firstfruits to his ng. He is rather applying the law he last fruits.

iving is like saving. If we say, are going to put into savings money that we have left at the of the month,” we will never much because no money will left. We know how that is! Our ntions are good but we can never ll those intentions. If we are to money we will have to do it by mitting ourselves to saving a ceramount. We will have to set first what we intend to save and adjust our living to the remain- This is the law of firstfruits ied to saving.

iving is also like buying. A man who buys a new car commits himself to the car. He promises to meet the required monthly payments. If he waits until the end of the month to make his payment out of what might be left after all other expenses are met he will never buy the car. He must meet those payments first and adjust himself to what is left. If he wants the car badly enough it will not be difficult for him to adjust his other expenditures so that payments can be made. This is the law of firstfruits applied to buying.

As we must apply a principle to saving, and as we must apply a principle to buying, so we must also apply a principle to giving. Basically it is the same principle. It is the law of firstfruits set forth in Prov. 3:9, 10.

We have learned how to do this in saving and buying, but somehow we find it difficult to apply it to our giving. We find ourselves using the principle of the *last* fruits in our giving. We want to give to God, and we want to honor Him with our substance. At the end of the month, or at the end of the year, after our needs are all met, then we give to God. We don’t really mean it that way, but we are putting God last, and we are putting self first.

Johnny was on his way to Sunday school with two nickels. His father had told him that he could give one to God and keep the other for himself. Johnny was happily thinking how he might spend his nickel as he tossed them into the air and caught them again. Suddenly one of the nickels slipped through his fingers and fell to the sidewalk. It rolled down the gutter and disappeared into the drain. “Oh,” said Johnny, “there goes the Lord’s nickel!”

We are like that when we give God only the leftovers. Our intentions are good. But as we walk along with our good intentions our “substance” has a way of going down the drain. Then, at the end of the month, or at the end of the year, we almost blame God for not having given us more so that we could give to Him. How foolish!

Church Gives the Last Fruits

In Luke 12 a man who first wanted to meet his own needs had filled barns. Did he perhaps intend to give to God later? Was the rich fool a last fruits giver?

Are we today, in our affluence, being drawn away from the blessings of firstfruits giving? Some of us are operating our churches on budgets so that all local expenses are met first. What remains, after the local treasury is filled, is then given for the work of education, publication, service, and missions. This tends to permit an unhampered local expansion with a corresponding restriction of the broader witness.

It is a comfortable feeling to have the local treasury guaranteed, but we must ask ourselves some questions. Are we meeting our local needs at the expense of the larger witness? Are we beginning to give to the larger witness of the church only as we think we can afford it? Are we really giving to God when what we give sometimes only increases our own status and comforts? The local treasury is important and needs to be met, but are we, in our anxiety to meet that treasury, forfeiting a basic principle in stewardship?

Our Conference has now arranged its financial system so that its operating expenses are automatically provided for *first*. If the income should happen to be limited the “food, fuel, and rent” of the Conference “household” is paid first, while the actual work for which the Conference exists may have to be curtailed. This principle tends to permit a maximum development of the inner organization of the Conference and a minimum expansion of its outreach.

Are we in danger of moving from the promise and blessings of filled barns in Proverbs 3 to the curse and condemnation of filled barns in Luke 12? “Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.” Is this spirit entering the church? When the principle of the last fruits has run its course, when it has reached all levels of the conference, the church, and the home, then will our barns be filled and aways enlarged, but only for ourselves?

“Honor the Lord with your substance, and with the first fruits of all your produce.” This is the command. The promise follows, “Then your barns will be filled with plenty, and your vats will be bursting with wine.” Why should we not believe that God would keep His promise, after man fulfills the condition that God himself prescribes? Can we trust God to fill our barns if we give on the principle of the firstfruits in our homes, churches, and Conference?

LITTLE CHILDREN AT PLAY

Helen R. Tieszen

BECAUSE THEY ARE children, the play of Korean children has many characteristics similar to that of children anywhere. They love to build a tower with blocks and then knock it down. Playing in a big box is as much fun for these children as it is for American children. They care for dolls lovingly, but sometimes they give the dolls a vigorous beating. "Food" is served in doll dishes, and various things are hauled around in toy trucks. Riding on a toy car is lots of fun for them.

The children actually made for themselves some of the toys we had not been able to provide for them. One day, all of a sudden Chang started pulling one of the low tables over to another table. With a little help he propped one end of the first table on a second table. Then he climbed onto the table and slid down. From that time on Chang made his slide nearly every day. It filled a real need for indoor play equipment. However the important thing is that it was this boy's own idea. Without any previous models of any kind, he made a piece of equipment that was needed, and it was the same sort used by children around the world.

Min also "invented" some toys. One day, he suddenly decided to attach a string to one end of a toy cart. He started pulling the cart around the room—it became a regular pull-toy. Soon children were tying every toy to a long string and pulling them around the room with a great deal of satisfaction. Even telephones served as pull-toys for several weeks.

In North America, we buy pull-toys for children. Manufacturers devise all sorts of fascinating things to pull. Parents spend a lot of time and money in the selection of the appropriate toy for their child. But here, the children invented the equipment children need. Of course, they had to have something basic to start with. Without the string and the cart, Min could not have thought of tying the one to the other.

Beyond these similarities, we could see no differences. These variations in their play reflected their cultural background. For our group, this cultural variation was twofold. It reflected both the Korean ways and the orphanage environment.

When Kyongi played house, for instance, she carried the babies on her back, and when she "fed" them, she gave them imaginary rice. This is what one would expect of any Kore girl.

But when she put the babies to b her orphanage experience show through. She gathered up all the d and stuffed animals she could fi and laid them all in a row, coveri them very carefully. Then she wou sit quietly by, as a housemoth would, while they "slept." When t dolls awakened, Kyongi would spe a lot of time combing the dolls' ha bathing them, and changing th clothes.

It is noteworthy that Kyongi a all the other children love to dish the "rice," but they have no noti at all of food preparation. Suki c ried "bread" in a basket on her he as the peddlers do, but she had any idea at all of what buying a selling is. These children have ne been in the kitchen or to the mark They don't know what is on the str or in the shops, something that m every Korean child picks up just being carried on his mother's ba

We were fortunate to have a g of money from American children Japan. We used this money for exc sions downtown and to the market that these children's experience co be broadened. With more experien they will have more to think abo

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and their activities will have more content and meaning. This is important not only for their present life situation but also for the future. Missing pertinent life experiences is one of the reasons first graders who grew up in babies' homes do less well in school than those who grew up with their own parents.

Another way in which many of hese children are deprived is in the rea of food. Most of the children, specially the very little ones, come nto the orphanage because their home as no food. Therefore, most of the hildren are quite undernourished and ll when they enter the orphanage. The general level of health in the rphanage is somewhat below that of vell-to-do families in Korea but the ery thin children do pick up after hey are in the orphanage for a long ime.

In the meantime, we see a very dif-erent meaning of food than in North merica or even among better-fed mily children in Korea.

One skinny little boy would never ut a whole piece of candy in his outh. He always held it in his hand d as the heat of his hand melted the ndy, he licked his hand until the ndy was all gone. Then he sat and himpered for the rest of the play-ne unless he received another piece candy. A few of the children would t their portion quickly and then look r more. A more usual pattern is r the children to eat only a very lit- at a time till it is all gone. Some ildren even hide while eating in der to protect their portion.

At Easter, we colored some eggs d gave them to the children. They re naturally overjoyed to have col-ed eggs, but the process of eating s the more interesting to see. They re intent over peeling the eggs. l but three of the thirteen children the white first, holding the yolk their hands for a long time before ing that also. Just the feel of the d in their hands gave them a tain sense of satisfaction. After eggs were eaten some children with the basket of shells, eating last bits that clung to the shell.

I always wonder at the source of ial prejudice and discrimination. experience in Korea had taught that it is not only facial features l skin color that differentiates the erican, but certain patterns of be-ior. The way we walk and look at ple tend to set us off from others. Although I had taken on some Korean ways, I realized I was very American. Nevertheless, I'd hoped these children would simply accept me as a person, not as a member of a certain race. At first I was disappointed when these children called, "American, American," to me each morning when I arrived at the orphanage. This disappointment didn't last long, however. One day when the Korean teacher, Miss Chi, left the room, I heard the children say to each other, "American is going out." To these children, the word "American" had nothing to do with race or nationality but rather something like, "The people who bring the toys and play with us each day."

Then someone taught the children my name and from thenceforth I was always greeted as "Tieszen Teacher." When they had something to say to Miss Chi, they called "American, look at this." This persisted despite all our efforts to teach them Miss Chi's name.

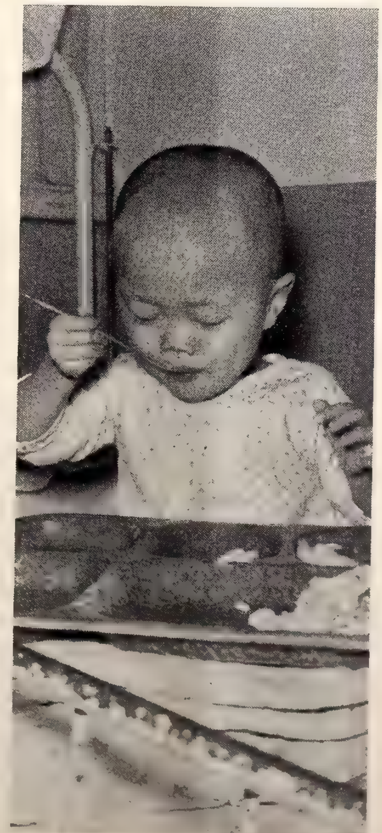
Still, these children seemed to have some notion as to which of us was the real American. Of all the adults the children saw every day, I was the only one who wore glasses. They loved to tease me by pulling them off when I wasn't watching. So we made a pair of toy glasses available with the other toys. One day Pyong put the toy glasses on and standing very straight he said, "I'm an American." Also, whenever Miss Chi went to the orphanage without me they would ask her, "Where is the big American?"

These are only a few illustrations, but they show how through the eyes of the child we can understand ourselves better as individuals and as members of the family of man.

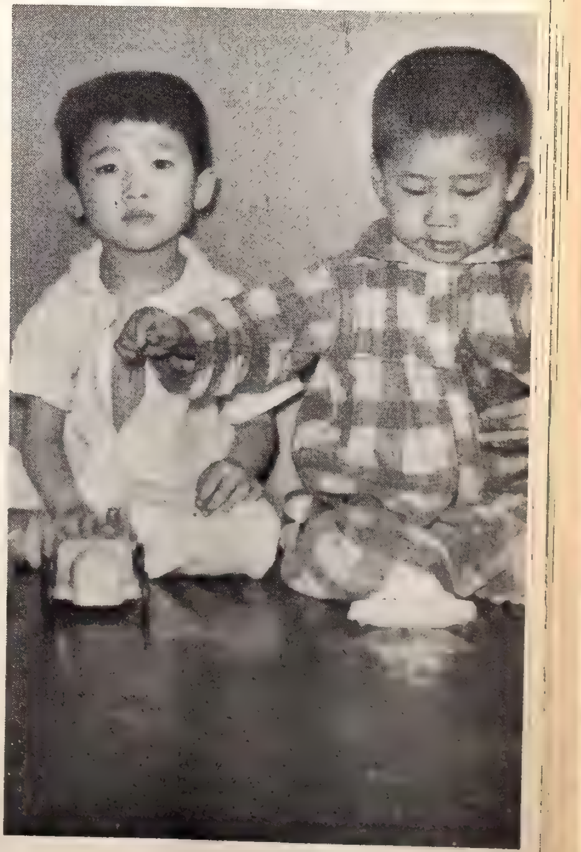
In the past we too often have taken, "Let the little children come unto me and forbid them not for of such is the kingdom of heaven" to mean long dry lessons on religion for children. It seems to me there is another lesson here. I believe that Jesus meant that in the sincerity, spontaneity, and perceptions of childhood we can come to an understanding of an essence of life which is closed off to many of us in adult preoccupations.

Jesus also said, "Unless you turn and become like children, you will never enter the kingdom of heaven."

Food has a different meaning in Korea.



The play of Korean children is often similar to that of children anywhere.



NEWS

India Farmers Find Profit in Poultry

The following report was written by Vernon Reimer, director of the Mennonite Central Committee program in India.

The poultry project in the Garia-Laskarpur Government refugee colony near Calcutta, was begun about five years ago by Bill Voth, Chilliwack, B. C. At that time the greatest obstacle apparently was to create an interest in the villager for poultry raising. He didn't realize that this could provide an income for him.

The Mennonite worker had to show the villager that when poultry is raised not only as scavenger birds, but fed and looked after properly, it can bring in a profit for the family. By actual poultry raising Bill Voth showed that this could be done.

Rudy Klaassen, Laird, Sask., carried the project from where Bill left it. He continued the difficult task of convincing villagers that in order to be successful as poultry raisers they must feed, house, and take care of the chickens properly. He built his own 20 by 20-foot poultry building with a grass roof. It was completely wired in to keep out crows. Day-old baby chicks were bought from the government poultry farm at subsidized rates, cared for to the age of six weeks, then distributed to the villagers.

To encourage the villager to feed his chicks properly Mennonite Central Committee subsidized feed and emphasized to the villagers that chicks must receive good feed to become good layers. To the Indian farmer the chicken is a scavenger. As such it requires little care and outlay of capital. Consequently, it is also highly exposed to diseases, undernourishment, and does not provide cash income. At the present time the villagers have learned to feed the chicks properly and to keep a good water supply on hand. We regard this as real success.

The Mennonite Central Committee subsidized and helped with housing to keep the birds properly enclosed and free from the disease-spreading crows that are so common here. Most of the poultry farmers now have their chickens enclosed in wire runs with proper shelters inside.

A further service purchases the eggs from the villager and in turn sells these either privately or to government poultry farms. They take whatever we bring them. At present we are encouraging the villagers to set up their own marketing system and signs are hopeful that this will be done successfully.

Up to now the villager has wanted to deal only with our agency since they feel they will receive honest and efficient treatment from us. Often the government is slow and practically inaccessible to the ordinary villager. However, with the increase in poultry raising all over India encouraged b the government, we hope in a fe years to move our poultry project t a new vicinity, leaving the presen area in the hands of the village who are interested and know how t raise poultry.

Goals in the poultry project ar to create an active interest in poultr raising, to teach the villager to fee house, and take care of the chick properly, including medical attentio for the birds. He also needs to kno where and how to market the egg profitably. When he has learned a these he is set to supplement his in come or even to make a living from i

How successful we have been in a taining these goals is perhaps best see in the number of villagers who reques chicks. Two years ago thirty village received chicks, last year sixty, an for this coming year well over 10 wish to raise poultry.

TAIWAN BOOKSTORE BEGAN IN A HOSPITAL

The Mennonite Christian Literature Center has grown to a full-scale store in downtown Hualien from a small beginning in the waiting room of the Mennonite Christian Hospital.

The beginning was simple. The hospital's mobile clinic team made Bibles, Scripture portions, and tracts available to patients it served on its trips. Later when these same patients came to the hospital, they asked for more literature and for copies of the hymnbooks used during the waiting room chapel services. Out of necessity shelves were built in the chaplain's office of the Mennonite Christian Hospital and stocked with literature, including Bibles, hymnbooks, and some visual aids. As the demand for literature increased, the chaplain's office became crowded with bookshelves.

Soon it was evident that the demand for Christian literature coul not be met from a hospital chaplain office. In the fall of 1962 a sma room was rented in Hualien. A loca tion on a side street, near the trai and bus stations, was chosen. It wa to be easily accessible to people com ing into Hualien from surroundin towns and villages.

For more than a year this littl store aided the chaplain's office of th hospital in providing literature fo Taiwan's east-coast readers. Again very soon, this small corner, whic was only seven by fourteen feet could not keep up with the need. Th search was on for a larger storefron from which literature could be pro vided more efficiently.

On January 17, 1964, the Menno nite Christian Literature Center move to the present location on the mai street of Hualien across from the post office. With this move the literature center became completely independent of the hospital and chaplain's office. This new store not only gives more oom for book displays, but also provides a reading room where customers relax with their favorite books.

An extension added to the literaure center since its move is a lending ibrary. This library has been arranged n the reading room so that customers nay take home and read books at heir leisure. The non-Christian store lerks from neighboring business offices, as well as church members, nake use of this library.

The reading room also serves as a lassroom for teaching English. "Evrybody in Taiwan wants to learn nglish, so we have arranged for a ew hours of classes a week. While ne people come to these classes for ne purpose of learning English, it is ur prayer that the witness of the ore and of those teaching will be uch that it will be a positive witness o the non-Christian. With English asses being the attraction, it is our ope that people who otherwise would ever come into the store for literure will come in for English and ill take some Christian literature ome with them," reports Paxman illiam Siemens.

The visual aids library (filmstrips) as enlarged considerably. These visl aids are available for rent to urches and Sunday schools.

The literature center sells books ritten in Chinese, Romanized Tainese, and Japanese. It also sells bles and Scripture portions in two the aboriginal languages, Taroko d Amis, as well as a few English bles and New Testaments. It supes east-coast churches with Sunday hool materials. Records, wall pices, mottoes, and smaller things are ailable to customers.

The literature center has two full-time workers at present. Mr. Hong is a young Taiwanese man who began work in May 1964. His main task is to work with literature extension—visiting churches, meeting church leaders, and setting up book displays at church conferences and other occasions. Mrs. Pan is an active church member of the Po-Ai Mennonite Church. She is a clerk at the store and has been with the center since spring 1963.

okstore in Hualien.

William Siemens expresses the feeling of the Taiwan mission personnel in this manner: "We thank God for evidences of His hand at work in the distribution of literature on the east coast of Taiwan. We thank Him for guidance, step by step, as the need for Christian literature increased and our center for providing this literature grew. We thank Him for the dedicated staff of nationals who are responsible for the literature work. Most of all, we thank God that He gave us His Word and that He counted men worthy to carry it to the people of many lands and many languages."

YOUTH LEARN FAMILY CUSTOMS

AMERICANS LIVE IN EUROPE

"I must say," ventured an American girl, "that this is a year I will never forget. Through this program I have learned to know and understand people as I could never have done merely by visiting Europe as a tourist."

She was talking about the project begun in 1963 by the Mennonite Central Committee and the *Diakoniewerk der Mennoniten* to add a new dimension to the Mennonite exchange program. For fourteen years young men and women from overseas have come to spend a year in America. Last year, for the first time, sixteen American young people went to Germany, Switzerland, and Luxembourg.

Mennonites in Europe are eager to have North American Mennonite young people spend a year with them as trainees. The Netherlands has asked to be added to the countries receiving exchange visitors.

Summing up her feelings regarding the one-year experience in Germany, a trainee remarked. "International living has been the most exciting, disappointing, interesting, difficult, and valuable experience of my life."

At first the exchange visitor may be bewildered by a host of unfamiliar cultural habits as illustrated by one young American's reaction: "Whoever heard of shaking hands before going to bed?" Another trainee had to get used to the idea of not driving off with the family car every evening. In each case perplexity yielded to understanding. It was a real discovery to find how closely knit family life appeared to be in Europe with each member vitally interested in the others.

Who can go to Europe for one year as an exchange visitor? Applicants should be twenty to twenty-five years old, and mentally healthy. They should be good representatives of their home churches ready to place the policies and goals of the trainee program above personal objectives.

During the year in Europe each trainee will be assigned to two different families or institutions, six months at each. The DWM committee will take each individual's interests, training and skill into account as much as possible when arranging placements. For the most part, however, they will be assigned to farms and households.

Each trainee will receive some pocket money each month from the host. Room and board will also be provided. The trainee committee is responsible for ocean transportation and the necessary inland travel in Europe. The trainee is expected to pay his preparatory expenses and his trip to Akron. Ample time will be allowed in Europe for sightseeing.

When do you sail for Europe? The next trainee group will leave for Europe in August or early September of 1965. Your applications should be submitted before April 1 1965. Write for further information to: Trainee Program, Mennonite Central, Committee, Akron, Pa.

ITINERATION PRAYER LOG

The General Conference Mennonite Board of Missions office published a "Missionary Itineration Prayar Chronology" for September to December. About 160 Sunday appointments and 250 weekday appointments are listed with thirty-six different speakers. The speakers are mainly missionaries; also included are mission executives Andrew Shelly and Aron Jantzen of the Newton office and Reuben Short of the Congo Inland Mission office.

Andrew Shelly states the purpose of the chronology in these words: "Prayer is fundamental and not supplemental in all we do. The Lord delights to have His people call upon Him" (Jeremiah 33:3).

Africans Call for Teachers

In the summer of 1964 twenty-three additional persons joined the Teachers Abroad Program in Africa, bringing the total to sixty persons in Kenya, Nigeria, Tanganyika, Congo, Zambia, and Malawi. Efforts are being made to assign at least another thirty-five teachers in 1965.

"During the last few years the Mennonite church has become widely known throughout East Africa," reports Eastern Mennonite Board of Missions and Charities secretary Paul Kraybill, "And one of the reasons for this has been the MCC Teachers Abroad Program which is greatly appreciated. . . . It is making a very significant contribution to the Christian schools of these countries."

Ted and Karen Dreier, Hesston, Kansas, are teaching for the third year at Blantyre Secondary School, Blantyre, Malawi. Built in 1940, it was the first secondary school in former Nyasaland. The school has an enrollment of approximately 300 and there are about twenty faculty members. Administration is by a Board of Governors made up of one-half Government nominees and one-half Protestant mission nominees.

Ted Dreier teaches mathematics, carpentry, and electronics. He also assists in sports activities and is an advisor to the Student Christian organization. Karen Dreier works as a secretary and helps school girls in their sewing projects.

Eager to see more teachers from North America in the Teachers Abroad Program, the Dreiers asked Blantyre headmaster Mr. Bell (from England) to discuss education in Africa and the role of Americans.

"African countries, and Malawi in particular," said Mr. Bell, "have often assured American teachers of a welcome here that is genuine and undoubted. Some Americans, however, feel anxiety in coming into an educational system that has been in the hands of the British for many years and is still very largely British in pattern. As an English headmaster, therefore, I want to reassure you.

"There has been some conflict in places, but you missionaries should not meet it in schools like ours. In the first place, the only fixed standard set before us is the Christian one, and that is not the possession of any one continent. In the second, we are not even trying to reproduce the British system. Examinations do still determine the curriculum to some extent but our students go on now to American universities as much as to British ones. And anyway, we are now only helping the Africans to work out their own system in response to local needs and the best they can find elsewhere.

"All we can do is to offer our experience and help in this creative task. It is less easy than imposing our own ideas but far more exciting. We are glad, therefore, that Americans are represented on our staffs. And if some American ideas and methods prove their superiority, as they seem to be doing in mathematics teaching, for example, that is a gain for all. We are all learning as well as teaching.

"On the other hand, we must not think that we are just the same as the pupils. A mere casual acquaintance can do a lot of harm.

"In the first place the country, and in particular the parents, expect a strict standard of discipline as the new nation emerges. The pupils are certainly keen to learn but do not always know what is best for them.

"Secondly, Africans, though limited in background and experience, have a culture and deeply respected customs of their own. In some ways they are more mature than our own young people and too hearty a familiarity they regard as rudeness.

"Some Americans seem to spend most of their spare time among their own people. Others go to the other extreme and try to get close to the Africans by running down everything European. But we are aiming at building up in the country a nonracial community, and in the school itself, as part of the Christian family.

"We have seen at this school members of your mission fitting in splendidly with these two ideals. Let us please have many more. The time is short and the task is urgent."

Persons who are interested in a 1965 assignment are urged to app
now. For more information write
Teachers Abroad Program, Menn
nite Central Committee, Akron, P

MATERIALS TO BE REVISED

Minor revisions have been incorp
rated into the General Conferen
Mennonite graded Sunday scho
materials ever since the initial public
tion in the fall of 1959.

Representatives of cooperating pu
lishing houses reviewed proposals f
curriculum at a recent meeting in Ch
cago on October 8 and 9. Bases f
revision are reports by Sunday scho
teachers of a large number of Me
nonite churches using the materia
and recommendations of the revisi
editors, Paul Schrock and Milt
Harder.

Year II materials are now in th
process of receiving a rather thoroug
revision. The time required, whi
will be about three years, illustrat
the complexity of maintaining, editin
and publishing schedules.

"These graded Sunday school mat
rials have been well received, but
feel that after several cycles of testi
in the Sunday schools, the revis
materials will be even better adapt
for use in our churches than th
were before," commented Willa
Claassen, executive secretary of t
Board of Education and Publicatio

INDIAN CHURCH JOINS DISTRI

Seventy years ago Mennonite missio
aries began work among the India
in the area around Clinton, Oklahom
Last month the first Indian chur
was accepted into full membersh
in the Western District Conferen

The Indian Mennonite Churc
Clinton, Okla., was voted membersh
at the annual meeting of the conf
ence held at North Newton, Ka
October 16 to 19. Lawrence Hart
pastor of the eighty-member cong
gation.

In other actions, the conference d
cided to affiliate with the Kans
Council of Churches. The ballot
the issue was preceded by an earn
discussion on the implications of su
membership. The conference has h
a loose relationship for a number
years through several of its comm
tees. Membership was approved by
vote of 220 to 172.

In a protective move, the conf
ence asked its executive committee
explore areas of cooperation with t

National Association of Evangelicals.

The conference made plans to ponsor a study conference on materialism and standards of living. The tudy will be held next spring.

The conference called attention to ninisters' salaries and the leadership ieeds of the churches. One resolution sked that the smaller "churches conider seriously the possibility of sharng ministers and cooperating in hurch programs with neighboring ìeneral Conference and other Menonite congregations."

Aaron Epp, Goessel, Kan., was lected president. He succeeds Ralph .. Weber, Moundridge, Kan., who ompleted a three-year term.

Other officers will be Walter Dyck, rvada, Colo., vice president; Victor awatzky, North Newton, Kan., sectary.

'ORDS AND DEEDS

'uffton College enrollment has ineased from 225 to 615 during the st ten years, according to Robert reider, dean of the Ohio school. ımmer session enrollment in 1964 t a record 317. The school now fers 273 courses with a studentculty ratio of fifteen to one.

Mrs. J. N. Vandenberg, Mennonite issionary in Taiwan, was a member a committee that produced the 64 *Taiwan Christian Yearbook.* ie yearbook reports on forty mison agencies and 500 missionaries in iwan. Publisher is the Taiwan Misınary Fellowship.

An airstrip was built at Mutena in interior of Congo by Congo Inland ssion workers. The use of airplanes s traveling time from ten hours ten minutes.

4 day of prayer is held by the ristians of the Arizona General nference Mennonite Indian church- the first Monday of each month. meeting begins at 3:00 p.m. and s through the evening.

'ohn M. Bailey, chairman of the nocratic National Committee, and lvin R. Laird, chairman of the 4 Republican platform committee, e heard at Bluffton College on Oct. and 20 in the first Tri-College -Lecture series. The lectures were vered over a direct line telephone amplifying system installed in the ege chapel. Two other neighboring colleges heard the same talks. ıur Krock, New York *Times* corondent spoke via the same system)ct. 27.

Silos -- Signal of Progress on Mexican Farms

The following report was written by Edgar Stoesz, director of voluntary service for the Mennonite Central Committee.

Over a period of four years Mennonite workers have contributed eighteen years of community development service in Mexico. But they still have questions. What has been accomplished? How should the project proceed? When can it be terminated? How do Protestants work effectively in a culture dominated by Catholicism?

Stan and Janice Pankratz, Mountain Lake, Minn., moved to the county seat town Atlacomulco in 1961. They rented a modest house and attempted to become acquainted. The Pankratzes and two single workers who joined them, tried to learn the people's economic problems and to overcome suspicion. Progress was slow. Furthermore, early Catholic opposition made it necessary for them to find another residence. In those moments of discouragement they wondered whether it would be possible to communicate what they had to offer.

After four years the picture has changed. Trees that were distributed in one of the original projects now are nearing the fruitbearing stage. The trees were provided by the Mexican Extension Service.

The local custom had been to chop off the corn stalks and feed them to the cattle in the off season. Because three progressive farmers were willing to experiment with trench silos a small chopper was purchased. Consequently, better feed utility produced more milk and meat and permitted them to enlarge their herds. Other farmers are also showing interest in trench silos.

The greater percentage of cultivatable land was seeded to corn but yields were low. Efforts were made by community development workers to demonstrate the advantages of hybrid seed and fertilizer. Drought and other uncontrollable factors have delayed conclusive results.

One of the new crops introduced was potatoes. The trial plots in 1962 looked encouraging but in 1963 the crop was disappointing. Immediate reactions were, Should the project be dropped? Was the failure caused by the wet season? Let's give it another try.

In 1964 seven farmers planted four acres of potatoes. The yield surpassed expectations. The cash income per acre tripled what could have been realized from a corn crop. The problem in 1965 will be to guard against over optimism and expansion to the point where adequate supervision is impossible.

Forage crops also came in for attention. The 1964 experiments raised questions regarding the adaptability of alfalfa. But a one-acre plot of vetch has done well. With an average height over three feet, its yield is many times that of local grasses.

Plans call for having a chicken project in three key villages in 1965. If the demonstrations prove to be successful the project will be expanded in 1966.

High grade cows, sheep, goats, hogs, and rabbits have been imported through Heifer Project, Inc. A horse-drawn cart has been introduced. A portable, low cost irrigation pump will be in circulation next year. In short, modern agriculture has been brought within reach bringing with it an improved standard of living.

MCC is in the fourth year of supplying two men to assist Heifer Project director Paul Stone with the distribution of improved livestock.

Livestock valued in excess of $100,000 has been distributed throughout the country to churches, Mexican Government agencies, and 4-H Clubs. Recipients of animals pay for the cost of transportation from the border and agree to pass on the first female offspring.

Volunteers visiting the project have an opportunity to give advice on good animal care and to become acquainted with the people themselves. Through their wide contacts our workers, by word and deed, have been able to convey a fuller understanding of Protestants and their Christian commitment.

A native pastor who cooperates closely with the program at Atlacomulco said, "My denomination sent me but has not supported me. More income through improved agriculture has made it possible for me to support my family more adequately and for my members to support the church."

In the words of a Mexican leader, "The people have been observing the silos, the potatoes, the forage crops, and the livestock. Now they are ready to follow."

BIBLE STILL MOST TRANSLATED

The Bible is still the most translated book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its fifteenth volume of the Index Translations. Seventy nations are covered in the latest available UNESCO report for 1962. There were 251 Bible translations during the twelve-month period. Next in frequency, were 206 books about Nikita Khrushchev and 182 about Vladimir Lenin whose translations have steadily decreased to 50 percent since 1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962. Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only three translations of books about Mao Tse-Tung were made in 1962 against eighteen translations previously recorded for 1955. No Bibles were translated in the USSR.

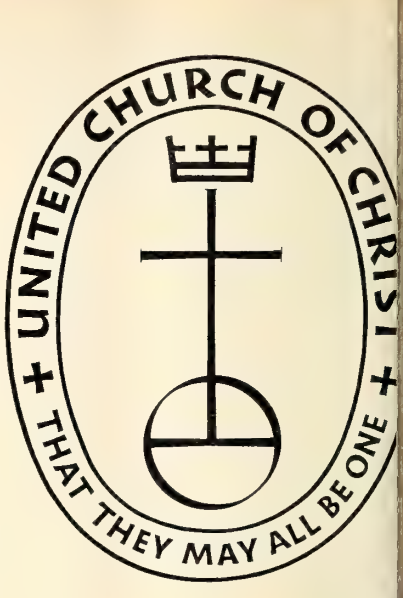
Total translations for any one country were highest in USSR with Germany, Czechoslovakia, the Netherlands, Spain, France and U.S.A. next in order. Altogether 32,787 books were translated in the seventy reporting countries according to the UNESCO index.

UNITED CHURCH EMBLEM

The official emblem for the United Church of Christ signifies the kingship of the Risen Christ over all the world.

The recently-adopted symbol features a cross surmounted by a crown above an orb representing the world. It is based on the traditional Christian symbol known as the cross of victory or the cross triumphant. On the perimeter is the name of the Church and the text: "That they may all be one."

The Cross is white on a blue background with a red crown and white letters. The orb is divided into three parts to signify the command of the Lord to His disciples: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end the earth."



The United Church of Christ the 1961 union of the Evangelic and Reformed Church and Congr gational Christian churches. Its h tory goes back to the seventeenth ce tury when the Pilgrims founded th churches in the New England wilde ness. The United Church has 2,05 656 members in 6,936 church throughout the United States.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference, The Netherlands.

Central

Nov. 9-15—Evangelistic Meetings, First Church, Lima, Ohio, Arthur Enns, speaker.

Nov. 22—Dedication of Educational Building, Ebenezer, Bluffton, Ohio, Harold D. Burkholder, speaker.

Northern

Nov. 8-15—Special services, Bethel Church, Marion, S. D., Paul Goossen, speaker.

Nov. 16-22—Bible and Missionary Conference, Bethel Church, Wolf Point, Mont., George and Martha Janzen, speakers.

Western

Nov. 8-13—Evangelistic Meetings, Bethany Church, Kingman, Kan.

Nov. 8-13—Evangelistic Meetings, Bethel Church, Hydro, Okla., Frank Huebert, speaker.

Nov. 16-20 — Special Meetings, Hopefield Church, Moundridge, Kan., Levi Koehn, speaker.

Nov. 22 — Harvest Festival and ninetieth anniversary of coming of the Mennonites, Hopefield Church, Moundridge, Kan., Harold Graber and Mrs. Ferd Ediger, speakers.

BAPTISMS

Boynton Church, Hopedale, Ill., on Oct. 25: Lois Brenneman, Louise Brenneman, Emerson Slager.

First Church, Lima, Ohio, in June: David Bowers, Brent Brenneman, Richard Oberly, Jr., Elizabeth Rumer, Linda Rowen, Terry Rowen, Paul Gesler.

WORKERS

John Thiessen, Moundridge, Ka is serving as interim chaplain Bethel Deaconess Home and Ho pital, Newton, Kan. Thiessen retir in 1960 as executive secretary of t Board of Missions.

GIFTS

The Board of Missions of the Ge eral Conference Mennonite Chur received $19,606 from the estate Barbara Hofer, designated for fo eign missions. Miss Hofer was a mem ber of the New Hutterthal Churc Bridgewater, South Dakota.

MARRIAGES

John D. Claassen, Beatrice Churc Nebraska, and *Carol Winsky,* Moun ridge, Kan., on Oct. 10.

Charles F. Baker and *Darlene Ru Friesen,* Grace Church, Dallas, Or on Oct. 23.

Larry Dahlsten, Fremont Luther Church, Lindsborg, Kan., and *Edi Galle,* West Zion Church, Moun ridge, Kan., on Aug. 28.

Gordon Gering, Menno Church, Ritzville, Wash., and *Susan Jean Streets,* Central Lutheran Church, Ta-oma, Wash., on Oct. 24.

Eric D. Klaassen, Eigenheim hurch, Rosthern, Sask., and *Mary nne Krueger,* Vereinigte Mennoniten Gemeinde, Leamington, Ont., Oct. 17.

Weldon Voth, Alexanderwohl hurch, Goessel, Kan., and *Beverly ndrews Plenert,* Newton, Kan.

EATHS

enry H. Franzen, Goessel (Kan.) hurch, was born March 25, 1885, nd died Oct. 15.

Benjamin B. Janz, Coaldale, Alta., as born Sept. 25, 1877, in South ussia, and died Oct. 16 in Abbotsrd, B. C. He was a Mennonite rethren minister who was active in lping 23,000 Mennonites to emiate from Russia to Canada between 23 and 1929.

Andrew D. Kaufman, Salem Zion hurch, Freeman, S. D., was born b. 5, 1883, and died Oct. 14. He s 81 years old. Surviving are his fe, a son, and a daughter.

Lloyd H. Krebill, 58, Zion Church, nnellson, Iowa, died on Oct. 18 his home in East Greenwich, R. I. *Woodrow Krebill,* 53, Zion Church, nnellson, Iowa, died on Sept. 18 his home in Dallas, Tex. They were sons of Mr. and Mrs. A. D. ebill.

Arnold Schmidt, Goessel (Kan.) urch, was born Oct. 15, 1890, and d Oct. 21.

Arthur and Dorothy Schrag, and ir daughter, *Janice,* First Church, tty Prairie, Kan., were killed in an omobile accident on Oct. 16. Ar-r Schrag was born Nov. 4, 1911. was president and a counseller he Upper Room Fellowship of the nsas State Reformatory, Hutchin-, Kan. He was president of CROP. with his wife Dorothy (born Sept. 1916) had been houseparents and nsellors in the Denver 1-W unit. Janice (born March 20, 1943) was a senior at Bethel College, Newton, Kan. She was director of the adult and junior choirs of the Faith Church, Newton, Kan.

Philip Glen Schrag, Menno Church, Ritzville, Wash., was born Sept. 6, 1919, and died Oct. 17 in a railway crossing accident. He is survived by his wife and three children.

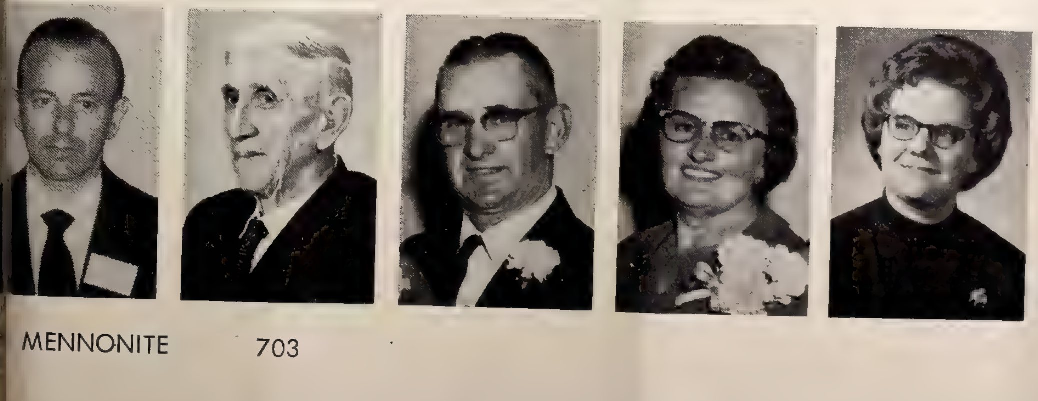
Jacob J. Strausz, Eden Church, Moundridge, Kan., was born Sept. 2, 1888, and died Oct. 12.

Mrs. Herman S. Voth, Alexanderwohl Church, Goessel, Kan., was born March 26, 1889 and died Sept. 12.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Elvera Baumgartner, Box 55, Warsaw, Mo. 65355 [167]
Richard Biehn, 1234 Allen St., Allentown, Pa. [173]
Richard Boshart, 728 N. Hanover St., Lebanon, Pa. 17042 [98]
Barbara Claassen, 2501 Emerson, Palo Alto, Calif. 94300 [10]
J. R. Duerksen, 146 Friesen Ave., Reedley, Calif. 93654 [289]
Peter G. Epp, Box 345, Hague, Sask.
David Ewert, 1246 W. 72 Place, Chicago 60636 [187]
Milton H. Ewert, 2226 Park Ave., Paso Robles, Calif. 93446 [287]
Victor Fast, 114 W. Sylvania St., Philadelphia 19144
James Gingerich, Box 237, Burrton, Kan. [286]
Henry B. Grimm, RD 1, Box 123, Holgate, Ohio 43527 [98]
John S. Harper, 4806 Potrero Ave., Richmond, Calif. 94804 [17]
Elsie Heppner, Box 1557, The Pas, Man.
Wm. D. Hiebert, 209 E. Salem Rd., Dallas, Ore. 97338 [11]
Winifred Kaufman, 3939 W. 157 St., Markham, Ill. 60428 [22]
Joseph Loder, 3820 NW 7 Place, Fort Lauderdale, Fla. 33311 [139]
Doris Longacre, 91 Duong Pasteur, Saigon, Vietnam
Helen Martens, Conrad Grebel College, Kitchener, Ont. [70]
K. C. McFarlane, 9631 Canterbury, Leawood, Kan. 66200 [10]
Paul E. Miller, 48 Congressional Walk, Buffalo, N. Y. 14200 [32]
A. J. Neuenschwander, 3149 Sunset Hill Dr., West Covina, Calif. 91791 [292]
Mrs. Hugo Peters, 72 Langside St., Winnipeg 1 [158]
Virgil Peters, Mennonite Christian Hospital, Meilun, Hualien, Taiwan
James Riley Plummer, 1412 Somerville Ave., Winnipeg 19 [73]
John Purves, 50 Walnut St., Oberlin Ohio 44074 [35]
Mrs. Barbara Ratzlaff, Balboa Gardens, 2750 N. Balboa, Apt. A, Tucson, Ariz. 85700 [53]
David Regehr, 15622 Ridgeway, Markham, Ill. 60426 [116]
Fred N. Riesen, 517 W. Juniepard, Santa Barbara, Calif. 93100 [10]
Peter Rogalsky, 2829 Corto St., Simi, Calif. 93065 [48]
Ernie Sawatsky, Box 792, Carston, Alta.
Agnes Schutz, ABFMS, Sona Bata, Congo
Merle Schwartz, B. P. 1, Tshikapa via Leopoldville, Congo [258]
Harley J. Stucky, 719 East Dr., Edmond, Okla. 73034 [18]
Elmer F. Suderman, 801 SW 5 St., Richmond, Ind. 47374
Robert D. Suderman, 1721 Corson St., Pasadena, Calif. 91100 [40]
John Wahl, Hudson Hope, B.C. [223]
Jarrel Walters, 8206 Tauromee, Kansas City, Kan. 66100 [18]
Mrs. Robert Wechter, Rt. 2, Shipshewana, Ind. 46565 [181]
Harland W. Wedel, 900 N. Osage, Ponca City, Okla. 74601 [44]
Menno Wiebe, 271 Hudson St., Winnipeg 19
Frank Zitzlaff, 920 Pelhandle Ave., Bldg. C, Apt. 1-4, Pelham Manor, N.Y. 10566 [18]



Aaron J Epp (News); B. B. Janz, Arthur, Dorothy, Janice Schrag (Deaths).

LETTERS

WHO ARE THE EXTREMISTS?

I wonder who really are the extremists and radicals that you write about. From my point of view *The Mennonite* and some of its contributors fit right into this category. Millions fled from Soviet Russia and we were so happy to come to the USA. But now my heart breaks to see *The Mennonite*, MCC, and the liberal professors and ministers help undermine our democratic republic, in order to usher in a welfare state and peaceful coexistence with the Soviet Union—even if they have to gloss over corruption in government. Why does MCC put their hand into politics? Is it because the government gives of the surplus to CROP and others? Surplus that has been paid for by taxpayers' money. If so, that would almost amount to trying to buy votes. But as I said I have enough! *Mrs. H. H. Penner, Box 217, Mountain Lake, Minn. 56159*

CONFUSING TO THE THOUGHTFUL

The following note appeared in the Oct. 29 issue of Der Bote, our sister German language publication.

In its Sept. 29 issue, *The Mennonite* (Newton, Kan.) published a political discussion on the forthcoming presidential election. It consisted of two presentations from opposing and contradictory points of view. Such a partisan debate is completely out of place. How can a Mennonite church paper hope to prepare its readers for the coming election with such a superficial approach to understanding? Such thoroughly political arguments can only serve to confuse the thoughtful sincere Christian voter still more. *H. A. Peters, Chilliwack, B. C.*

GOOD WORDS FOR SOCIALISM

To the Editor: Your political poll is fairly reassuring; the majority of Mennonites have enough common sense to reject the fantastic ideas of an over-simplifying wild-west "hero," while at the same time we're not greatly enamored by a shrewd political manipulator.

I'm disturbed, however, by all the nasty words about socialism. One shouldn't be surprised anymore, I suppose, but it does reveal how even the unworldly Mennonites have been brainwashed by the prejudices of a competitive and materialistic society.

While we must guard against equating any political or economic view with the Christian faith, a strong case can be made for democratic socialism as a modern expression of the fundamental concerns of the Bible. Leviticus 25 clearly states that the land—the basic means of production—belongs only to God, and must be used for the good of the entire community. The prophets, whom Jesus loved to quote, reaffirmed this conviction, as they pronounced God's judgment on those who sought to control the means of production for their own gain.

Paul's words, ". . . if any would not work, neither should he eat" (2 Thess. 3:10b), are basic to socialist philosophy. It's ironic to note how this text is twisted to attack welfare measures (yet Paul surely believed in helping the unfortunate), but seldom to condemn the fat cats who clip coupons from their family's investments, or who appropriate the wealth of an oil field or a mine simply because they had the luck to get there first.

A popular myth says that socialism leads to totalitarian communism. In fact, the opposite is true. No democratic socialist nation has ever gone communist, although several of them — Finland, Norway, Sweden — are doing quite well as free societies in the very shadow of Soviet Russia. And our super-anti-communists conveniently overlook the fact that one of their heroes—the mayor of West Berlin—is a leading socialist!

Democratic socialism is based on the belief that the management of scarce resources—the economic order—should be responsible to all the people, not to a self-chosen few. Although I do not believe in attaching the label "Christian" to any political philosophy, as a disciple of Jesus Christ I would much rather be identified as a socialist than as a Democrat or a Republican. *J. R. Burkholder, R.D.* 4, *Box* 321, *Goshen, Ind.*

BIRTH RATE PROBLEM

To the Editor: The June 23 *Mennonite* arrived just a few days ago. I want to express my appreciation for your courageous and thought provoking editorial in this issue. Those of us active in a relief and medical program in densely populated countries have
had similar concerns and are gratef
that you have raised some questior
You have forced us to search o
minds and to rethink an issue whi
is still rather controversial in o
churches but which surely cannot
ignored much longer.

In our program we are more a
more convinced that our service
the people is lacking if we are n
prepared to help those who ask f
help in family planning. We firm
believe that confronting the bir
rate is becoming as important, if i
deed not more so, as fighting t
death rate. I imagine that many
your readers will disagree with th
but perhaps they have never listen
to a tearful woman's anxiety and d
tress at the prospect of another chi
when her present family isn't getti
enough to eat, they have never w
nessed the emaciated, undernourish
body of a two-year-old weighing le
than the average four-month old, th
have never had a mother offer you h
newborn baby because she can't affo
to feed it. It is not merely a questi
of number of people but of quali
of life, as your editorial also point
up. *Anne Warkentin, R.N., Pak*
Taju, Java, Indonesia.

MICAH FOR SASKATCHEWAN

Dear Editor: I am not in the hal
of writing letters to the editor of a
publication but I had been secret
congratulating you for the excelle
editorials of Sept. 29 through Oct
ber 13. In my opinion you have n
missed a cog at all and here's hopi
you keep up the good work.

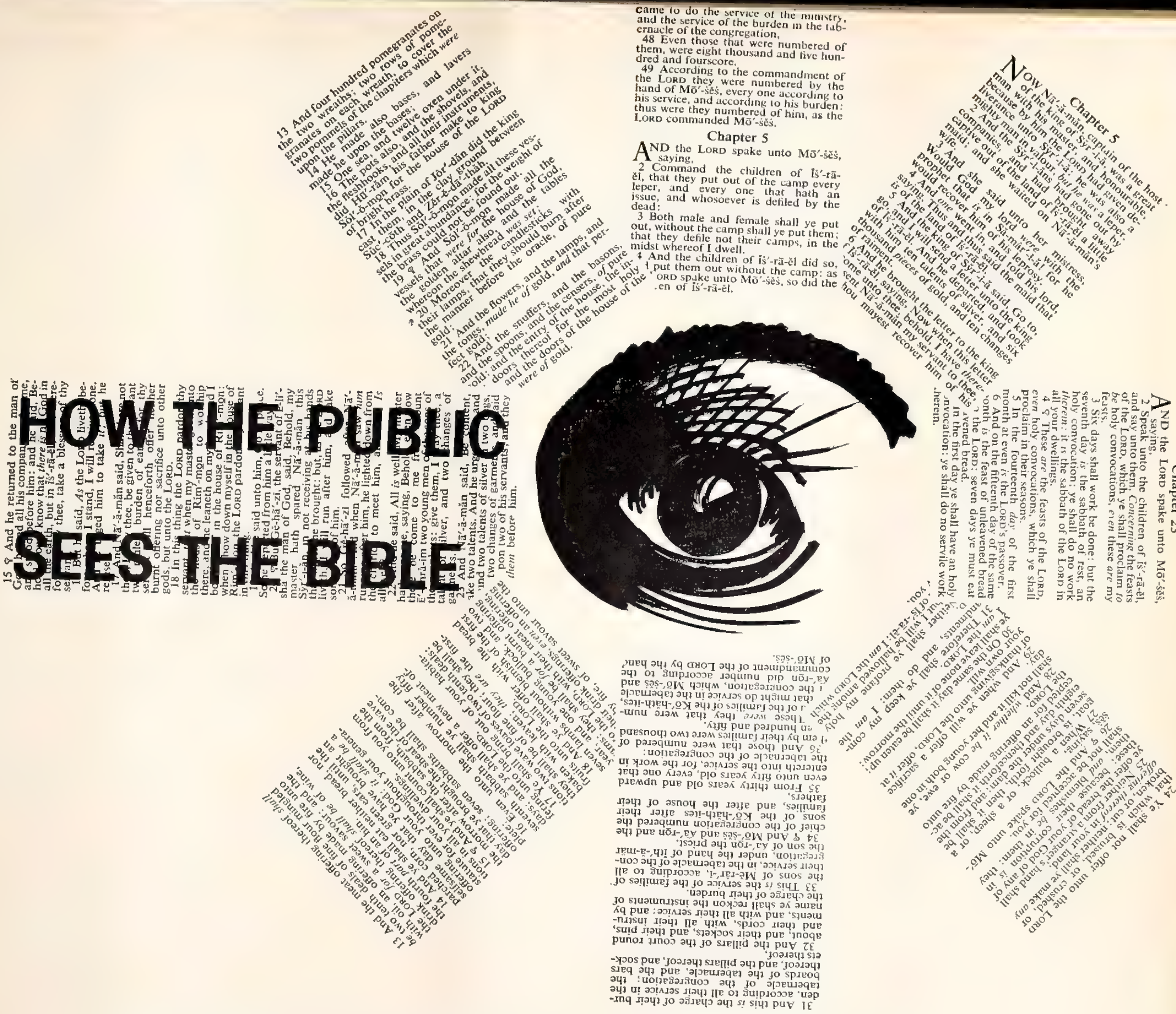
The church should indeed spe
out against the ills of the time a
admonish its members to a firm w
ness or it will "lose its savour."

I am also in agreement with D
Driedger in his fear of extremis
either right or left. Perhaps we cou
do with a Micah even in Saskatch
wan. *John Loewen, 2406 Munr*
Avenue South, Saskatoon, Sask.

WITNESS IN LIFE

To the Editor: My reaction
"Spotless in the World" in the Sept.
issue is as follows. Harry should ha
put the copy of the Gospel of Jol
in his mouth and never said one wo
to Joe. This may seem a bit crude b
sometimes we overlook the impo
tant things in life. One man in re
need of help vs. a Sunday school le
son to be prepared. *Harold W. Shell*
229 N. Scenic St., Allentown, Pa.

HOW THE PUBLIC SEES THE BIBLE



Young people have a chance to correct the fuzzy information about Scriptures.

Carter Swain

THE FINAL scene of Ernest Hem-
;way's *Old Man and the Sea,* the
man collapses with his wounded
ıds outstretched, as if in crucifix-
. An English teacher in a top-rated
w England high school found that
ne of his students were not familiar
ugh with the biblical account of
rist's Crucifixion to understand
symbolic references.

Alarmed that ignorance of the Bible
his students unable to understand
temporary literature, the teacher
w up a quiz to test their knowl-
e of simple biblical references.

He found that some students
ught that Sodom and Gomorrah
e lovers instead of notorious Old
tament cities. They had been sym-
cally identified in the Bible as
band and wife, and someone com-
nted that "If they wern't, they
ht to have been."

On a retaining wall near the United Nations there is an inscription, "They shall beat their swords into plowshares, and their spears into pruning hooks" (Isa. 2:4). When the New England teacher asked his students to fill in the blank "They shall beat their swords into______________," 63 percent failed.

When the results of this quiz were reported in a popular news magazine, someone wrote to the editor: "Does it really matter who Sodom and Gomorrah were? Or what Isaiah said?"

The English teacher thought it did matter. He developed a reading course designed to acquaint his students with the literary influence of the Scriptures. As a result, they found new dimensions of understanding in the Ishmael of Melville's *Moby Dick,* in William Faulkner's *Absalom! Absalom!* as well as in such diverse musical compositions as Handel's *Messiah* and Harry Belafonte's *Noah.* To be unable to appreciate these is to be culturally deprived.

This was recognized by the United States Supreme Court when it barred compulsory religious exercises from the public schools. Justice Clark, writing the majority opinion, stated: "It certainly may be said that the Bible is worthy of study for its literary and historic qualities."

With this Thomas Henry Huxley would have agreed. Huxley was bitterly opposed to what he called "unexamined" religion. He himself was not a member of the believing community, yet the noted agnostic several times pointed out that the well-in-

YOUTH

formed individual must have an adequate knowledge of the Bible.

The time has come for young people to take a fresh look at the Bible, not because of any theory regarding its authority or infallibility, but simply because so large a part of our heritage rests upon it. And so many of today's exciting ideas are inspired by it.

Scientists tell us that in this atomic age it is "one world or none." It was the prophet Amos who first summoned men to think in terms of one world. Statesmen are saying that the peace of earth will always be unstable until it rests upon justice. The prophet Micah knew that justice was not only basic to a well-ordered society but was also one of the things that God required of man.

The struggle for racial equality now dominates the American scene. The Bible stresses the oneness of our humanity and is sure that Christ has forever ". . . broken down the dividing wall of hostility" (Eph. 2:14).

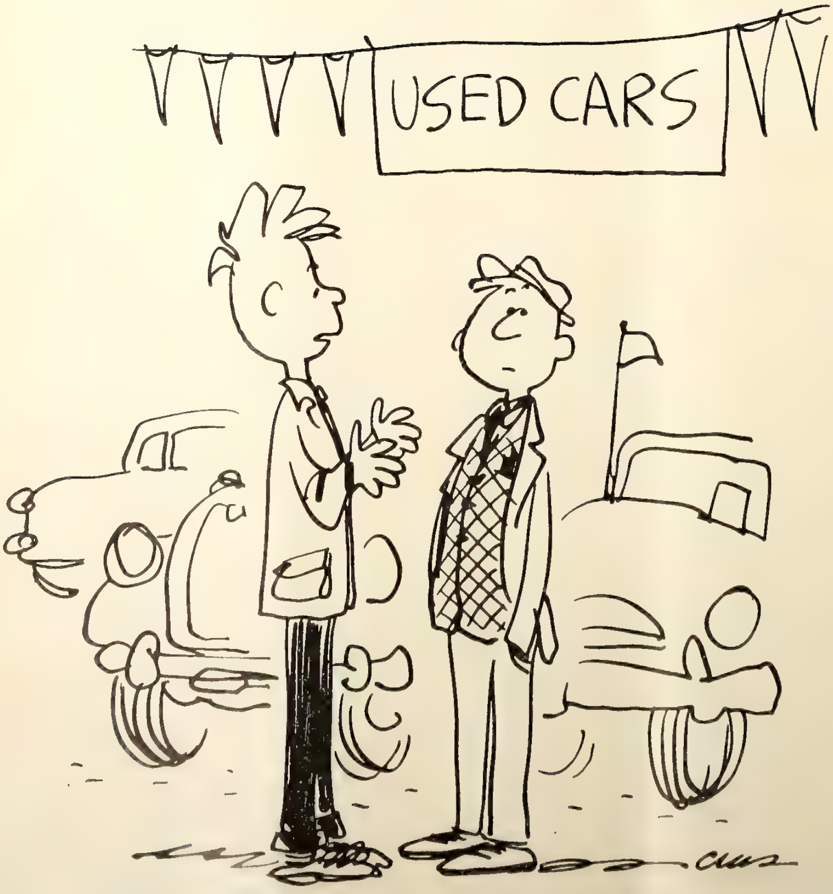
Because of the changing nature of language, the original Hebrew and Greek words of the Bible have to be translated into the speech of each succeeding age. No century has witnessed greater activity than our own along this line. Once a divisive force in the religious community, the Bible is becoming a bond between the grea tradtions.

Young people have a chance t correct the fuzzy information abou the Scriptures which has passed fo religious knowledge. Consider a recen illustration of how the Bible is bein abused. One eminent television com mentator stated that America's wa on poverty was bound to fail. "Th wisdom of the Bible" he said, "assure us that 'the poor ye have with y always!' " No translation of the Bibl reads this way. The King James Ve sion of John 12:8 reads: "The poo always ye have with you. . ." "Y in the seventeenth century translatio of the Bible can be a subject but no an object. Further the order of th words has been twisted.

Far worse than the misquotation the misuse of the passage to identif Jesus with those against the war o poverty. This is done by omitting th second part of the verse which wa surely our Lord's emphasis. The en tire verse in the King James Versio reads: "For the poor always ye hav with you; but me ye have not always. Jesus here is not making a sociolog cal pronouncement but is dealing i terms that are personal and immediat —the fact that opportunities to hono Him—such as anointing His feet wit expensive ointment—were few an fleeting. Within a few days His earthl life would come to its end. Th passage therefore cannot honestly b used against the war on poverty.

The Bible is not an easy book t understand. For one thing, the Ol and New Testaments are inseparabl joined. This means we must not onl look at the New Testament in th light of its antecedents but also shoul observe how the root ideas of th Old Testament come to full growth i the New. The Bible comes from th life of a people much more given t picturesque expression than we ar

At the same time, it speaks of kingdom outlasting all, a kingdo which is God's rule over freely su rendered hearts. Get yourself a on volume commentary on the Bible an acquaint yourself with the backgroun of the several books and how the came into being. With helps like thi study the Bible with your friends an discover something of what the wri er of the Fourth Gospel means whe he reports the saying of Jesus: "Th words that I have spoken to you ar spirit and life" (John 6:63).



Charles M. Schultz, © 1963, by Warner Press

"The Gideons put a Bible in every hotel room, don't they, sir? Well, my idea is to put a Bible in every glove compartment."

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ill Wengerd (fourth from left) designed a flume to carry irrigation water across a avine. With him (left to right, foreground) are a Thai engineer assistant; Myron aine, team leader; Khampha, Lao agriculture provincial chief; Wengerd; Earl Rambo, ater resources engineer; and the Lao villagers who built the canal.

he Quiet American

ILL WENGERD IS a quiet American. e works in Luang Prabang, Laos; ıd he prefers to let his work speak r itself.

Bill's work is obvious. He installs otection devices for small dams and nals that supply the water for the :e lands. The villagers understand ıen precious water flows onto the e fields. They also understand that American, albeit a quiet one, has rked with them on *their* problem. rhaps that is part of the reason ıt Bill can stay overnight in a gion once considered insecure.

A Mennonite from Salisbury, Penn- vania, Bill received his bachelor gree in civil engineering from Penn- vania State University in 1962.

Bill arrived in Laos in February 54. He spent two months in lan- ıge training in Luang Prabang. ring this time USAID water re- rces engineer, Earle Rambo, be- to supervise the repair of seven ıll dam and canal projects. He ded men like Bill with civil engi- ring training who could grasp the ınical advice and remain on the to insure that the advice was ap- d.

he dams and canals had originally n installed by the drive and initia- of Khampha, the Lao agricul- provincial chief. However, due ack of experience with the effects ıeavy rain the canals were often hed out or filled with trash. mpha, Rambo, Bill, and the Lao- villagers are installing protection ces such as headgates that limit the water going into a canal, wasteways that spill unwanted water out of the canal, overshoots that allow flood waters to pass right over the canal, and flumes that span small, sharp ravines.

Bill is an ideal IVS team member. He may be lucky; having arrived when a definite job needing his technical background was already in full swing. But he has also made his own reputation in face of the delays, lack of materials, and other potential frustrations that are common in Laos.

Often quoted among admiring friends is Bill's most frequent statement, "We have finished that."

The work that Bill does and the way he does it is a part of the philosophy of International Voluntary Service, a nonprofit organization designed to give small scale technical assistance to the people of developing countries. This agency was founded in 1953, the initiative coming from some of the leaders of the peace churches. Its purpose is to "develop human resources." The team member's chief aim is to leave in the lives of other people a residue of their influence, a leaven, a living thing that will grow and thrive long after they have departed.

A number of Mennonites have served abroad with IVS, many of them in lieu of military service. Bill's current team leader in Laos is Myron Paine, a member of the Salem Church, Freeman, South Dakota. Another member of the Laos team is Henry Eby, a graduate of Goshen College.

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COVER

"In the sincerity, spontaneity, and perceptions of childhood we can come to an understanding of an essence of life which is closed off to many of us in adult preoccupations" (Helen R. Tieszen).

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EDITORIAL

"There also seems to spring up a modern racist trend—it is now a sin and crime to be a white person." This lament came from a lady in a Mennonite community. If this is racism, it is, of course, racism in reverse. She is protesting all the discussion on race relations and human rights which she has heard and read. Does she have a right to be distressed?

True, not all is right in relations between groups of people in our country. Of course, most of the problems are in the South and in the big cities. They have not touched us in the small towns, in Canada, or in the major centers of Mennonite strength. But we have expressed our concern. We have contributed to a number of programs to promote better race relations. We've started some race education programs. Isn't that enough? Can't we get down to the business of building our local churches?

But the question troubles me. Is it a sin to be white? It reminds me of another phrase. Was it Kipling who popularized the idea of the "white man's burden"? By this he meant the obligation of Europeans to bring civilization to the "children" of Asia. Unfortunately it wasn't always civilization. It sometimes turned out to be exploitation. The white man took advantage of the colored who was weak. Today the colored man is strong. Is the day coming when he will take advantage of the white man? Indeed, the white man today bears a burden with a vengeance. It may indeed be dangerous to be white in the twentieth century, if only because our ancestors were white in the eighteenth and nineteenth centuries.

We have often lamented the massacre of six million Jews by Adolf Hitler in a country that is every bit as Christian as ours. The mind cannot really appreciate the awfulness of that deed. How many is six million? These after all were people we never knew. It was an atrocity.

In America we have come close to an atrocity of equal fearsomeness. Again, the crime was so large, the number of people involved so many, that the mind cannot absorb it. The crime? The bondage forced on the Negro for three hundred years is a crime with a long shadow.

How can we ever understand the nature of this injustice? I suggested an exercise to my correspondent. Imagine yourself as a young girl and a slave to an unscrupulous man. Ponder for five minutes what might have happened to you. Your worst fears will be justified. Then consider the brutalization of millions of people generation after generation. Think of the separation of families, of people treated as animals.

This kind of preaching, I know, makes us tired. Micah reports that the people got tired of his wailing. Yet, it was Micah who proclaimed, "[God] has showed you, O man, what is good;/ and what does the Lord require of you/ but to do justice, and to love kindness,/ and to walk humbly with your God?" (6:8).

It is Micah (among others) who is responsible for the twitch we get when we think of the crimes of our race. He declared justice and not ritual the essence of religion. Hymn-singing and church-going certainly have their place. We need more and better. But we don't have religion until we start weeping for our sins.

From the Book of Micah—VI

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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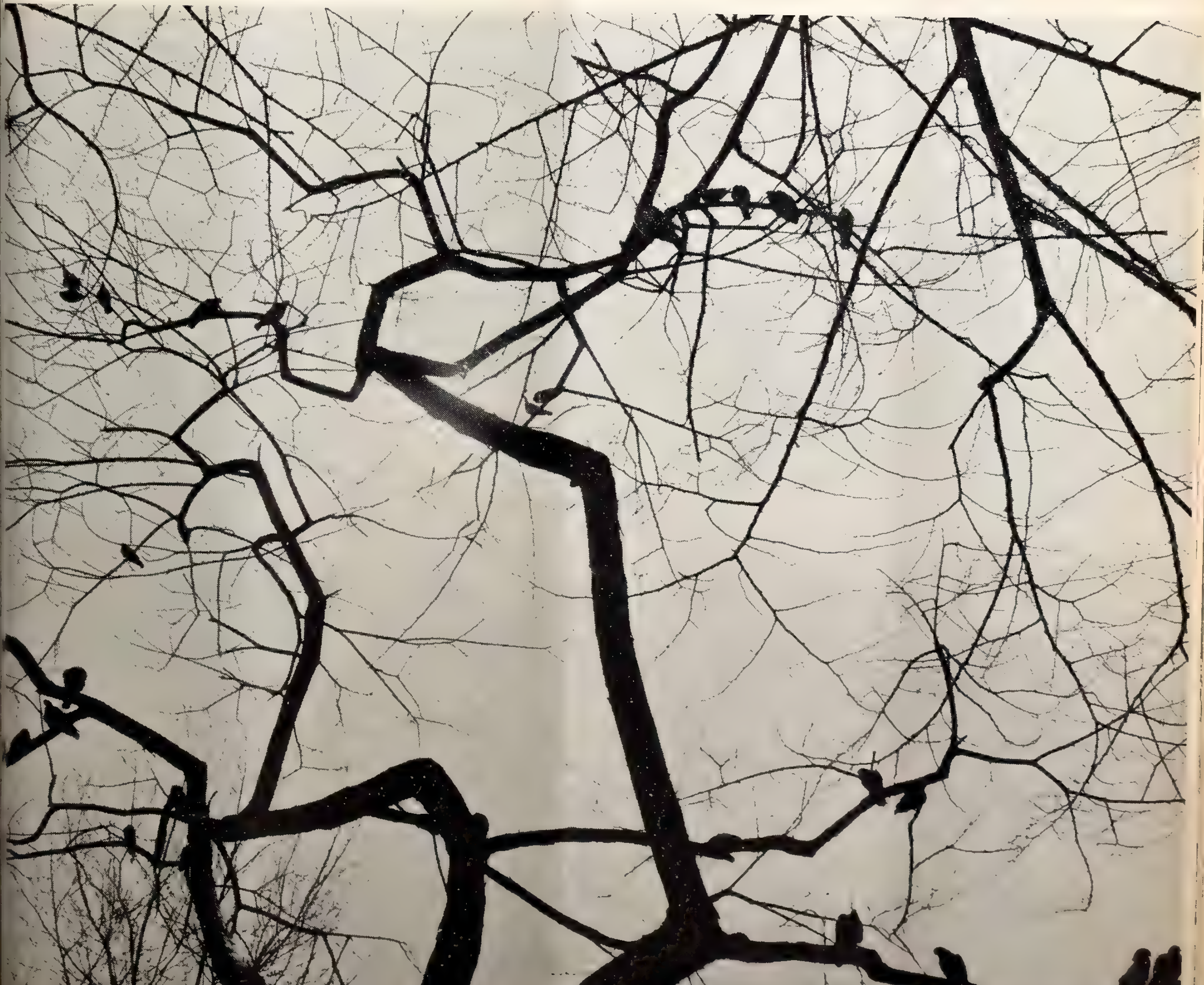
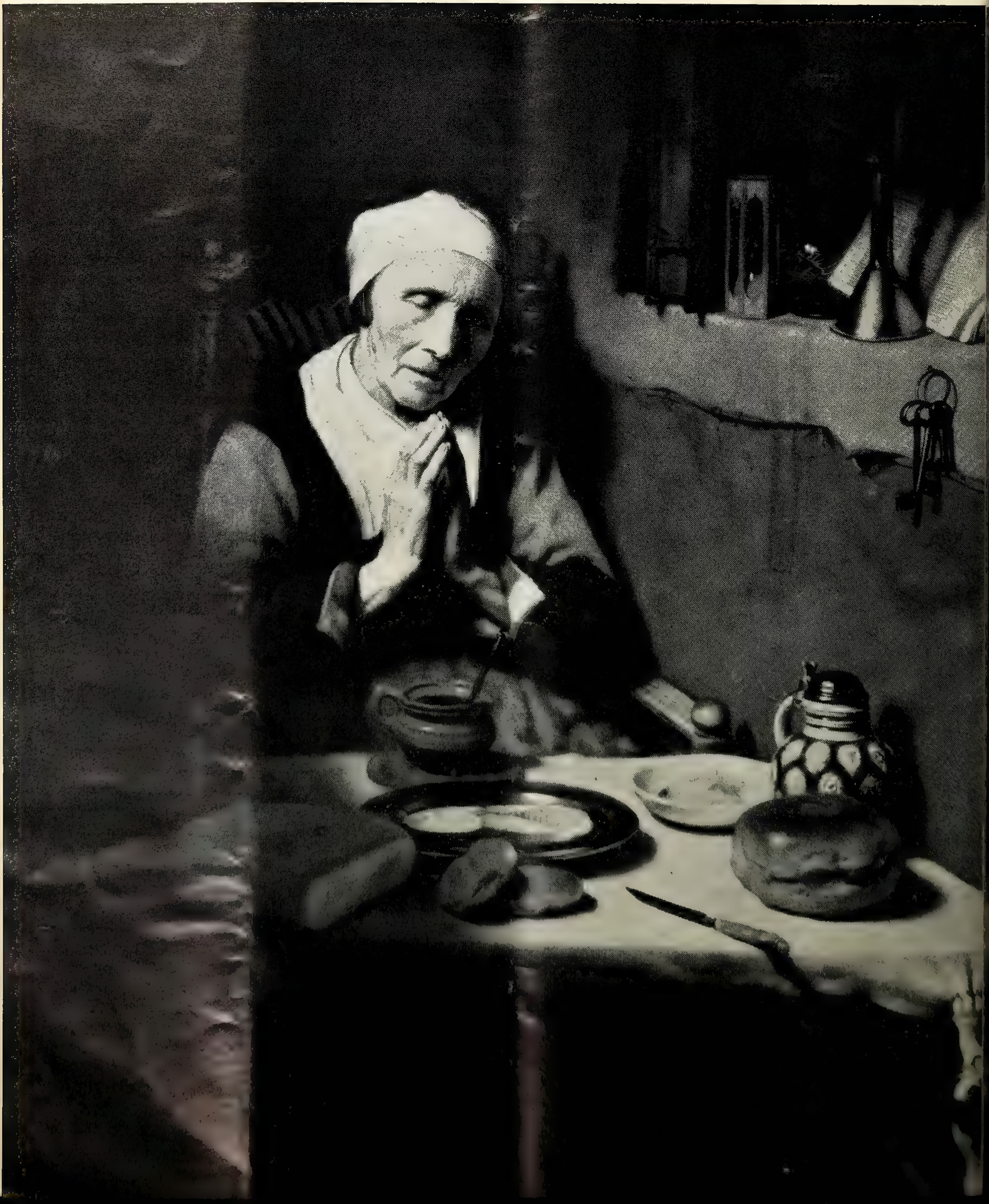


thankful peopl

"Praying Woman" by Nicolas Maes



Ve have an uneasy feeling that Thanksgiving is something hypocritical.

dwin T. Dahlberg

HANKSGIVING DAY IN 1961 was cele-
rated in India by many American
hristians. It fell upon a day when
he Third Assembly of the World
ouncil of Churches was meeting in
lew Delhi.

Delegates from the United States
athered together in various homes
nd hotel rooms after the session.
ike the Jewish exiles in Babylon
ng ago, they sang the Lord's song
a foreign land. We had no harps,
o willow trees. But like those an-
ent Jews in Psalm 137, we felt the
me sense of homesickness and the
me longing for the familiar scenes
f our native land, as we ate curry and
ce instead of turkey and pumpkin
ie.

How gracious were our Indian
osts! And how sensitively they enter-
d with us into the spirit of the day.
e thanked God for our respective
untries, for the growing unity of
e churches around the earth, and
r the universal kingdom of our
ord Jesus Christ.

It is good now and then to celebrate
hanksgiving Day on other shores.
ur faithful missionaries, students,
avelers, and others are often far
om home on the day when their
milies gather together in the home
urches and around the family table.

More than any other national holi-
y, Thanksgiving Day has a strong
ip on our hearts. It is a day when
ligion and patriotism meet at their
ghest level. We are reminded that
are a pilgrim people. The President
kes occasion to issue a proclamation
mmoning the citizens of every com-
unity, whether of high or low de-
ee, to worship and to give thanks
the Creator for these eternal truths
ich lie at our very foundations.

We are made to feel that we are
ly a nation *under God*. Even the
isoners in the jails, and the derelicts on skid row, are not forgotten. For at least one day they have something better than on other days—some forlorn reminder that they are members of the human family.

It is important that we remember our pilgrim origins, whether our ancestors came in the Mayflower in 1620 or in the steerage of an immigrant ship only a generation ago. Recall the faith of that first Thanksgiving. For nearly a full year a small, tired company of refugees had grappled with the climate and the soil of a new world. They suffered hunger, disease, and loneliness. They buried their weak. They saw the Mayflower sail back past Gurnet Point as if their last tie with the home had been cut.

After the thin new crops of the next season had been safely gathered in, Governor William Bradford wrote these quaint but eloquent words concerning the critical summer and autumn of 1621:

"Thus they found the Lord to be with them in all their ways and to bless their outgoings and incomings. . . . They began now to gather in the small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health and strength, and had all things in good plenty; for as some were thus imployed in affairs abroad, others were exersised in fishing, aboute codd, and bass, and other fish, of which they took good store, of which every family had their portion. All the sommer ther was no wante. And now begane to come in store of foule, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides water foule, ther was great store of wild Turkies, of which they tooke many, besides venison, etc. Besides they had aboute a peck a meale a weeke to a person, or now since harvest, Indean corne to that proportion. Which made many afterwards write so largely of their plenty hear to their friends in England, which were not fained, but true."

That is how, in "Plimmouth Plantation," the Pilgrims "found the Lord to be with them in all their ways." So they held a Thanks Giving, the first of a series of such festivals of gratitude. May they never cease, in our nation or in any other nation!

Reasons for Not Being Thankful

It is always easy to find a reason for not being thankful. We have an uneasy feeling that Thanksgiving is something hypocritical. I have been in the ministry for forty-five years. During this tumultuous period of human history the world has gone through every conceivable experience. From the close of World War I up to 1929 we had the booming days of prosperity. During the decade from 1930 to 1940 we had the depression. Then came World War II, the Korean War, and the whole long train of crime, divorce, revolution, and riot that has followed to this day.

In each of these periods I have read dozens of editorials, articles, and sermons, giving reasons why we could not sincerely be thankful. In the twenties it was argued that it would be hypocritical to sit down to a turkey dinner and give thanks to God, because we were too prosperous to be sincere. In the depression it was argued that it would be hypocritical to gather in our churches and give thanks to God because too many of us were unemployed and impoverished to be sincere. In the years since World War II and the beginning of the atomic age, many have continued this "dirge of unthankfulness" by complaining, "How can we give thanks to God when thousands of our finest young men and women are giving up their lives on the field of battle, and whole races, peoples, and nations are at their wits' end?"

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And so it goes. To listen to these diatribes about the hypocrisy of thanksgiving we might easily conclude that no time is ideal enough and perfect enough to "enter into his gates with thanksgiving, and into his courts with praise."

According to this philosophy, something is always so wrong that thankfulness of heart is morally out of order. As one home-spun preacher said about these sour-faced cynics, "The Bible says 'the Lord preserve thee,' but some of you look like you thought it said 'the Lord pickle thee.' "

The Secret of Plenty and Hunger

The truth is that we have not yet caught the spirit of the Apostle Paul's great words to the Philippians: "I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance, and want. I can do all things in him who strengthens me" (Phil. 4:11-13). This was the secret of our fathers also.

People have valid reasons to raise questions about the reality of our thankfulness.

One reason is that too many of us have a halting religion. We have no real conviction of a personal God and Father to whom we can express our gratitude.

A young theological student who had served as assistant to a minister who was pretty far out theologically, once said to me, "I've had it! When I was getting up the bulletin for the Sunday before Thanksgiving, the minister said, 'I want you to choose one theistic and one non-theistic hymn.' "

As long as we go limping between two sides, between deity and non-deity how can we thank God with a whole heart? I think the strangest sermon I ever read was one delivered by a humanist preacher at a Thanksgiving service in which he listed all the things we should be thankful for. But he left the implication that he had no God to thank.

Another factor in our wavering about thanksgiving is the guilt feeling in our hearts because of the wide disparity between our North American surplus foods and the hunger and poverty of so many of the peoples of the earth. The answer to this is not to cease giving thanks, but to share with others what God has so bountifully given to us.

Some of the refugees in Asia put us to shame at this point. Elbert Gat Hong Kong director for Chur World Service, in one year fou fifty-seven newly-arrived refuge from Swatow, South China, sitti dazed and bewildered on a pier alo the waterfront. After he had tak them across the harbor to Kowlo on the ferry, and arranged for th housing, word got around to hundre of other refugees from Swatow co cerning the newly arrived group.

Swarming around the most rece arrivals, they took sweaters and co from their own children. They me ured the garments to the bodies of t frightened youngsters who had ju come, and said to one parent aft the other, "Look! My boy's sweat will just fit your little son."

Or, "Put this coat on your lit girl."

They shared everything they h Can we do less?

At the Thanksgiving services of our churches, let us give heartily a generously to our relief agenc which do such an outstanding piece work in the relief and resettlement the pilgrims of 1964. Nor should forget the needs of those at home.

Above all, let us face up to t many moral and spiritual issues our time: freedom and first-class ci zenship for the people of all rac retraining programs for those who a unemployed because of automati the strengthening of the United N tions, and an end to the armame race. Only as we seriously underta to do the will of God in these are can we demonstrate the reality our thanksgiving.

Beyond all the material reasons f gratitude in our generation—abunda harvests, the marvels of science, a the challenge and promise of t space-age — one supreme reason f thanksgiving remains: the good ne of God in Jesus Christ. Whatever li may bring us, whether of joy or sorrow, He is the same yesterday, t day, and forever.

It is said of John Tauler that was once asked by a man on the ro to Strasbourg how he fared. "I a full of praise to God," was Taule reply. "When the sun shines, I tha God. When the heavens pour do their rain, I rejoice in God, I am king!"

"A king?" said the man. "Where your kingdom?"

"My kingdom," replied Tauler jo ously, "is in my heart."

Mennonites

I do not often feel alone
Although I live among people
Who are not Mennonites;

I have no conscious need
For my own kind.

But one day
On the highway
I pass an ancient station wagon
Filled with bearded men and bonneted ladies
And inexplicably
I rejoice.

A load lifts.

I feel that everything will be all right
Because Mennonites are here
(Albeit not "my kind" of Mennonites)
And I see that I am not
And may never be
Truly cosmopolitan.

Ruby Woelk Baresch

Christmas Comes Too Soon

dvent is the antidote to pre-Christmas gluttony.

arion Chapman Gremmels

CHRISTIANS HAVE one thing in ommon, it is that all of them celeate Christmas. And if they have a cond thing in common, it is that most all of them celebrate Christas too soon.

What happened to me last year is pical. My neighbor Carol phoned e morning of December 9.

“Hi!” she said cheerfully. “Jane d I are giving a Christmas coffee hursday. We do hope you can come. ny time between two and four.”

“Thursday?” I said, looking hopelly at the calendar beside the teleone. “Oh, I'm sorry, Carol, but I ve a meeting Thursday afternoon.” oped I didn't sound as relieved as elt.

We chatted a minute. I wanted to ow her I wasn't rejecting *her,* even ough I was rejecting the invitation a Christmas party on December 9. st when, I wondered wryly, *is* ristmas? Why do dedicated Chrisns like Carol and Jane feel they ve to join the merchants and socials in the Christmas rush?

Ancient Christians invented an antite for secular Christmas madness. e antidote was called Advent, a rd meaning “coming.” As early 700 A.D., Christians observed Adnt during the four weeks preced- Christmas as a time of preparan for the coming of Christ.

haps That's Preparation

ome churches still observe the sea- of Advent. Others do not. But all rches and all Christians seem to ee that a time of preparation for ristmas is necessary and proper ether they call that time Advent or .

f course, everyone prepares for istmas — even non-Christians. ryone dashes through Decem- buying presents, wrapping them shly, erecting Christmas trees, orating the house, baking cookies breads, making plum puddings and fruit cakes, caroling for shut-ins, entertaining, going to parties, wrapping duty presents for all the community servants, and going to club and church Christmas parties. December is a crush of things to do.

Perhaps that's preparation. But is it the kind of preparation that makes you eager to start a twelve-day celebration of Christ's coming? Or is it the kind of preparation that leaves you too groggy to glimpse the true beauty of Christmas? Many Christians creep into bed December 25, feeling vastly relieved because it's all over . . . when it's only just begun.

Advent is the antidote to the surfeit of pre-Christmas gluttony. Advent isn't a partying kind of preparation. Advent helps you come to Christmas, eager to discover the deep meaning of it. Advent helps you enter the

Christmas season, ready to understand and appreciate.

If it is observed as the ancients intended it, Advent is a time of looking backward and forward. Christians look back toward Christ's coming as a baby in Bethlehem. And they took forward to His Second Coming. And they concentrate on the meaning and implications of His birth and His coming-again, they become more acutely aware of His coming into their lives every day.

But, obviously, the modern problem isn't *what* Advent is. All Christians can agree that we should prepare for Christmas in a way that is deeply searching. The problem is *how* to prepare during Advent.

That's really what bothered me about Carol's invitation to a Christmas coffee during Advent. She was asking me, in a friendly way that was hard to refuse, to celebrate Christmas during the time when I should have been preparing for Christmas.

And preparation takes time—quiet time.

It's impossible to flit from party to party while searching for the glory of Christmas. It's impossible to whirl in gay celebration while quietly, tranquily considering what the coming of Christ will mean. A Christian must create times of tranquility.

Yet Christians enjoy the merriment as much as anyone. And it's inconvenient to realize that celebrating Christmas in advance kills the real Christmas. So most Christians have ignored Advent and joined gaily in the secular celebrations.

But Christians can eliminate Christmas celebrations during Advent and discover the real joy of Christmas. They'll still have all the glitter and gaiety when they celebrate during the twelve days of Christmas—from December 25 until January 5.

Save Christmas for Christmas

Several traditions and innovations can help prop up a resolution to save Christmas for Christmas.

A good way to start is to keep the trappings of Christmas hidden until just before Christmas. An old English custom is a good crutch when the children plead for a Christmas tree early in December and point out that Bobby's tree is up—and Janie's and Gretchen's and Steve's. The English tradition forbids taking the tree or greens or holly or the yule log into the house before Dec. 24. Then all yule greenery must be removed and burned in the great Twelfth-night fire. If the family neglects taking them out on January 5, the greens must stay in place until Candlemas, February 2, or the very worst luck will fall on the household.

Bad luck or not, the custom makes a fine little story to prove that Christmas decorations should be in the house during the real Christmas—not during Advent. All the glitter, lovely as it is, makes an atmosphere of holiday gaiety and tempts the family from the tranquil solemnity of preparation.

Of course, Christians do have to prepare physically, too. Christians are not descendants of Scrooge—quite the opposite. Many physical tasks can be shaped into teaching devices, inspiring the family to think, as they work together, about the coming of Christ.

Stir Up Sunday

Some Christmas baking makes a good family project. English families, for instance, stir up their plum puddings on "Stir-up Sunday," the Sunday before Advent. It's called "Stir-up Sunday" because the special prayer always used that day begins, "Stir up, we beseech thee, O Lord." When that phrase is repeated in church, it becomes a sort of reveille. Families rush home to stir up their plum puddings. Everyone grinds the suet and bread crumbs and stirs the batter. Sometimes they stir in a thimble or a penny or some other good-luck token.

While stirring or waiting for the puddings to steam, the family can discuss Advent plans. "Stir-up Sunday" sounds the keynote for Advent because the time of preparation is a time of stirring up lazy consciences and sluggish attitudes about living. Advent is the time each Christian should ask himself whether he would be prepared to come face to face with Christ on Christmas Day.

Many churches use the traditional "Stir up" collects at different times during Advent. If you want to make the Sunday before Advent, which is November 22, a special "Stir-up Sun-
day" at your house, you could borro
the *Book of Common Prayer* fro
your library and find the collect in tl
"Sunday Next Before Advent" sectio
Use the prayer in your family worsh
that day.

Or perhaps yours is the family wi
small children that has given up fami
devotions. A child's interest shatte
after five or six minutes and the di
interested child shatters the worsh
atmosphere.

Advent is, however, a fine time
capture a child's imagination ar
interest. Advent worship cente
around the anticipation of Christma
The family prepares for Christm
from the level of a small child "ge
ting his heart ready for Jesus' birt
day" to the level of mature penitenc

Children enjoy using an Adve
wreath during family worship. Trad
tionally, of course, wreaths are mac
of evergreens because the ever-gree
ness symbolizes continuing life. Fo
white candles are spaced around tl
Advent wreath. It is suspended flat
lain on a table, not hung against
wall.

The first candle is lit for each wo
ship time during the first week
Advent. The first two candles are
each time during the second wee
and so on until all four candles bla
with brightness during the fourt
week. A child feels he's an importa
part of the worship when he is pe
mitted to snuff the candles with
candle snuffer at the end of the fami
service.

A brittle Advent wreath is a fi
hazard. Although she doesn't know
Carol gave our family an idea. Th
day before her Christmas coffee la
year, Carol clipped ends of evergree
at her doorstep to make a cente
piece for her table.

This year, we plan to snip bits fro
our trees the first Sunday in Adve
and make our own wreath. We'll a
range the snips on the donut-shape
drip pan that catches the overflo
from the pies as they bake. It shou
make a good foundation for a wreat
We'll place the wreath in the midd
of the kitchen table and, wheneve
necessary, we can lift the who
wreath and candles off the table easil
As the greens dry we'll step out th
front door and snip a new wreat

Each family should use its ow

ollect for the Sunday next before Advent

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

worship plan. Suggested Bible readings can be found in church magazines or in church devotional booklets. A family might read the section of the Bible highlighted in one of the Advent calendars sold in bookstores. The religious calendars hide a Bible verse behind a tiny door to be opened each day during Advent.

At each worship service, one person might talk about his way of getting prepared for Christmas and what he has discovered about living in readiness for the coming of Christ. Families with small children find it most meaningful to keep the formal service rather short, but alert parents tuck questions or comments about preparation into each day's formal conversations.

Different Use for the Creche

The family manger scene can make another excellent teaching device during Advent. Of course, it's used a little differently. Unpack the creche the first Sunday in Advent and place the stable in a prominent place. But put the figures and the animals back into the box. During Advent the empty stable will illustrate how empty and alone everyone was before Christ was born.

At our house, we unpack the figures of Mary and Joseph six days before Christmas because we have six rooms in our house. The figures are placed in the room farthest from the stable. We imagine Mary and Joseph are starting from Nazareth on their journey. Each morning the children take the figures into the next room. As Christmas approaches the figures move closer to the empty stable.

On Christmas Eve, Mary and Joseph arrive at the stable. After church that evening we place the figure of the baby in the manger and put the shepherds and sheep outside.

Christmas morning the three Wise Men start their journey in the sixth room away from the stable. Because their journey is longer, we devise different places within each room for them to stop each day. They arrive at the stable January 6, Epiphany.

A creche can be very expensive. For a long time we couldn't afford the one we wanted so we had none. Then *Better Homes and Gardens* created a manger scene we copied. The stable is a bread basket, turned on its side. The figures are made from spools of thread glued together—pink or beige thread for faces and various bright colored thread for bodies. The figures are dressed in scraps of cloth and bits of paper. The sheep wobbles on its pipe-cleaner legs whenever the children stroke its cotton-batting back.

As the Christian family goes through Advent, resisting secular temptations to celebrate Christmas too soon and concentrating on total preparation for the twelve days of Christmas, they discover ever-new facets of the Christian message. Naturally, they expect the church to reinforce their emphasis on spiritual preparation.

Churches are as giddy with premature Christmas frivolity as Macy's. For instance, when does your church put up its Christmas tree? How many church-related Christmas parties are scheduled before December 25? When will your Sunday school give its Christmas pageant? When do you start singing Christmas carols in your church?

The twelve days of Christmas should be the gala days at your church as well as in all the Christian homes. That's the time of Christmas. That's when Christians ought to celebrate.

December 28, for example, is Holy Innocents Day, a time traditionally set aside to remember the babies slain by the king when he attempted to murder the infant Jesus. Holy Innocents is a natural children's day—a perfect day for the Sunday school's pageant of the nativity. And it's a day untainted by secularism. Think what a ringing re-telling of the nativity it would be if every Sunday school presented a pageant that same day.

Only as they save Christmas for Christmas and prepare themselves to really see and hear during Advent will Christians perceive the glowing truth. Resisting the merriment of premature celebrating isn't easy, especially when a friend offers an invitation or a child begs for baubles.

But Christians don't have to give up the gaiety. All they have to do is realize that Advent comes first. Then they will truly see the glory and joy of Christmas.

NEWS

Church-State in for Massive Probe

In the United States the recent political oratory reminded people that God has guided that nation. Its democratic experiment would continue under God in its forward progress. The recent flag debates in Canada pose the question of the Christian's response to nationalism. These are current illustrations of a problem which has long persisted — What is the proper relationship between church and state?

From the theocracy of Israel to that of John Calvin's Geneva, from Roman to communist persecution of Christians, from the Puritan blue laws to the present controversy over prayer and Bible-reading in the public schools, throughout history churchmen and statesmen have struggled with these tension areas. At many places the interests and actions of the church and state overlap.

Many ministers join the politicians in drawing a close parallel between Christianity and the Western way of life with its particular economic, political, and social patterns. They conclude that America's present mission is a holy crusade to extend her Christian civilization throughout the world. Others wonder whether any nation is really Christian.

For many Americans the nation has actually become the church. In the conflict over slavery, in the controversy surrounding "Prohibition," and most recently in the struggle against segregation, zealous churchmen have pressed the state to legislate a public morality that the churches themselves have been unable to achieve through internal discipline.

How much responsibility does the state have for public morality? How can a pluralistic society—consisting of a myriad of religious and ethnic groups—agree on the moral standards desired? Does a particular denomination ask the state to enact into law and enforce its particular ethical and moral standards? Should the state act as censor of literary and dramatic materials objectionable to certain denominations? What should the church ask of the state in the content of marriage, divorce, and adoption laws?

Mennonites have long been concerned about the propriety of political participation. Should our traditional conclusions be altered in any way by the modern "welfare state" with its broadening humanitarian concerns? Does the church have anything to say to the state about the way the state conducts its affairs?

Another tension is the matter of financial and economic privilege for the church. Should the church expect and receive favorable tax provisions and exemptions from the state? Should local congregations voluntarily waive their tax exemption status or make contributions in lieu of taxes in recognition of police, fire, and other services provided by government?

Should our church-related colleges, hospitals, and homes accept government aid for the construction of added facilities and research activities?

Do the various ceremonial religious references in our society constitute an "establishment of religion" which is offensive to someone in our pluralistic society? Can the state ever be "neutral" toward religion? If it prevents all religious references does it simply establish secular humanism as a new "religion"?

Questions such as these return us again to our biblical and theological understandings of the church and state. Searching the Scriptures and seeking the guidance of the Holy Spirit, how does the church view the state, and how does it resolve the various twentieth - century tension points with which it is confronted?

The various Mennonite groups throughout the United States and Canada will be probing these and related questions during the coming year in a study of church and state relationships. Under the sponsorship of the MCC Peace Section eleven area stu groups composed of approximate ten to fifteen interested persons w meet periodically to intensively stu eight broad topics.

The topics to be studied are liste below with the geographical areas ar leaders for the study: The Church ar the State—Our Biblical, Theologic and Historical Perspective, Associa ed Mennonite Biblical Seminarie Elkhart, Ind.; The Church and t State—Our Biblical, Theological, ar Historical Perspective, Winnipeg, Jo A. Toews, leader; The Christian ar National Loyalties, Ontario, Harv Taves, leader; The Christian and N tional Loyalties, Reedley - Fresn Calif., Peter Klassen, leader; T Christian and National Loyalties ar The Christian and Political Particip tion, Virginia, John A. Lapp, leade The Christian and Political Particip tion and The Christian Witness to t State, Eastern Pennsylvania, Alvi Beachey and Delmar Stahly, leader The State and Public Morality, Wes ern Pennsylvania, H. Ralph Hernle leader; The State and Establishme of Religion, Upland, Calif., Davi Habegger, leader; The State and E tablishment of Religion and T Church, The State, and Educati and Welfare Activities, Goshen-El hart, Ind., John Oyer, leader; T Church, the State, and Education an Welfare Activities, Newton-Hessto Hillsboro, Kansas, Elmer Ediger, lea er; Economic and Financial Benefit Bluffton, Ohio, Virgil Gerig, leade

The reports and findings of the are study groups will be further discusse at a study conference on church-sta relations tentatively scheduled for th fall of 1965. It is hoped that the i volvement of a large number of pe sons from within the Mennonite brot erhood in this process of study an searching will eventually result in th formulation of a statement of guid lines for Christian thought and actio in church-state relations.

NORTHERN DISTRICT MINISTERS met in a seminar on biblical preaching, Oct. 12 to 16. Swan Lake Christian Camp, Viborg, S. D., was the scene of lectures and discussions on the preaching ministry led by Erland Waltner, Mennonite Biblical Seminary, Elkhart, Ind. Twenty-three pastors attended. Among comments at a closing session were these: "The openness and frankness with which we have shared is impressive. . . . We did not ask what school our brother came from. Our thoughts were centered on the Bible. . . . I have learned to understand all of you better and to love you."

ORSHIP CAN AID EVANGELISM

ublic worship needs a shot in the rm if the local congregation is ever oing to make a decent missionary itness. This was the feeling of forty uropean churchmen who met reently in Esslingen, Germany.

"An effective missionary form of orship," they declared, "will express nd eliven the very rhythm of [the ongregation's] missionary service. he whole assembled community toether involved in one place in hrist's missionary service, will enage at every point of the universal hurch in a bold and patient investiation, paying attention both to the hanges and challenges of the world nd to the discoveries of each one of emselves."

Changes are urged in a report alled "Service and Mission." It is e product of a group with the unieldy name of Western European orking Group for the Ecumenical tudy on Structures for a Missionary ongregation. The program is sponred by the World Council of hurches. Co-chairmen of the group re the Dutch theologian, Hans oekendijk of Utrecht; and J. G. avies of Birmingham, England.

Key sentences from the report, tled "Service and Mission," which as drafted by the French theologian eorges Casalis, were these:

Confession of sin instead of being erely individual and non-historical ould be collective. The private sins each worshipper as well as his cial (economic, national, etc.) sins ould be presented to God. The conssion should not be directed to the st but primarily to the present and e future, to the positive acceptance the world.

Absolution should not be static d abstract. Without making man's edience a condition of the recepn of free pardon it should place it the movement of the missionary rvice.

The confession of faith, instead of eming to be the badge by which e true Christian community can be cognized, will come—no doubt at e end of the service—as a summary the missionary message and the eaning of the serving presence of e Church. In the place of the tradinal Credo we shall adopt more ntemporary formulae.

The sermon, an attempt to anunce the gospel message in the ought of its hearers, should contain elements of dialogue, either explicitly or implicitly: it can be prepared by teamwork, taking into account the concrete situations of the contemporary world: it should lead to precise decisions and to a clear message to be handed on to others.

Intercession, both prepared and expressed by a group, will hold the world before Him who is its origin and end.

The benediction will not be the end of the liturgical celebration but the sending out of the servants in mission.

What is sung will not be the archaic and individualistic hymns found in most of our collections but the expressions of community which, out of a living relationship with today's world, worships its Lord in contemporary forms and phrases.

The whole service will have the character of a joyful festival celebrated by the community which worships the Lord and Savior of the world.

OPTIMISM FOR CONGO

Vernon Sprunger, the field secretary, for the Congo Inland Mission expresses optimism for work in Congo. He says, "I am of the opinion that our work can continue very definitely in the literature and radio ministries.

"Some of the radio equipment has arrived, and work will shortly continue in getting the studio ready for use. More equipment is at Matadi at the port of entry and will be airfreighted to Luluabourg when it is cleared through customs.

"There is no letup in the literature sales nor in literature production.

Reuben Short, the mission's executive secretary, says that the Charles Sprungers have located at Luluabourg to prepare for work on an interdenominational radio program. This is a joint effort with the Presbyterian mission primarily among the five million Tshiluba-speaking people.

The Nyanga secondary school was opened on Oct. 3 with Mary Hiebert as one of the teachers and Earl Roth as principal. Two Mennonite Brethren missionaries, Miss Goertzen and Miss Willems, are also teaching at the school.

Bible translation into Gipende is continuing. James Bertsche is supervising the translation work in cooperation with the American Bible Society, which is giving financial assistance and will print as soon as translation is completed.

Dr. and Mrs. Merle Schwartz left on Nov. 3 to return to the Congo to do medical work. John Zook and Ralph Ewert are the other doctors serving the hospital at Tshikapa.

Literature distribution is one of the strongest phases of Congo mission work. Levi Keidel serves as editor of *Tuyaya Kunyi* and assists in the joint literature distribution program with headquarters at Luluabourg.

Three missionaries have key positions with LECO press at Leopoldville, with a branch office at Stanleyville. Robert and Mabel Bontrager manage the work, Larry and Elvera Rempel serve as retail managers, and Henry and Tina Dirks are in charge of printing. LECO did more than half a million dollars' of business last year.

WORDS AND DEEDS

Floyd E. Mallott, former professor of Old Testament at Bethany Biblical Seminary, spoke recently about the fate of the word "liberal." He said, "Historical writers have noted that a characteristic of ages of transition and confusion is that language loses its sharpness and clarity . . . an excellent example of this in our day is the way in which we toss around the terms 'liberal,' 'conservative,' and 'radical.' Sometimes these terms are then related to 'left' and 'right' and the resultant confusion is compounded. They are not and never were absolutes. They are relative terms such as 'east' and 'west.' To say a thing goes eastward, one must locate the point from which it proceeds eastward. In England in the early nineteenth century, 'Liberal' came to be the designation of a minority of the Whig party which soon took it over and became the Liberal Party. Its leading principle was minimum controls by the government and the maximum of individual freedom from all manner of state regulation. A semantic paradox has arisen in our day as the word 'liberal' is used to cover the opposite attitude toward State authority and regulation. . . . Words must continue to be signs of ideas; never merely emotionalized or borrowed slogans. We must never mistake relative terms for absolutes."

The Living Church, an Episcopal paper has this report: "The prosecutor, examining prospective jurors, asked one prospect: 'Do you think it is a crime for a white man to kill a nigger in Mississippi?' The man was silent for a moment. The judge asked the prosecutor: 'What was his answer?' 'Nothing,' was the reply. 'He's thinking it over.' We don't know whether the man is still thinking it over. We do know that it took four days to find twelve citizens of Mississippi who agree that it is a crime for a white man to kill a Negro. How long, O Lord?"

Charlie's Texaco Corner, in a paid advertisement in the Mountain Lake (Minn.) *Observer,* Oct. 29, said. "All this grey hair may fool some people, but I have been around for quite some time. In fact, I can remember kids driving 'one speed' bikes without transistor radios or *The Mennonite* when it was a religious publication supported by people of both political parties. Time does go by."

An editor of another old Mennonite weekly has been starting his post-election correspondence with this salutation, "You know in your heart he lost."

The European Conference of Churches was organized on a Danish ship, *Bornholm,* recently. The new group will serve in the cooperative ministries of the churches in most European countries. The voyage in the international waters of the Baltic was made necessary as representatives of the east European churches were not allowed by their countries to seek the reguired NATO permits to travel to Denmark the proposed site of the organizational meeting.

GRAD STUDENTS TO INDIANA THEME IS CHURCH AND CULTURE

Another student meeting for December is the Mennonite Graduate Student Conference. This annual meeting will be held at Earlham College, Richmond, Ind., Dec. 30 to Jan. 1.

The church-culture crisis is the theme for the three days of forums, panels, and lectures. Leaders of discussions will include Cal Redekop, John Howard Yoder, Maynard Shelly, Rudy Wiebe, Robert Regier, J. Richard Burkholder, and Paul Peachey.

Topics include these: The Church Meets Society on Campus, Mennonites and the Sect Cycle, The Artist as Critic and Witness to Society, The Becoming Church, and Where Are We Going If Anywhere.

The planning committee hopes to produce "The Wounded," a play by Warren Kliewer.

Approximate cost for the meetings will be $12. Some assistance for travel is available. Victor E. Vogt, Goshen College, Goshen, Ind., is chai man of the sponsoring body, Menn nite Graduate Students Fellowshi

CENTRAL DISTRICT REPORTER

With this issue, *The Mennonite* b gins to carry the Central Distri *Reporter* for the benefit of its reade in Central District churches. The *R porter* will be carried as an inse in the third issue of each month.

The *Reporter* is in its eighth ye of publication. It was developed the time of the merger of the form Central Conference and the Midd District Conference. It was in part successor to the *Christian Evange* the publication of the Central Co ference.

Editor of the *Reporter* until th year was Robert W. Hartzler, Goshe Ind. With the current issue, Gordo Dyck, 1729 Frances Ave., Elkhar Ind., assumes the editorship. Dyck also Conference Minister for the Ce tral District.

The *Reporter* will be carried in a issues of *The Mennonite* mailed Ohio, Michigan, Indiana, Illinoi Iowa, and Kentucky. It will also b mailed to members of the Centr District in Missouri and Nebrask Members in other states will receiv the *Reporter* in a separate mailin Those members not included on eithe mailing list may be added upon r quest to the editor.

For three years the Western Di trict *News,* a publication of the Wes ern District Conference has bee handled in a similar fashion. Th publication is inserted in *The Menn nite* in the first issue of each mont for members of the Western Distric

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CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colorado.

1967—Mennonite World Conference, The Netherlands.

Central

Nov. 29 — Missionary Meeting, First Church, Bluffton, Ohio, Arthu Thiessen and Ferd Ediger, speaker

Northern

Nov. 16-22—Bible and Missionar Conference, Bethel Church, Wo Point, Mont., George and Marth Janzen, speakers.

Nov. 22—Harvest Mission Fest val, Bethel Church, Wolf Poin Mont.

Nov. 26-29 — Thanksgiving Fest val, Bethesda Church, Henderso Neb., Ed Riddick and Ross Bende speakers.

Western

Nov. 16-17 — Services, Ede

hurch, Inola, Okla., Elmer Friesen, peaker.

Nov. 16-20 — Special Meetings, Iopefield Church, Moundridge, an., Levi Koehn, speaker.

Nov. 22—Harvest Festival, Hopeield Church, Moundridge, Kan., Iarold Graber and Mrs. Ferd Edier, speakers.

Nov. 22-25 — Special Services, ioessel (Kan.) Church, O'Ray iraber, speaker.

Nov. 22-26—Fall Meetings, First hurch, Hillsboro, Kan., Lamont Voelk, speaker.

Nov. 29 — Fall Festival, First hurch, Hillsboro, Kan., Dr. and Irs. John R. Schmidt, speakers.

Dec. 6-11—Evangelistic Meetings, ethel Church, Inman, Kan., Harold iraber, speaker.

ARRIAGES

avid Royce Miller and *Alice Faye nkrich,* Eicher Emmanuel Church, Vayland, Iowa.

Walter Rempel, Emmanuel Church, Ieade, Kan., and *Katharina Nickel,* osemary, Alberta, on Oct. 24.

INISTERS

rank Funk was ordained into the inistry in the United Church, Wolf oint, Mont., on Oct. 4. Malcolm enger officiated.

EATHS

rah Andres, Laird Church, Rosern, Sask., was born Dec. 3, 1880, ld died Oct. 24.

Henry J. Enns, Bethel Church, Inan, Kan., was born Apr. 25, 1890, d died Oct. 30. Surviving are his dow, one daughter and two sons.

Alan Ralph Epp, Bethesda Church, enderson, Neb., 14 month old son Roland K. Epp, Fairmont, Neb., s born July 19, 1963, and died pt. 24.

Katharina Friesen (Mrs. Jacob J.) thesda Church, Henderson, Neb., s born Oct. 7, 1875, died Aug. 4.

Peter O. Friesen, Bethesda Church, enderson, Neb., was born Dec. 28, 07, and died Sept. 5.

Simon P. Janz, Inola, Okla., was rn Dec. 1, 1894, and died Oct. 22. was a member of the Eden urch. His wife, four daughters and e son survive.

Elizabeth Kauffman, Topeka, Ind., d on Oct. 17 of burns she received her home.

Jacob Penner, Bethel Church, ngdon, N.D., was born Jan. 6, 1890, in Ministerburg, Russia, and died Oct. 7.

Bruno Regier, (Wingard) Duck Lake, Sask., was born March 1903, and died Oct. 15.

John J. Penner, Bethesda Church, Henderson, Neb., was born Sept. 5, 1893, and died Oct. 12.

WORKERS

Hilda Boschmann, Rosemary, Alta., has been assigned as MCC worker in Appalachia for a one year term.

Myrna Lorine Dyck, Carrot River (Sask.) Church, left Oct. 24, for Akron, Pa., for orientation prior to leaving for Haiti on a two year MCC hospital assignment.

Wallace Friesen, Bethesda Church, Henderson, Neb., is doing voluntary service work at McCrossan Boys Ranch in Sioux Falls, S.D.

Paul Minear, professor of biblical theology at Yale University, delivered the annual lectures at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., Nov. 2 and 3. Subject of the lectures was "Renewal in the New Testament."

Elmer Thieszen, Bethesda Church, Henderson, Neb., is serving as a voluntary service worker at McCrossan Boys Ranch, Sioux Falls, S.D.

PUBLISHED

The Story of the Mennonites by C. Henry Smith was reprinted for the fifth time by Faith and Life Press. Cornelius Krahn revised the book in 1957. The first German edition, *Die Geschichte der Mennoniten Europas* was published during the summer of 1964. Abraham Esau translated the book while serving a prison term in Holland during World War II. Later he lectured at the technical high school in Aachen until his death in 1955. *The Story of the Mennonites* is used more extensively by non-Mennonites to read about Mennonites than any other publication.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Helmuth Dueck, 24 Capri Ave. NW, Calgary, Alta. [73]
David Fretz, Apartado Aereo 70, Sogamoso, Doyaca, Colombia [10]
Omer Galle, 2717 Westwood Ave., Nashville, Tenn. [10]
Richard Harms, American School of Leopoldville, B.P. 4702, Leopoldville II, Congo [45]
Kenneth Hiebert, 6625 Verona Road, Verona, Pa. [31]
Roderick Huebert, 512 West 8 St., Davenport, Iowa [229]
Paul R. Shelly, 61 Harris Rd., Princeton, N. J. [98]
Gertrude Wiebe, 2151 Hubberd, Ann Arbor, Mich. [27]

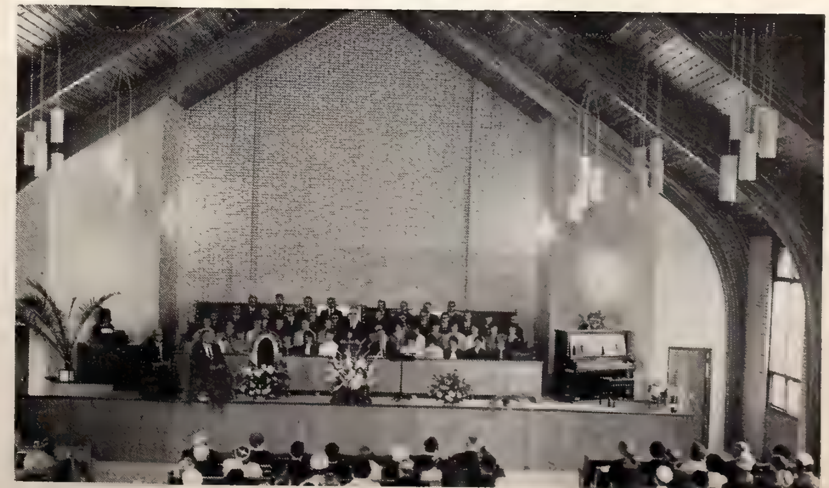
CHURCH BUILDINGS

North Danvers Church, Danvers, Ill., broke ground on Sept. 27 for a classroom addition.

Rosthern Church, Rosthern, Sask., dedicated a new building on Sept. 13. The church seats 750 people and has nineteen classrooms and a church library.

Witmarsum Church in Brazil dedicated a new church and fellowship hall on July 19 climaxing a church building project of several years. A loan from the Church Extension Services, Inc., of the General Conference Mennonite Church partially paid for the building.

Rosthern (Sask.) Church (See Church Buildings).



LETTERS

UNSTIFLED IN THE WORLD

Dear Editor: This letter is in regard to the Youth Section in the September 1 issue of *The Mennonite,* "Spotless in the World." Truthfully speaking I am greatly disturbed by the point this story seems to make. That being, that the world is high in percentage of rotten apples, and we as Christians should be witnesses, and yet at the same time keep from becoming spotted. It's not this idea that is so disturbing as is the method of carrying it out. It seems there are far too many Christians who let this fear of becoming spotted stifle their witness potential, resulting in a retreat from all uncomfortable situations. This, I feel is very evident in parents, who are so concerned about their children's well-being that they build a type of protective wall around them to shelter them from the world's ugliness.

My question is, How can we save others without involving ourselves in the lives of others? Can we keep a safe distance and yet try to satisfy our Christian obligation by giving a hand-out, a Bible, or even a prayer in place of ourselves? Vincent Harding's excellent poem regarding the plight of the city slums is an example of this attitude (*Mennonite Life,* Jan. 1964).

If we can truly call ourselves Christ's disciples, and if our lives are centered on and guided by Him, why are we so afraid to leave our comfortable religious circles and communities and go out into the world and put our faith to work? Didn't Christ sit and eat with publicans and sinners? Didn't He come in personal, even physical contact with people of unclean bodies and souls? Were the disciples afraid they would tarnish their halos by coming in contact with the world? Didn't God promise He would not allow us to be tempted beyond that which we are able to withstand?

This story for young people would be more inspiring and challenging if the Christian youth had not made a desperate attempt to escape from the pathetic plight of this sinking soul. The Sunday school class doesn't need help nearly as much as the twisted life of Joe Stuckey. There are others in the church who could substitute in the absence of the teacher. Work in the church is wonderful and necessary, but when the world cries out for help, can we simply say, "I'm sorry, but I'm going to church now and can't be bothered"?

With the world's needs as vast as they are today, we need to stop pointing our finger at all the wickedness and evil around us, and blame Satan alone for it. As Russell Mast said, in his pamphlet, *Christianity and Communism,* we need to take a good look at ourselves, and realize that the sin is our own as well. Where were we when evil did its work? *Mrs. Carl Liechty, 50 Yodogawa Cho, 3 Chome, Miyazaki Shi, Miyazaki Ken, Kyushu, Japan.*

NAIVETE AND OTHERWORLDLINESS

Dear Mr. Shelly: I would like to make some observations about some of the material carried in the latest copy of *The Mennonite* [Sept. 8]. On page 563 there was an article entitled "Love Is Like a Highway in Kansas" which, although I am sure it was sincere, was as out of touch with reality as anything can be without being committed to a very quiet place.

My first reaction to it was that the young man has never driven on any Kansas highway in anything but a tank, for if love *is* like a highway in Kansas, then we are all in for a rather bad time. After having driven on the highways of Kansas—I mean those built by Kansans for Kansans—I can attest to their being slipshod in quality, chuckhole filled, and swarming with drivers whose abilities are only equalled by their political naivete, which is on a par with nineteenth century know-nothings. *Charles J. Selden, Stanford Village, Stanford, Calif.*

VERACITY OF POLL

Dear Mr. Shelly: Most people including myself have always felt there is a certain authenticity in articles published in *The Mennonite,* but I am becoming doubtful. The chart on page 635 in the October 13 issue of *The Mennonite* is certainly another cause of being doubtful. It seems to me very unfair putting in a chart representing only 105 Mennonites. What percentage is 105 to our total membership? One wonders if our church paper is trying to be as misleading as our daily newspapers.

It is my understanding that th daily newspapers and many maga zines use charts because they kno that people do not take the time t read the entire article and thereb can mislead the reader. I hope tha this was not your intention. *Herbe Goering, Box 254, Newton, Kan.*

Note: *We don't believe that th small number in the poll made a sig nificant difference. The results woul have been about the same whethe 1,005 or 10,005 had been polle The persons tested were selecte completely at random and every e fort made to eliminate bias. The ve acity of the poll can be tested b comparing the two parts of the cha against each other. The first cha indicated that the people in ou sampling were 72 percent Republ cans. Most everyone anywhere wi say, "Most Mennonites [like mo Protestants] are Republicans." Ou poll proved this truism. If this pa of the poll was reasonably accurat then the second part that showed th 48 percent would vote for Johnso should have the same degree of ac curacy.* Editor

MIXING RELIGION AND POLITIC

Dear Editor: By the time you pub lish this letter elections will be a thin of the past, nevertheless I am ver alarmed and concerned about some o the letters written in *The Mennonit* by what you might call "good ol Mennonites."

Religion should not be mixed u with politics, because this creates dis unity in our churches and with ou fellowship, but I do believe that w should support our nation and ou president with our prayers.

Now as far as passing judgment o Estes, Baker, McClosky and Jenning and perhaps many others, I feel thi is God's way not ours. I am mor than sure that if Johnson would hav wanted to sling mud, he would hav found plenty of men on the othe side of the fence, but no, he held fas to his emotions and his integrity an concentrated on more important thing that needed his attention most. Man times we as Mennonites stand asid looking for faults among our brethre in our churches and this leads us als in finding faults in the man that Go has placed to lead our nation.

May God have mercy on us. *Mrs Raymond M. Hofer, Freeman, S. D*

llustration by Allan Eitzen

Ben, Meet Abdullah

. Milo Kauffman

ERRIS HALL, MIDDLE COLLEGE, October 5. Mr. and Mrs. Adam otchkiss, Fairview, Route 2, Iowa.

Dear Mom and Dad: Surprise! Only three weeks of the year gone, d here I'm writing already. I got the money you sent about a week o, and the business office is willing to carry a balance for a while. made a cappella choir, and the director says my voice has lots of sonance, though the tenor who sits next to me in practice says I t pretty awful. His name is Jeremias Crist—boy, doesn't that und *biblical*—and he's got absolute pitch, besides a pile of black ir on top of his head that's so black it honestly looks purple. I ver saw such black hair.

Speaking of interesting people, there's a bunch of them around re. Across the hall from me is a mousy little fellow with a little ad and a long neck, who can do math like a Univac. His name is

James Scott. Sometimes a couple of us on the floor will corner him and make him do cube roots in his head. I hear he never made a single mistake in all his high school math except one time when there was a word problem on the board and he couldn't read the teacher's handwriting. He's not too sociable, but Middle College just eats up that kind. Give him a year, and he'll be circulating like the old-timers.

Then there's my roommate. Let us observe a moment of silence. You remember that I was going to get a foreign student at the last minute, when Hugh Ennix transferred. They should have warned me. Don't get me wrong. I'm willing to wait this boy out. He talks about as much as a turtle. He came a week late, so I've known him two weeks. Every second that he's not in class or scrubbing pots in the dining hall kitchen, he's got his nose in a book. He doesn't go to church. I guess because he's a Moslem. I don't think he's a very devout Moslem, though, because he doesn't pray or read his Koran, like Ismael Lubnan. I told you about Ismael last year.

How do you like that! I didn't even tell you my roommate's name yet. It's Abdullah Khazir. Some of us call him Little Abner because he's six-foot-three and is built like a Greek god, but his hair gets in his eyes. I do have to admit he's handsome. Real dark complexion. He's from Beirut, Lebanon, I think he said, in one of those talkative spells when he gave out maybe three sentences. I got a real mission field here.

Ferris Hall, Middle College, Oct. 7. Mrs. Faud Khazir, Box 1117, Beirut, Lebanon.

Dear Mother: How will you like it if I use my English with you? Dr. Fezhek at the University said I would find American English different from his Cambridge English. There are no dialects here, but Americans hold their mouths different ways to talk in different places in the country. Middle College is central, and I have some difficulty understanding the spoken English often. So I do not talk too much either. How does your own English come? Dr. Fezhek said once that a woman is born speaking all languages. Do you agree? How does your typing improve? I hope that the position with the Consulate is given you. I am sorry to have to work because I need all the time to study, and I will be glad to have you send a little.

You will not believe how ignorant everyone here is about our country. I have many jokes to tell. One boy in my dormitory thought Lebanon was in South America! That was the worst, but not one in twenty, I believe, could find our country on the map. The students and teachers are very friendly. Women are very privileged here, like you would like to see all Muslim women. Here women will speak first to a man. The second day I was at college, a girl spoke to me in the dinner line, and I am afraid I acted rather stupidly. You would have enjoyed her questions: Did, people in our country worship idols? Did they read? Did they eat meat? I had a great laugh. Then a woman teacher, when she learned I was from Lebanon, became very happy, and said, "Yes, yes, that is a *Bible* land. Tyre and Sidon. A Bible land, how nice. The great cedars grow there." She *was* sorry when I told her that our cedars do not grow tall like some great cone-bearing trees in America.

I have made no close friends yet, though there are five other Muslim students here, three from Jordan and two from Egypt. The person I know best is the boy I share my dormitory room with. He is very interesting, all the time joking and talking, but I do not mind his noise. He is a Christian, and he jokes about making a convert of me. His name is Ben Hotchkiss, and he is a little fat, and pale like a flower. He sings well, with a high voice like a girl's. I like him though he is a little selfish. When he is in bed at night, he laughs and tells me the light hurts his eyes. I go now to the lounge to study so as not to bother him. He often asks me to pick up his laundry for him, and of course, I do not mind giving the favor, but I feel foolish because he acts as if it is not a favor.

Another sorry thing I share with you. Ismael Lubnan, from Jordan, told me some boys had named me Little Abner, because it sounds like Abdullah. Today I learned that Little Abner in this country is a joke. He is a big foolish country boy.

Ferris Hall, Middle College, Nov. 10. Mr. and Mrs. Adam Hotchkiss, Fairview, Route 2, Iowa.

Dear Mom and Dad: What do you think of that? Another letter.

The choir sang in chapel this morning, and one of the sopranos fainted dead away and fell off the first rise and I played the hero by jumpin from the top riser and taking her o the stage. It turns out she's got ake o-phobia or something, and can't stan high places. Maybe she'll have to dro choir, which is too bad because she got a sweet voice.

I ran out of pocket money la week, incidentally. Four weeks between checks is a long wait. I'm managing this time because my roommate's ship came in. Remember Litt Abner, from Lebanon? His mother a very intelligent woman, and she g a good new office job, and sent hi some money. I found out about it because he wondered how to cash bank draft. He's got a heart of gol really, Moslem or not. I told him m sad story, and he's loaning me fiv dollars until your next check come He can spare it all right. He doesn spend a nickel uptown.

I guess I haven't told you abou *yesterday's chapel.* It was quite a occasion. Senator Colfax talked abou twenty minutes on doings at Capito Hill, then he answered questions. was really embarrassed the way th foreign students jumped on him. The had questions about Latin Americ and H-bomb testing and balance c trade. Some of those questions couldn't even understand. Couple c times they seemed to think they ha him on the hook, and I have to adm the Senator lost his composure. H said, "No comment," real crisply onc or twice. Our Moslem students g excited when one of them asked th Senator about Israel. I didn't see an reason why they should pester a gues speaker that way.

You know the fall Religious Emphasis week begins Monday. An evangelist is coming all the way fro California. I hear he's a very powerful preacher. I'm going to see if can get my roommate out to church He needs to be shaken up a little. can think of about twenty problem it would solve for me if he became Christian, actually. He needs to broaden out a little, become one of the boys He studies all the time, and I neve feel like bringing any friends into th room. Besides that, he's not interested in any of the things I like, so he' pretty dull. I think if he became Christian, things would be different Of course, I want him to get converted for his sake, too. I'm sure goin to try my best to get him out to evening services. You might pray.

ERRIS HALL, MIDDLE COLLEGE, Nov. 3. Mrs. Faud Khazir, Box 1117, eirut, Lebanon.

Dear Mother: Today I was very ungry for your date bread. Too, I as a little sick for home. I am lookig at the stamp on your last letter, ith the picture of a cedar tree on a ill with the blue sky behind it. I iink it very beautiful. On the front ımpus of the college here there are ıree evergreens, called Douglas firs. hey stand eighty feet tall, but I prer our cedars. They have courage.

Much has happened. Last week a ember of the United States Con'ess spoke at the college. He did not ındle the questions from the audience ery well, I believe. Ismael Lubnan ked him about Israel. He reminded e Senator the country was more an 90 percent Muslim when the 'est took it for the Jews. The Senor grumbled, but he had nothing to y. He explained that he was not on ery committee in the Senate. I did t understand that. When I asked y roommate, Ben Hotchkiss, he ıly asked me what all the fuss was out. Then he laughed a little.

I will tell you something interesting out my roommate now. There are ecial meetings this week, with a ıristian preacher from the west ast. Ben is very eager to have me with him. This morning, after eakfast he gave me a talk. He asked if I was a good Muslim. I told n I would be when I got through llege, and had some time to spare. didn't know I was joking a little. was very serious, then, and asked if I believed in hell. I told him od Muslims did, but my mind sn't sure yet. Then I asked him a od question. I asked, did good ristians believe in hell? Yes, yes, said. So I asked him a few more estions. I asked if good Muslims, e my father who had died of fever, nt to hell. He was sad, and he d he would not like to say. Then I ed, if even the very good Muslims nt to hell, why there were so few ristian preachers in Arab countries. en he was *very* sad, and said he n't know. My last question was ybe a little cruel. I said, if good ristians believed in hell, why did y wait until the time of special etings to ask non-Christians to ırch? Perhaps some of those nonristians like myself would die in ween special meetings, when achers come from the west coast.

I hope I said nothing unkind, Mother.

FERRIS HALL, MIDDLE COLLEGE, Nov. 20. Mr. and Mrs. Adam Hotchkiss, Fairview, Route 2, Iowa.

Dear Mom and Dad: I can smell that turkey roasting. Boy, what would Thanksgiving be without pickled chestnuts and a twenty-pound bird and dressing and giblet gravy? I'm hitching a ride with Emory Sikes, and I should be home about one in the morning on Thanksgiving Day. Don't wait up, though I know you will.

The fall semester has been going famously. I think I can make a B average. Maybe my roommate's taught me something about studying.

I sure am disappointed about the evangelistic series. I was thinking Little Abner would go with me at least once, and maybe make the break. I couldn't soften him up, though. Some things I'll never understand. It seems to me that when a non-Christian sees the Christian life being lived around him, week after week, he'd get so hungry for it he'd beg to be fed. Not Little Abner.

Well, you keep praying for him, folks. I'm not getting through to him.

FERRIS HALL, MIDDLE COLLEGE, Nov. 22. Mrs. Faud Khazir, Box 1117, Beirut, Lebanon.

Dear Mother: Forgive me, I am lonely. The students have left campus for the Thanksgiving holidays. There are about four staying in my dormitory. We eat our meals in restaurants, which is costly, and we meet in our rooms and talk about home.

In this country Thanksgiving is a very joyful time, something of a religious celebration, I think. My roommate Ben Hotchkiss talked so much about the Pilgrims who came to this country in the sixteen hundreds. He said everyone eats turkey at Thanksgiving because the Pilgrims shot wild turkeys for food. I do not see any wild turkeys for the shooting. At the restaurant, if I want, I can get a turkey dinner for $2.50. It would take you almost a day of typing to earn that.

I fear that I disappointed my roommate by not going to hear the great Christian preacher with him. I was busy studying, and I saw no good reason to go.

Peace to you, my good mother. I know you hope to learn what American Christians believe. I shall keep my eyes and ears open. Write when you can make time.

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COVER

"Like the days of a tree shall the days of my people be,/ and my chosen shall long enjoy the work of their hands" (Isaiah 65:22).

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EDITORIAL

by Leonard Smucker

A WASHING MACHINE gives out.

The freezer goes on the blink.

The TV needs repair.

Our toast pops up burned.

The needle is scratching the records.

The water isn't draining properly.

The house must be kept clean; the water softened; the groceries bought; the bills paid.

The children need to be transported to their music lessons, to baseball games, to scouting activities. The endless round of committee meetings, PTA, Women's Circle, Men's Fellowship, and Lions Club envelops us.

All these and many more cry out for our time, our attention, our energies. We are swept along not really having time to examine where we are going or why. It leaves us exploited and exhausted.

Then a breakdown! And we are confronted with the cry of a human. These cries must not be shunned.

These voices must be heard if communities are to survive and continue to be in touch with the needs and hopes of human life. Life is more than the roles we play. It is more than our preoccupation with making money and the daily frustrations that our complex society affords. Life includes the long range meaning of my life and the longer range meaning of the existence of mankind.

The voices of those who break down force us to reflect, to re-examine, and rediscover our individual and community values and gods. Those who experience a breakdown are often those most sensitive to ill-functioning within the family and community. These voices are precious for they are our potential saviors. They confront us with the basic questions of life—its meaning and/or absurdity.

A voice crying out confronting you and me with the larger breakdown of family and community is that of a nineteen-year-old girl who came to the Oaklawn Center. Following are the excerpts of her writings used with her permission.

* * *

"I am alone at this moment and it seems eternity. I have nothing to cry out to—no one to hear but me—and I am so tired.

"I am at the park now. It is almost a place c refuge since I don't know where else to go. The par is a lonely place to be—especially when I can see s many other people together. When I move to a diffe ent part of the park I don't have to see people. have found a part that is peaceful and quiet—with jus the sound of running water and birds. And all th other sounds of the world are in the far distance. can shut them out. I feel very angry with people, a work, on the streets, everywhere. They are all so bus and it seems that they only look out for themselves I want to strike out at them in words. It's like I wan to plead and cry at the world and tell them, 'Slov down and care about each other.'

"I am alone today. I have been alone all da and it is getting dark. I have to keep writing so won't think so much about being alone. I kept think ing today maybe my sister would come and we migh go on a picnic or walk and talk. She didn't come.

"God is punishing me for something. I wish some how I could tell Him all I want is for someone to lov me. But He must not want me to have anyone. T me the most important thing in the world is love. guess no one can really understand how much it means

"Only one who has been forbidden the joy of lov can know and really comprehend to the deepest depth why I write this. . . . I still dream and crave—bu dreams, God, are not enough. I feel like I can't sto writing because if I do I will run or if I don't run I fe like screaming.

"As I sit by the water I have thought if I shoul do it. If I should sink down into the water and be part of it, and never a part of this world again."

* * *

One of the original purposes of the community wa to provide protection, identity, and security to its mem bers. Such a grouping appeared to meet human needs But today's communities have often made living to complex. We become "lost" in the endless responsi bilities of our existence. We have too little time to liv our deepest values.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Dare We Feed the Communists?

Clayton Koppes

On a barren dirt road somewhere in Communist China, stands a group of peasants. They are silent. Cheap garments hang on undeveloped frames. From gaunt cheekbones skin hangs loose and limp. Eyes, cast downward, stare out of immense depressions at nothing. Thin fingers clutch at pairs of chopsticks and tiny bowls. The bowls hold no food, the eyes no life.

In a shimmering swimming pool at the Tahitian Terrace, a trailer park in California, a middle-aged couple cavort. They are the Kaufmans. Fred Kaufman has the bloated look of success, the filled-in face of the overfed. His wife June clings to a rubber inner tube. In the background, surrounded by tables and chairs, trees and bushes, stands their twenty-thousand dollar mobile home.

The picture of the Kaufman's way of life appeared recently in *Look* magazine, in a section titled, "How We Live." Beams *Look,* "It's a casual, carefree type of life."

The picture of the Chinese peasants is taken from the same issue of the same magazine, the page preceding the article on the Kaufmans. It is from an advertisement placed by the Chicago Board of Trade, "in the interest of a better understanding of the American farmer and his dynamic role in helping provide an ever increasing standard of living and in contributing importantly to our national security."

Placed side-by-side this advertisement and this article present a sharp contrast between life in a capitalist country and a communist country. Reading the article on the Kaufmans, you get the impression that their "casual, carefree type of life" is something everyone is entitled to in America. It is one of the natural consequences of our economic system.

Capitalism Is Superior

You receive a similar impression from the Board of Trade's advertisement, but in a different way. The advertisement almost says, "The empty bowls and lifeless eyes of these communist peasants are but the inevitable consequences of communism. You can expect nothing else from it."

This may be true. It may be true that capitalism is an economic system superior to communism. But this is not the striking thing about the juxtaposition of these items.

Striking is the callous, cavalier treatment of the misery of these Chinese peasants. Here are people imploring us with empty bowls, and one of the leading financial institutions in America chooses their want as an example of capitalism's superiority.

The advertisement never shows pity for these starving Chinese; it never suggests that something should be done to help these whom famine shall strike down. The advertisement never suggests that we, who have "an ever increasing standard of living," whose granaries are overflowing, have an obligation to these helpless people who know not even the most elemental of freedoms, freedom from want.

The Board of Trade's advertisement is an example of a disturbing element in modern America, our lack of sensitivity toward our fellowmen. We can sit gaping at our television sets, and lie as if drugged in our swimming pools, while the people of other nations know not even the most fundamental of leisure activities. We constantly strive to erect larger and more luxurious houses, and on vacations we must have the fin quarters, while the people of ot countries know not where they m sleep each night.

What's In It for Us?

When we do overcome the hur of apathy and recognize that suff ing is occurring, we frequently refu to act until we can be assured of be fits for ourselves. When the late Pre dent Kennedy first proposed the s of wheat to Russia, his message v couched in the terms of "what it v do for us." The publicized mot for the sale was that it would get of a portion of our surplus and i prove our balance of payments, that we would be feeding the hung

Similarly, when *Time* reported effects of Canada's selling wheat Red China, it spoke of the effect the Canadians. "Red Deer, Alta.," wrote, "is a Canadian farm cen of only 25,000 population. Yet . .

ocal Chrysler dealer had sixty-eight aid-up back orders for cars. . . . For inter vacations, Red Deer's travel gents recommend Hawaii, Hong ong, the West Indies. When summer omes, the *in thing* in prairie status mbols will be tractors with power eering and combines with air conditioning." *Time* speaks only of the fluent Canadians, never of the destute Chinese.

This is not to say that the Ameri-in government acted solely from lfish motives in proposing the wheat al, or that *Time* considers eco-mic gain the only desirable results the Canadian sale. *Time's* story is sturbing neveretheless in that it eats the advantages for Canada, the ealth its farmers have gained, as the sis for deciding that the program good.

President Kennedy's position was sturbing, too, for if he acted out humanitarian motives, he then felt at we would approve the sale only he emphasized the rewards we would in. The satisfaction of feeding the ngry would not have been enough; had to get something, too.

ms—a Hotbed for Communism

Much of our foreign aid is also en in the hope that we will get nething back. We aid many coun-es so that they will be pro-West, not cause their people are hungry.

Philip A. Ray, Under Secretary of mmerce in the Eisenhower Admin-ation, toured Latin America in 61. Of his experiences he writes, ome with me to the hills outside racas in Venezuela.

'In these hills, within hailing dis-ce of smooth highways where Rolls yces slip swiftly by, 400,000 people hout sewers, toilets, running water, jobs live in a crowded, jumbled p of huts, cynically called 'little ches' in Spanish.

'[To a mission called Fe y Algeria] e 2,000 children come each day, meager schooling, learning of sim-trades, medical help, occasional d and simple protection. . . . w the nuns can only afford meals 500, and those who may eat are sen each day by the degree of their griness. One day this particular k a ten-year-old boy thus chosen meat to eat for the first time in life" (*South Wind Red*. Chicago: ry Regnery Company, 1962).

fter seeing this jungle of misery horror, and others like it, Mr.

Beggars clamoring for food in Hunan Province, China in 1946: Are empty bowls the inevitable consequence of communism?

If your enemy
is hungry,
give him bread to eat;
and if
he is thirsty,
give him water to drink.

Proverbs 25:21

Ray reacts, "As we face the growing crisis in Latin America—the kind of stimulation which Marx predicted communism would feed on—we must . . . build a modern capitalistic society . . . to displace the threat of communism." Having seen these ghettos of poverty and the sparse efforts to help their people, Mr. Ray is unmoved. He reacts not in compassion, but in alarm. That 400,000 people in this one area alone are plunged in misery does not draw pity from him. Without compassion for the people suffering, he can only fear the slum as a hotbed of communism.

A similar attitude typifies many other Americans. We know of the squalor of other lands, but turn aside without concern until the ogre head of communism motivates us to try to buy these people. If it were not that poverty is the breeding ground of communism, we would sit by unmoved. Our insensitivity would overwhelm us in the tar pit of apathy. The words of T. S. Eliot characterize us perfectly. "All men are ready to invest their money/ But most expect dividends." We ask if there are dividends to be gained, if political allies may be won, not if there is need.

Suffering Is Good for Communists

There is a third attitude toward suffering. This, too, recognizes that many are suffering, but if those in need in communist countries, we have no obligation to aid them. Even if we gain economic benefits, we should not help, for the suffering of communist peoples is desirable.

Despite the economic benefits for the vending country, many people are still opposed to the sale of wheat to Russia. In a poll taken by Elmo Roper, only a pluralty of the decided opinion favored the sale, the total favorable being only 47 percent.

The letter columns of a grain belt newspaper, the *Hutchinson* (Kans.) *News,* indicate the reasons behind the opposition. Some object to the details of the plan, such as allowing any foreign ships to transport the grain. But most people oppose the sale because the recipients are communists. Thus, a man from Syracuse, Kansas, writes, ". . .why after years of struggle to gain some advantage by which we could shorten this cold war should [we] turn and give them our wheat . . .?" A man from rural Hutchinson makes the point even clearer when he says, "The United States is engaged in a life and death struggle with communism and should make ues of every means possible to defeat the communists."

These responses manifest our inhumanity once again, but now in a more distorted form. These responses tacitly recognize that suffering, even death, may be occuring, and may continue to occur if we do not send Russia our wheat. This possible death may, however, be justified since Russia is communist.

Now we have passed from a sort of negative apathy that says, "It's just too much trouble to be concerned," and from a self-interest that says, "What's in it for us?" to a positive belligerence that says, "We see your suffering, but we refuse our aid." N longer are we merely looking the oth way. We are now staring the Russia square in the eye, recognizing th suffering, making sure it continues.

We are saying, in effect, that w as Americans, have a superior rig to life. Because of a fortunate ac dent, a person is a wheat farmer Kansas, not a peasant in the Ukrai a factory worker in Detroit, inste of a factory worker in Leningra And somehow, because of this accide we have more right to life than th who, also by chance, were born i communist Russia. This is a perv sion of the same democratic ide that we invoke. All men are creat equal, and have an equal right life, so long as they are Americ so long as they are white, so long they are Protestant, or think the sa as we think. This is the opposite the Christian doctrine that each indi dual has worth.

Because They Are Hungry

Must we not take a new attitu Does not suffering anywhere pres us with not only an opportunity, b also a responsibility? When we see o brother in need, are we not compell to offer him aid, regardless of wheth he will then be pro-West, pay for or even thank us?

It is time that we transcend our titudes of apathy, self-interest, a hate. We must see the suffering others. Then we must open our sto houses of wealth to all those w want.

It is time that we ". . . ta no thought of the harvest,/ But o of proper sowing." We must put aw our attitude of gain, and replace with compassion. Whenever we suffering we must help, whether it in our own country, in an under veloped country, or in an ene country.

We must confront the poor of humanity saying, "We give y clothing because you are naked; give you shelter because you homeless; we give you food beca you are hungry."

In the words of the late Presid John F. Kennedy, "Not because communists are doing it, not beca we seek. . .votes, but because it right."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. I published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General C ference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Can foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67

E'RE TRYING TO pack the canned uff so it doesn't rattle when Len mes over to me.

We've been working together two eeks—real intense weeks, where u get to know a lot about each her—and yourself. My job was to ve them all I know about legal ghts, how to handle being arrested, hat to do with petitions, all that. I n a lawyer. Len has done a lot of tra cramming, because he has the nd of mind that picks up legal points ick. We feel real close—it's kind of if our minds walked the same path.

Orientation's no lark. And I'm glad n not going south. I'm glad it's somee else. I'm ashamed to feel that ay, but that's the way it is. Two eks is a lot of time to give.

So I'm uneasy one night when the oup gets talking about symbolic ion. It starts when someone asks, ll they wear buttons or some kind identification.

To tell the truth, I'm alarmed at fury expressed about symbols. I'd ver thought of it one way or the ner. But one guy starts off saying 're all caught in a time when people symbols as substitutes for reality. Then someone else says, directly someone who says symbols are portant, "If you're going south as symbolic action, just stay far away m me, man. Because when I run o trouble, I want my friend to be are of me as a man he knows and es about, not as some tool he's out to use to make his symbolic tement to the world. You look on as a symbol, and I'm as good as ne already."

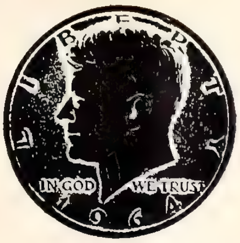
And somebody else says, "That's thing. All over people keep asking symbol to do it for them. They get about people. They make some tract thought, or pass some law, then figure everything's fixed."

And someone else says, "Symbols man."

And then someone says, kind of le, "Like, try living with a symbol a wife, just for example," and a r of laughter goes up.

feel awfully foolish, but I just n don't understand. Somehow I 't see how it's so bad to put a lot faith in the symbolic. I say so, Len says, real sad, "Ah, ha. t's why you are training us to go, ead of going?"

ll the time, Len's playing with Kennedy fifty-cent piece he has: ing it over and over. Then he says, "But you can only do what you're ready to do. Like, I'm still afraid of death, and that's no good."



LEN'S HALF DOLLAR

Barbara Chapin

And he flips it over in his hand, and studies it. Then he sums it up.

He says, "Maybe a symbol's like everything else. It has its use, but comes the time when you outgrow it, unless it grows too then you have to let it go."

There's no decision to make, actually, because there's no spare money to buy buttons for everyone.

So about a week later, when they are ready to leave, it has a way out meaning when Len ambles over and says at the last minute, "Here, keep my good luck coin for me, since you still believe in symbols." Then he slaps me on the shoulder.

That's almost ten months ago. Almost everyone on earth knows now what happened to Len and some of the others. All that time when we hoped they'd be found alive, some miracle, and I walked around with my fingers on that coin inside my pocket, thinking maybe it had magic power, if I just held on hard enough —maybe. . . .

Around toward summer again, and a hot spring day, muggy, makes people edgy, the way they get sometimes. It's a kind of atmosphere that comes and goes: a time when everything that's wrong seems to be just below the surface, waiting to let loose. Two girls and a boy are on the corner collecting money for the next registration drive. I stop and look at their table and posters with some pride. After all, I'm part of it. Just then a couple of hecklers come along, real sharp, and things get tense. The youngsters don't know how to handle this, and a situation begins to build. I try to figure what to do to help, but just then a cop comes by. Am I glad to see him! He stands close to the table and asks, very serious, is anyone troubling them. Then he examines their signs and literature and little coin boxes, and gradually the men get the message and walk away.

But the harm they can do stays around. It stays in the way the youngsters feel: inadequate, scared, their morale shot. Everyone avoids the table now. People walk along as if the table and signs and people were invisible. They don't want anything to do with trouble. It's a real lost feeling to stand there and have people walk by as if you don't exist. You begin to wonder if you do.

So what can I do about it? I feel around, and there's my coin. So I know! But my fingers say, "No-sir-ee. That's yours from Len. You keep that."

I look at those people walking by, and the policeman standing there, waiting for new trouble, and I think, "Heck, that's just what everyone says about something he'd have to give up to do what's there for him to do. What makes me different?"

I'll walk over, pull out the coin, and put it on the table, ask a few questions, and let them shake out the fear-knots by answering me things.

The policeman sighs with relief and leaves. It's little gestures that put an incident back into perspective, as the sociologists say. This is an old tension-relieving trick. Once you break ground, others follow. Sure enough, soon several people are around, asking questions, putting in their donations, picking up literature.

I walk off. My pockets feel empty!

Then the girl at the table calls, and comes running after me. "Did you mean to give us a Kennedy coin?" she says, holding it out. "I mean, don't you want it back to keep?"

I shake my head. I'm thinking.

"Would you mind if I switched and and kept this for myself?" she asks.

"Fine," I say, and then, suddenly for some reason I turn preacher and say, "But let it go when the time comes."

She looks puzzled, and I smile and walk off.

NEWS

Compassion in Immigration Sought by JFK

IN 1799 A member of the United States Congress argued against a liberal immigration law. He said that immigration was fine for a country when it was new and unsettled. But now that America has reached its maturity and was fully populated, immigration should stop.

And so for the last century and a half, the pros and foes of immigration have clashed. The struggle narrowed the doors for new citizens little by little.

In 1897 Congress tried to pass a literacy test for the first time. President Cleveland vetoed the bill. Taft and Wilson did the same. They believed that literacy was only a test of a person's education and did not measure his ability as a citizen. But the tension of World War I finally overrode the presidential vetoes, and the immigration gate was narrowed by the literacy test.

This obstacle was followed by the quota system which favors British, Irish, and German peoples and seriously limits immigration from other European countries like Greece and Italy. Quotas for Asia and Africa are almost nonexistent.

In commenting on United States policy, President Truman said in 1952, "The idea behind this discriminatory policy was, to put it boldly, that Americans with British or Irish names were better people and better citizens than Americans with Italian or Greek or Polish names. . . . Such a concept is utterly unworthy of our traditions and our ideals."

The grandson of an Irish immigrant was concerned about this problem. As a member of the Senate in 1957 he supported the effort to improve immigration laws. In 1958 he wrote a booklet to show how American life had been enriched by its immigrants. In 1963 he was working on an enlarged book. He intended that the book would support a complete revision of the country's immigration law. An assassin's bullet on November 22 interrupted John F. Kennedy's work on this book.

This book, however, was completed and published last month. A recent copyright article in the *Saturday Evening Post* reproduced a portion of Kennedy's concern as expressed in *A Nation of Immigrants.*

In his book, Kennedy wrote, "There is, of course, a legitimate argument for some limitation upon immigration. We no longer need settlers for virgin lands, and our economy is expanding more slowly than in the nineteenth and early twentieth centuries. A superficial analysis of the heated arguments over immigration policy which have taken place since 1952 might give the impression that there was an irreconcilable conflict, as if one side wanted to go back to the policy of our founding fathers, of unrestricted immigration, and the other side wanted to stop all further immigration. In fact, there are only a few basic differences between the most liberal bill offered in recent years, sponsored by former Senator Herbert H. Lehman, and the supporters of the status quo. The present law admits 156,700 quota immigrants annually. The Lehman bill (like a bill introduced by Senator Philip A. Hart and cosponsored by over one-third of the members of the Senate) would admit 250,000.

"The clash of opinion arises, not over the number of immigrants to be admitted, but over the test for admission—the national origins quota system. Instead of using the discriminatory test of where the immigrant was born, the reform proposals would base admission on the immigrant's possession of skills our country needs, and on the humanitarian ground reuniting families. Such legislatic does not seek to make over the fa of America. Immigrants would still given tests for health, intelligenc morality, and security.

"It is not only the initial assig ment of quota numbers which arbitrary and unjust; additional i equity results from the failure of th law to permit full utilization of the a thorized quota numbers. The tiny pri cipality of Andorra in the Pyrene Mountains, with 6,500 Spanish-spea ing inhabitants, has an American in migration quota of 100, while Spai with thirty million people, has a quo of only 250. While American citize wait for years for their relatives receive a quota, approximately 60,00 numbers are wasted each year b cause the countries to which they a assigned have far more numbers a located to them than they have em grants seeking to move to the Unite States. There is no way at present i which these numbers can be reassigne to nations where immense backlog of applicants for admission to th United States have accumulated. Th deficiency in the law should be co rected."

In summing up his position, Ke nedy said, "We must avoid what th Irish poet John Boyle O'Reilly onc called, 'Organized charity, scrimpe and iced,/ In the name of a cautiou statistical Christ.' Immigration polic should be generous; it should be fle ible. With such a policy we can tur to the world, and to our own pas with clean hands and a clear co science. Such a policy would be b a reaffirmation of old principles."

The opposite attitude was reflecte in 1920 in an ironic comment mad by Finely Peter Dunne who spok through his created character, M Dooley, an Irish bartender. Mr. Doo y says, "As a pilgrim father that issed the first boat, I must raise e claryon voice again' the inva- on iv this fair land be th' paupers ' arnychists in Europe. Ye bet I ust—because I'm here first. . . . In im days America was th' refuge iv ' oppressed in all th' wurruld. . . . it as I tell ye, 'tis diff'rent now. is time we put our back again' th' en dure an' keep out th' savage rde."

'UDENTS SELL SLAW CUTTERS ARN BUSINESS PRACTICES

unique experiment in business edu- tion is the Business Management iboratory at Bluffton College, uffton, Ohio. It grew out of the servation that many other acade- c fields in the liberal arts college ve laboratories, but business ad- nistration has traditionally been ight with structured textbook ma- ial even though it is supposedly most practical of all the academic ciplines.

The Bluffton Slaw Cutter Com- ny was purchased about three irs ago to give students experience the management of a small manu- turing plant in a real-life situation. manufactures a vegetable slicer l shredder which sells in a highly npetitive market.

More recently the laboratory has chased the Elenen Chemical Com- ny for experience in production l marketing of a product line used washing cars. The products in- de Wash All to clean the main ly of the car, Bugs Off to remove s from the front, Shine All to in the chrome, and White All to in and polish white sidewall tires.

The Better Motor Light Company he most recent addition to the lab- tory facilities. It was started by students to produce and develop nall portable repair light for auto- biles after Harley Augsburger, a il mechanic who had developed idea gave it to the Business Man- ment Laboratory for further de- pment, refinement, and promo- .

he laboratory gives students wide erience from making managerial sions through the operation and iagement of actual business firms. h student selects the problem or ect on which he wishes to work ther it is in production, account- advertising and sales, time and ion studies, design of new products, or independent projects. The role of the instructor is to provide a stimulus and challenge to the student to undertake projects.

The individual students contribute to the total policy development by organizing themselves into groups with similar projects, which give their suggestions and ideas to an elected junior board, which evaluates them and reports them to a senior board of directors, consisting of businessmen and others who hold stock in the laboratory.

Howard Raid is the faculty director of the program.

39 YOUTH SEEK SPONSORS

The Mennonite Central Committee is looking for sponsors for thirty-nine young men and women from Europe, Middle East, Asia, Africa and South America. This is an opportunity to span continents with bridges of understanding and goodwill.

Launched in 1950, the trainee program brings young people between the ages of twenty and twenty-five to North America for one year to work at occupations in which they are interested, to observe life in Mennonite communities, and to cement ties within the worldwide brotherhood.

Trainees to America are carefully selected. They must be mentally and physically healthy, have high moral standards, and be willing to conform to the regulations of the trainee program.

The sponsor plays a significant role in achieving the objectives of the exchange program. Besides furnishing room, board, and a monthly allowance of fifteen dollars, the sponsor pays sixty dollars monthly to cover all transportation, medical, and administrative expenses. More important, the sponsor gives the trainee a home away from home by accepting him as a family member rather than as hired help, by making it possible for him to get acquainted with church and community activities, and to enable him to visit places of interest in the vicinity.

In evaluating her year in America a Dutch girl said: "It was difficult to believe that a dream had come true as we passed the Statue of Liberty and landed in New York last August. . . . I learned a lot from American friends. We disagreed on things but also found we had much in common."

"I had a chance to see America from the skyscrapers of New York to the plains of Kansas," said one trainee from South America. "I wished we had at least some of the numerous good highways . . . but without the advertising on the sides."

A girl from Switzerland said: "What I think great about the trainee program is that you learn to know so many different people, make so many new friends; this is important for beter understanding between people, and international Christian relationships."

The trainee's stay in America is for only one year. He spends six months at each of two assignments arranged by Mennonite Central Committee.

For further information on the opportunities to sponsor a trainee write to: Trainee Program, Mennonite Central Committee, Akron, Pa.

CANADIANS EYE COMMUNITY AID SELF-HELP IN INDIAN VILLAGES

Can semiskilled volunteers assist in the extension of the gospel? Can they give leadership in agricultural development, youth recreational activities, teaching, in public schools, and other community development programs? Pilot projects in Canada show that people working on community projects help the church in its approach to non-Christians.

Jake Unrau has developed a producers co-op in the Manitoba fishing village of Manigotogan. He has discovered that this mission-sponsored project has developed unusual rapport with the community. Additional possibilities for agricultural development through 4-H projects, truck gardening, dairying, or broiler production are being explored.

On Matheson Island, on the west shore of Lake Winnipeg, about 100 miles north of Winnipeg, mission workers are offering training in welding, mechanics, and electricity. Here they are also encouraging the Indian Canadians to organize a fisherman's co-op. Under study is a proposal to start a pilot project in the commercial production of potatoes, a highly valued food staple of the lake-shore communities. The ideas of 4-H type extension work with community youth, a year-round recreational program for youth and adults, and the possibility of vocational training in mechanics, woodworking, and metal crafts might also be started. Youth volunteers working with missionaries could help in such ventures.

Indian reserves are located in several areas near sizable Mennonite settlements. Mennonites frequently hire Indian workers and sometimes cultivate leased fields on the reserves. They sell their products to Indians in predominantly Mennonite village stores. The paternalistic government policy has destroyed the Indian's respect and initiative. In some cases the white man's religion has been associated with the white man's economic government policy, resulting in open hostility and frequent apathy to mission efforts.

In North Battleford, Saskatchewan, the possibilities of a self-help ministry to Indian reserves in the surrounding countryside was studied. Seven large Indian reserves are located within a thirty to fifty mile radius of North Battleford. Proposals are being drafted for a community development service that would seek to demonstrate to the Indians how new self-respect and personal dignity can be gained through family-based agricultural projects, wholesome youth recreation, community sanitation efforts, and higher educational preparation.

Alcoholism is among the severest chronic problems of underdeveloped communities. This is particularly acute in the Indian reservations in both the United States and Canada. The long-standing policy of white domination and paternalism, coupled with cruel manipulation of the Indian without regard to his desires and wishes, has destroyed personal and social responsibility for many. Frequently the Indian has no significant work for which he has been trained or educated. Long periods of unemployment without constructive leisure time activities result in boredom, frustration, anger, and despair. It is easy to turn to the white man's liquor for escape and oblivion.

Often the whole family is victimized by alcohol. Fathers were seen bringing alcohol to their waiting families in the small trading towns outside the reservation. Law and order officers report a strong correlation between the fantastically high arrest record on the reservations and the involvement of alcohol in some way.

Against this evil the message of the gospel must also find expression. The search for what can be done to reach the despairing person with a word of hope, forgiveness, and courage is not easy. Perhaps the proclaimed Word of God must be expressed also in constructive youth recreation, in bringing new employment to the reservation, in offering the strength of a group of persons who have personally conquered alcoholism.

At Lame Deer, Montana, the Mennonite Church is asking what can be done to combat this great catastrophe. Under study at this time is a proposal to place a youth worker in the community, under the sponsorship of the church, to live with and for the teenagers.

An essential requirement for a ministry in community development is persons. An increasing number of single and married workers willing to serve in less-developed communities will be needed if the church is to respond with meaning to the needs of the poor. Significantly, Mennonites have a high degree of skills, training, and practical experience in the enterprises projected for community development services. Agriculture, small businesses, education, cooperative planning are resources in which our communities are strong.

Community development and a ministry to the poor who are our neighbors offer a special opportunity to the Mennonite Church in this decade. Interested persons are encouraged to correspond with the Board of Christian Service to explore this service ministry.

CHICAGO FOR 100 MINISTERS

Chicago has again been chosen as the location for the meeting of the North America Mennonite Ministers' Conference. The Atlantic Hotel will be the scene for this second historic meeting.

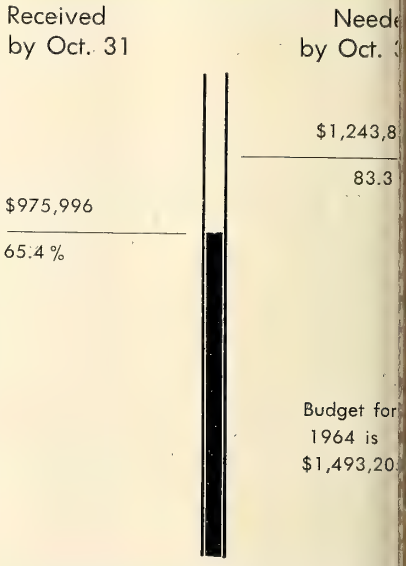
Tuesday, May 4 through Thursday, May 6, 1965, are the dates set for the conference. Fellowship, discussion, sharing, Bible study, and prayer are the main program activities. The planning committee suggests that the informal purpose of the meeting might be expressed as "to know, to love and to trust."

The central theme chosen for the conference is "Our Fellowship in the Gospel." The Letter to the Philippians will be used in the Bible studies and discussion.

One hundred ministers will be chosen from the several cooperating groups.

Members of the planning committee are: Henry H. Dick, Shafter, Calif., Mennonite Brethren; Erland Waltner, General Conference; Archie Penner, Evangelical Mennonite Church; Nelson Kauffman, Mennon Church, Elkhart, Ind.; E. J. Swal Duntroon, Ont.; Brethren in Chri John C. Wenger, Princeton, N. Mennonite Church.

CONFERENCE STEWARDSHIP



Financially, we are not quite holdi our own as compared to last year. A the end of ten months in 1963, w had received 66.4 percent of the bu get and we closed the year with 93 percent of the budgeted amount r ceived. This year at the end of te months we have received 65.4 perce of the budget. To receive what w budgeted would mean that one-thi of the total would need to be receive in one-sixth of the year. While r ceipts are normally much heavier November and December, we do n envision receiving enough to clo the year without some difficult adjus ments. "If ye have faith as a grain mustard seed . . . and nothing sha be impossible unto you," Matt. 17:2
Wm. L. Friesen, Conference Treasure

WORDS AND DEEDS

Capital punishment in Oregon w abolished at the polls on Nov. 3 b a three-to-two vote. The Oregon ca paign was initiated by the Great Portland Council of Churches.

Roger L. Shinn, professor of a plied Christianity at Union Theolog cal Seminary, says, "If Jesus had co fined himself to purely spiritual ma ters, He would never have been cr cified." In commenting on the churc and its involvement in social issues, h said, "Many people are inconsiste on this matter of church social actio They don't mind the church enteri the public arena, as long as they agr ith the position taken."

Howard Schomer, president of Chiago Theological Seminary, is asking ıat Reformation Day be replaced in ıe future by a joint Protestant-Cathlic-Orthodox Day of Renewal. Exressing hope that 1964 may be "the ıst year in which it is felt appropriate › hold exclusively Protestant Reforation Day services," he added: "In ıe mind of Christ there can be only ne Reformation, even as there is nly one church. The time has finally ome for Protestants to recognize ublicly that their sixteenth century eformation was a failure and for atholics to recognize publicly that ıeir sixteenth century 'Counter-Refrmation' was an equal failure."

Mennonite Seminary students are rticipating in a volunteer tutoring rogram in Elkhart, Ind. The project ms to improve the motivation and hievement in school studies for egro children. Forty persons from e seminary and the four area Mennite churches will take part.

A Minnesota pastor who has just turned from a visit to his native tvia says that he is ashamed he once attacked the World Council of Churches for sponsoring exchanges of visits by clergymen across the Iron Curtain. Rudolph Krafts says that his experience shows that such visits give Christians in countries like Latvia courage to be more faithful. Church people in that country urged more visits from the outside, he says. Krafts, who fled Latvia in 1944 and went to the United States as a displaced person, describes the church leaders in his native land as men of God and says that he was encouraged and blessed by his recent visit.

Moritada Murayama is the first Christian missionary from Japan to serve in an African nation. For the next four years he will work in Egypt at the request of the Coptic Evangelical Church. He will be responsible for developing a program of occupational evangelism, in cooperation with the Egyptian church body. Murayama is the fourteenth pastor of the United Church of Christ in Japan to enter evangelistic work outside his own country.

Hurricane Hilda hit Larose, La., on Oct. 3, a town near New Orleans. Volunteers from Mennonite churches in Florida, Alabama, and Louisiana have given aid in cleaning up debris. Mennonite Disaster Aid may send men from northern states.

Tabor Church, Newton, Kan., held a Sunday evening discussion on "Decisions for Christians in an Election Year." J. Lloyd Spaulding and Willard Linscheid were among the persons leading the discussion.

A solar sea water conversion plant was recently built on the Grecian island of Symi by Church World Service and the World Council of Churches. Lack of fresh water on the island has caused serious economic hardship to the island's 3,000 people. The conversion plant uses a Dupont plastic treated by Carbo, Inc., Wichita, Kan., as the "heat trapping and fresh water carrying vehicle."

The John Birch Society is harassing the Xerox Corporation of Rochester, N. Y., because of the company's plan to sponsor a series of six 90-minute dramatic programs on the United Nations. The society hopes that its followers will bombard Xerox with 100,000 letters of protest.

CHURCH RECORD

LENDAR

nferences

1965, July 10-16—General Conferce, Estes Park, Colo.

1967—Mennonite World Conferce, The Netherlands.

ntral

Nov. 29 — Missionary Meeting, st Church, Bluffton, Ohio, Arthur iessen and Ferd Ediger, speakers.

rthern

Nov. 26-29 — Thanksgiving Festi, Bethesda Church, Henderson, b., Ed Riddick and Ross Bender, akers.

Pacific

Nov. 22-26—Mission Conference, Warden, Wash., Harry Howard and J. M. Klassen, speakers.

Western

Nov. 22-25 — Special Services, Goessel, (Kan.) Church, O'Ray Graber, speaker.

Nov. 22-26—Fall Meetings, First Church, Hillsboro, Kan., Lamont Woelk, speaker.

Dec. 6—Okla. Bible Academy trio, Eden Church, Inola, Okla., Albert Unruh, speaker.

Dec. 6-11—Evangelistic Meetings, Bethel Church, Inman, Kan., Harold Graber, speaker.

Dec. 26—Brudertal Church, Hillsboro, Kan., ninetieth anniversary.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Mrs. Gary Buller, 2325 Wilson Dr. SW, Atlanta, Ga. 30310 [19]
Harry M. Detweiler, 127 Oak Dr., Lansdale, Pa. [52]
John J. Friesen, 441 - 31 St. W, Saskatoon, Sask.
Delphine Martens, 3920 E. Elm St., Wichita, Kan. [18]
Gerald Stucky, 423 Compromis St., Berne, Ind. [181]

DEATHS

Norman Critchison was born July 12, 1882, in Bromley, England, and died Nov. 1, at the age of 82. He is survived by his wife and two daughters. He was a member of Stirling Avenue Church, Kitchener, Ont., and served as choir director and organist for some years.

Mathilda Kaufman (Mrs. Benjamin D.), was born Feb. 10, 1893, in Moundridge, Kan. In 1945 she and her husband became charter members of First Church, McPherson, Kan. She died on Nov. 6.

G. G. Schmidt, Marion, S.D., of the Salem-Zion Church, was born in Postiva, Russia, March 12, 1879, and died Nov. 5.

Herman A. Wiebe, Whitewater, Kan., died Aug. 17. He was active in the Emmaus Sunday school since it was begun around 1900. He served as a teacher or superintendent during the entire period until the Sunday before his death.

Walter E. Yoder, Goshen, Ind., was born Jan. 8, 1889, at Topeka, Ind., and died Oct. 30. He was a music leader in the (Old) Mennonite Church and a professor at Goshen College until his retirement in 1957. At the time of his death, he was co-editor of the joint hymnal being prepared for publication in 1969 by the General Conference Mennonite Church and the (Old) Mennonite Church, the manuscript for which is to be finished by next summer.

WORKERS

Nettie Bergen, Rosthern, Sask., was commissioned as a missionary on Nov. 8, in the Rosthern Church. She will succeed Esther Wiebe as nurse in the Mennonite Christian Hospital at Champa, India. She was scheduled to leave Nov. 18 from Winnipeg. A graduate of the University of Saskatchewan School of Nursing, she has been employed as a nurse in the Rosthern Hospital. Her parents were the late Mr. and Mrs. David Bergman.

Jeanette Claassen, Emmaus Church, Whitewater, Kan., daughter of Herbert Claassen is doing volunteer service as a teacher in Children's Hospital in St. Anthony, Newfoundland.

James Deckert, Salem-Zion Church, Freeman, S.D., left for 1-W service as an orderly in surgery in the Stormont Voil Hospital, Topeka, Kan.

Frances Klaassen, Route 5, Newton, Kan., recently began a one-year term of voluntary service under the Mennonite Board of Missions and Charities, Elkhart, Ind. She has been assigned to serve as a nurse aide at Mountain View Nursing Home, Glenwood Springs, Colo. She is a member of the First Church, Newton, Kan., and daughter of Mr. and Mrs. Harry Klaassen.

E. Delphine Martens, formerly of Saskatoon, Sask., has resigned as editor of general publications for the Board of Education and Publication. She has been associated with the Board office in Newton, Kan., for almost nine years. She has accepted a position with a social work agency in Wichita, Kan.

Warren Moore, General Conference race secretary, visited Oklahoma churches in November. In Oklahoma City he met with O'Ray Graber on Nov. 17-19 to explore the possibility for a racial ministry. He spoke at the Bergthal Church, Corn, on Thursday evening, Nov. 19; at the Clinton Church on Friday evening, November 20; and at the Deer Creek Church, Sunday evening, Nov. 22.

Huldah Myers, Quakertown, Pa., has resigned as a missionary to Colombia after serving six years as housemother and teacher at the Cachipay Mission School. She taught two years in a Presbyterian school in Bogota before coming to Cachipay. She will leave Colombia on Nov. 25.

Elaine Roupp, Hubbard, Ore., began employment in the General Conference office on Oct. 15. She serves as executive assistant and secretary to Orlando Waltner, Conference executive secretary. She was formerly employed as secretary at the Oregon Regional Primate Research Center near Portland. A member of the Calvary Church, Barlow, Ore., Elaine served as assistant primary Sunday school superintendent and was active in young people's work. Her parents are Mr. and Mrs. Weldon Roupp, Hubbard.

Arthur Thiessen, India missionary doctor on furlough, attended the American Leprosy Missions, Inc. board meeting on Oct. 15. He gave a twenty-five minute report on the leprosy work at Champa. American Leprosy Missions, Inc. and Christian Leprosy Mission (London) carry on leprosy work in over thirty countries. They give assistance to General Conference work in Colombia and India and to Congo Inland Mission work in Africa.

James Deckert, Frances Klaassen (Workers); Walter Yoder (Deaths).

Malcolm Wenger, Lame Dee
Mont., the Indian American repr
sentative for the General Conferenc
Board of Missions visited Oklahom
churches at Seiling, Canton, Han
mon, and Clinton on Nov. 7-11. H
also attended the Protestant India
Council of Oklahoma at Oklahom
City on Nov. 12 and 13. This counc
is a fellowship of Indian churches ar
missions. Normal Bartel of Hammc
is the president.

MARRIAGES

James Berg, Emmaus Church, Whit
water, Kan., and *Bonita Goosen,* c
June 13.

Edwin Brandt, Winnipeg Bergtha
er Church, to *Anne Thiessen,* Winn
peg, on Oct. 17.

Dorothy Busenitz, Emmaus Churc
Whitewater, Kan., and *Ellis Kaste*
on Aug. 28.

Laverne Entz and *Patricia Ec*
both of Emmaus Church, Whitewate
Kan., on July 10.

Alfred Isaacs, Friedensfeld Churc
Turpin, Okla., and *Lorene Joy*
Pauls, Bethel Church, Inman, Kar
on Nov. 8.

Ike Thiessen, Emmaus Churc
Whitewater, Kan., and *Donna M*
Cullough, on June 5.

Roy Unruh, McPherson (Kan
and *Sara Suderman,* First Churc
Newton, Kan., on Oct. 29.

D. Theron Van Hooser, Southe
Baptist Church, Wichita, Kan., ar
Janet Woelk, Faith Church, Newto
Kan., on Oct. 30.

AUDIO-VISUALS

Recent additions to the General Co
ference library of films and slides a
as follows:

No Man Is an Island is a sixte
mm, black and white, twenty-nin
minute film. The film portrays t
meeting of two young men who fi
that the color of their skin mak
little difference because they real
have many things in common. Pa
and George find their friendsh
severely tested by the fears and prej
dices in the community, as well
in the family and Christian fello
ship. The film indicates the respons
bility the white man has to open t
door to the Negro who in turn mu
accept the responsibility to wa
through the open door.

The Teachers Abroad Program
Malawi is a filmstrip with fifty-fi
frames in color and tape-record

arration. Ted and Karen Dreier, ıcc teachers in Malawi, give an excellent description of their school, hurch life, and the people and culture f Malawi, formerly Nyasaland.

The 122 slides on *Northern Cheyenne Churches* have a script prepared by Malcolm Wenger, Montana missionary. Some of the slides are historical, some show the customs and present work of the Indians, and some trace the history of the Christian church and the fruit of mission and service work.

Order from the Audio Visual Library, Box 647, Newton, Kansas 67114. The rental is a freewill offering or contribution.

LETTERS

RACKS AT SOCIALISM

o the Editor: Thanks so much for ıe letter by J. R. Bukholder [Nov. 0] of Goshen which commented bout the cracks at socialism. I find ıyself having felt these years so ıuch as he puts it. I feel quite strong- that democratic socialism is a ossibility and is much nearer Chrisan concern and brotherhood than as been the favoritism and partiality f our democratic Democratic and epublican parties. Interestingly, many f the planks of the socialistic party f this country have been incorporated ıto our existing government. *Eldon argen, 133 Beck St., Wadsworth, hio 44281*

EALISTIC APPROACH

ear Editor: During the last sevral months it has become apparent ıat *The Mennonite* is beginning to ıce current issues which are imporınt to us as Mennonite people. The ecent campaign issues were repreented in *The Mennonite* by a wideread continuum of articles.

It is my strong opinion that this ealistic approach is very healthy for Iennonite people and consequently or *The Mennonite. Paul Unruh, 1208 orth Weber, Colorado Springs, Colo.*

ISTAKEN PREMISES

ear Editor: Glenn Gering certain- gets my vote in stating issues more early [Sept. 29]. Goldwater would ave gotten my vote if we would have een in the states. Gordon Kaufman's rgument rests on two mistaken premes. First, his underestimation of God ı stating that the decision of a man r men may destroy the world. Either e has not understood what the Bible aches about God and His plan for ıis world, or he deliberately chooses the side of sight and reason instead of faith. Secondly, his interpretation of Scripture which leaves the impression that anyone or anybody (governments included) doing good serves the cause of Christ. This is tantamount to saying, "Amen, devil, take over, I've had it." I'm afraid that this kind of thinking is really allowing a nebulous concept of Mennonite principles (which in many cases rules *ueber alles*) to rule our thoughts instead of basing our action on a faith in the living God in whom "we live and move and have our being." However the candidate is elected, we can do no worse than follow the principles spelled out in Romans 13:1-7 and 1 Timothy 2:1-4. *Peter W. Voran, 3777 Sonoda Nichinan Shi, Miyazaki Ken, Japan.*

WHY ARE BUDGETS SHORT?

To the Editor: Why doesn't somebody tell us why our Conference treasuries are always short of the budgets?

Are the budgets too high? If that's the reason then we must cut down on our fields of service. We certainly do not want to do that. The condition which this world is in certainly calls for much more effort by Mennonites in preaching of the gospel, both of salvation and Christ's peace message. Our relief effort should be increased rather than decreased. We cannot cut our education facilities when the world needs Christian leaders as never before. Shall we educate our youth in state institutions or those of other denominations? Anyway who would want to suggest which field we should cut down or out?

Are the Mennonites of the General Conference financially poorer than members of other conferences? Perhaps but not that much poorer. Are we perhaps poor stewards of the Lord? According to the *U.S. News and World Report,* Aug. 20, 1964, the average income for a factory worker in this area is $6150 per year. A tenth would be $615 per person. This should be a fair estimate average income for our membership. A congregation with a membership of 400 should have 150 tithers with this income. Their donation would amount to $92,250. Many would do better. Many congregations would do better if all the members gave at least a tenth to their church and conference. This budget of $92,250 could be broken up—thus $25,000 building fund, $30,000 local church support, and $37,250 for conference support.

What then happens to the $37,250? One wonders who gets this. Are we giving too much to other organizations outside of our conference? There are any number of radio programs asking for money to keep them going. Other so-called independents even come into our churches and receive contributions of considerable size.

We had an occasion to have two such preachers stop at our home. After dismissing their chauffeur with instruction when to have the car back they entered our home. They were discussing the financing of their mission not knowing how I felt about it. "Oh yes" one said "the area around Buhler, Inman, Newton, is a very good source of money." He often mentioned a leader of another group who had told him "The Mennonites are a gold mine for us." They agreed the Mennonites were better contributors for their cause than any denomination. Most of these are probably doing a lot of good but we should give our share to our own conference first, and enough to meet our budgets. Most of the radio, TV and mail solicitations go to organizations not responsible to any group outside of the organization. No one but the organizer or manager knows for what or how the donations are used. How much of it is used for management or expenses? Our conference management expenses are very low and open for your examination.

We have the workers but we need more money to do the work we are called to do. We have the money. Let us get the same into our conference treasuries. *Samuel Bergen,* 121 *South Charles, Wichita, Kan.*

Sunday in Yugoslavia

Just one year ago, Curt Regehr, Inman, Kan., was in Skopje, Yugoslavia, serving in Mennonite Disaster Service after the devastating earthquake that struck there. The following article was written by Mrs. Regehr as related to her by her husband.

Today, November 17, 1963, is our last Sunday in Skopje, Yugoslavia. We are worshiping for the last time with the small Methodist congregation in this earthquake-devastated city. We have learned to love these people. It will be hard to say goodbye.

As we are sitting here waiting for the service to begin, I cannot keep from wondering just why we have been so drawn to these people. We six men, who came to Skopje for two months from the States and Canada to help put up prefabricated houses in the earthquake area, consider fellowship with this group one of the highlights of our trip. After attending once, we just could not stay away from the morning services and did our sightseeing in the afternoons.

I remember so vividly the first time we visited the church. The minister, Kosta Karmsov, met us at the door. He welcomed us with a firm handshake and said, "Ich grüsze euch im Namen Jesu Christi." (I greet you in the Name of Jesus Christ.) We were ushered into a small room where about twenty-four peope were gathered. The main sanctuary of the church was not a safe place for service to be held. Over half of two of the walls were collapsed and there were large cracks in the other walls from the earthquake which struck on July 26.

Pastor Karmsov learned that I was the only one of our group who understood the German language. He asked me if I would interpret his German sermon into English. I told him I did not think I could do this. (Imagine me, an ordinary layman, interpreting a sermon!) He did talk me into interpreting his opening prayer. He practically *prayed* a sermon.

A lump came into my throat when we sang "What a Friend We Have in Jesus" in three different languages. It was thrilling to realize that we had traveled 7,000 miles from home and found people singing the same songs we sing in our churches.

One Sunday the minister spoke on repentance. He said that God called sinners; the righteous don't need Him. If our sins are as scarlet they shall be as white as snow. The minister continued by saying that if in Skopje half of the people, or a fourth, or maybe if a thousand had believed, perhaps this earthquake would not have happened. We must repent or we shall be damned. But if we believe the Scriptures we shall be saved.

This morning a retired eighty-three year old minister is preaching on God the Creator. He is saying that everything we find on the earth is create by God. Consider the flowers wit their different colors and the fact th all grow from the same earth. Peop have discovered many riches in th earth; gold, marble, iron. It show that God has hidden numerous thin for us to work for, and that He h planned for many years. God is rul over all the universe.

Now the service has come to close. As a farewell gesture from th church, the minister is asking us form a circle. With clasped hands w are singing "God Be With You Ti We Meet Again." Unashamedly w let our tears fall as we try to sin

Suddenly I realize why we hav felt so drawn to these people ar they to us. It isn't that we have th same culture, traditions, or even th same church affiliations. (Some of u are Methodists, some Church of th Brethren, some Mennonites.) Som speak the Macedonian language, som German and some English. But or thing we have in common.

We have the same Christ in ou hearts. His Spirit is the bond that ha united us in love. In this land Macedonia, where He himself onc preached, we have experienced th exciting reality of Paul's words "Where there is neither Jew nor Gree . . . for you are one in Christ Jesus (Gal. 3:28).

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

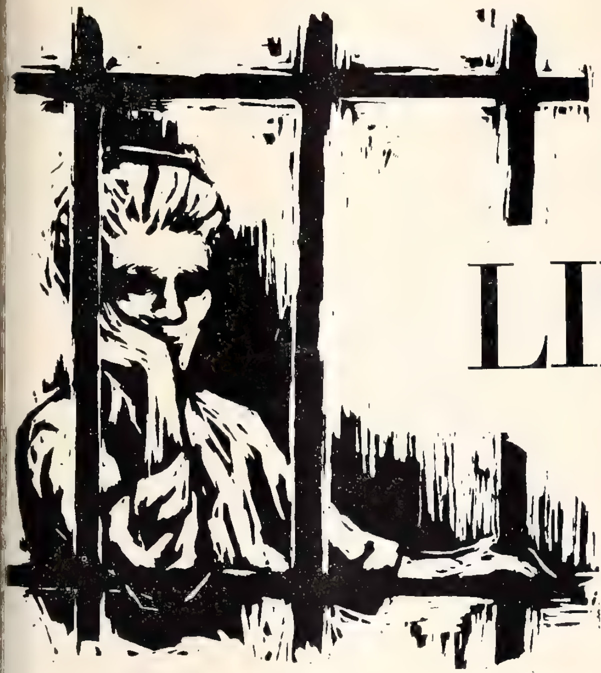
UPPER ROOM FELLOWSHIP MEETS NEEDS OF PRISONER

Pastors and interested laymen have been making weekly visits to the Kansas State Industrial Reformatory, Hutchinson, Kansas, to share their Christian faith with the inmates. The Upper Room Fellowship, which is the name of the weeky Wednesday evening meeting, is under the direction of Joseph A. Bayles, chaplain.

Outmates, becoming members of the Upper Room Fellowship as they participate in the program, meet with the inmates in the chapel. Group discussions are followed by smaller group discussions and individual visiting. The purpose of the weekly meetings is, first of all, to share faith in Christ; and also to give the men and boys a chance to talk to someone from the outside and to let them know there are those who care enough to visit them.

Vern Preheim, associate secretary of the General Conference Board Christian Service, took a carload Bethel College students to the reforn atory Wednesday evening, October Hesston College students began visit tion during the last school term ar have been continuing. Vern Prehei reported approximately 125 inmat and twenty visitors as the attendan of the previous week. More outmat can be used to increase the effectiv ness of this work.

The Upper Room Fellowship h met the needs of men who have r sponded to the call of Christ. Th motto of the Fellowship is Matthe 25:35, 36: ". . . for I was hungr and you gave me food, I was thirst and you gave me drink, I was stranger and you welcomed me, I wa naked and you clothed me, I was sic and you visited me, *I was in priso and you came to me.*"



LIKE A MAN

Elaine Hunt

Hɪ Chaplain," said the boy, rais-ig himself to a sitting position on ie narrow bunk.

"Hello, Billy," answered the solid, uck of a man with the stubby, gray 'ew-cut who was passed without uestion through the cell door. "How re you?"

"O.K. Did you bring the papers?"

The boy leaned forward urgently, is skinny neck protruding from the lue work shirt like a featherless irkey.

"I brought them all, but there asn't too much about the—about ou in the early edition."

"Oh." Disappointment made the oy's youthful face more childlike. No pictures?"

"No." The chaplain slid his weight nto the bunk and unfolded the ewspapers.

"Never mind then, skip it. I'll look t them tomorrow." Billy Franklin irew back his head making no sound s he drew his thin lips back from is decaying front teeth in silent iughter. "That was a good one, uh?"

The Reverend Seth Harvey folded ie damp newspapers again. The fog ad penetrated everything. He laid iem on the bunk, wrinkled from the ortured twisting and turning in the ight. "There'll be a long story to-ight, though. I imagine they'll use a icture too, Billy."

The lusterless eyes sparkled to life. Think so?"

"I'm sure of it. You're the biggest story of the day."

Billy jumped up and paced the floor. He tucked his shirttail in the baggy pants and used both hands to smooth the sides of his oily blond hair into the duck tail in the back.

"Then I'm really somebody. They don't put pictures of nobodies on the front page, do they, Chaplain?"

Seth Harvey averted his eyes. He couldn't look at the eagerness lighting the pale face mossed with unmanly peachfuzz.

"It takes an important man to rate front page space," he said.

"Yeah," said Billy. "You know, I always wanted to be somebody. Before she died my Mom said, 'Grow up and be somebody, Billy,' and I said O.K., I would and she died so that was a promise I had to keep. Wasn't it?"

"Sure, Billy."

"It wasn't a snap—lemme tell you. My old man used to say, 'You'll never amount to a thing, you dumb kid. You was behind the door when the brains was handed out.' "

Billy turned.

"You bring me any cigs?"

The boy elaborately lighted his cigarette as though he owned hours of time to sit and enjoy the pleasure.

"I used to sit and smoke like this with the doc up at the state hospital. Mmmmmm-mm. I was really somebody while I was up there. Did you know that?"

"No," said Seth. "Were you there long?"

"Oh, three-four months. While they gave me a bunch of those ink blot tests."

The boy held the cigarette in his mouth, squinting one eye against the smoke, while he hitched up the too long shirt sleeves that kept dropping below his wrists to the middle of his bony hands.

"I used to do things to help the doc. He said lotsa times, 'I'll never be able to get along without you, Billy,' that's what he said—honest—cross my heart and hope to die, stick a thousand needles in my eye if I lie."

He made a wide cross on his left side with his right hand.

"That's not necessary, Billy, I believe you," said Seth gently. "I'm sure you were a big help to the doctor."

"Oh sure—he didn't want me to leave. I heard him talking one day to the head doctor and he said, 'Don't turn that boy loose. I tell you he must be kept here.' That shows he couldn't get along without me, don't it?"

"Of course," said the chaplain. "And they couldn't have known what would happen to you when you left the hospital."

YOUTH

The Reverend Mr. Harvey quietly damned a society that turned out a child mind because it hadn't yet exploded into violence, then efficiently stacked his records inside a portfolio to wait for the blast that would blow the manila folder wide open and bloody up the clean, neatly typed pages.

It had come within two months of Billy's release. An anonymous Mr. Stopheles, never located, had hired Billy to do away with a fat, little diamond merchant who was suspected of slipping over the legal line in many of his business dealings.

Billy had been captured—clarification— Billy had been marched meekly into police headquarters after the shooting. He had a twenty-dollar bill in his pocket. The "Pin Money Killer" the newspapers had poetically labeled him and it stuck throughout the trial.

Billy had sworn the evaporating Mr. Stopheles had promised him real importance if he took the job. He had painted a graphic picture for Billy, of the front page space and reporters interviewing him and thousands of people wanting to read about him. It was a far-fetched story and no one took much stock in it. For one thing the name of the imaginary man gave it a fictional connotation.

Billy said later, "I think I shouldn't have shot that man. I never killed nothing before. After I shot him I went and throwed up. I think I shouldn't have shot him."

Billy never once denied he was hired to kill the jeweler or that he had actually pulled the trigger of the gun. The public defender had ventured the opinion that he was innocent by reason of insanity but no one took that seriously. Especially after the court psychiatrist had brusquely stated, "He can tell the difference between right and wrong. That's all the law requires." It had been a simple case after that. The jury had deliberated for two hours and twenty minutes.

"If they ever find Mr. Stopheles and he gives you the rest of the money he promised me, would you do something important with it and say it's from me?"

Seth knew Billy was beginning to sense the urgency of time.

"I'll think of something extra nice for the chapel, where everyone can see it, and put your name on it," said Seth.

Billy nodded his head. "Thanks."

Then, as though he had just this moment thought of something, he knelt by the bunk, felt under the mattress and brought out a wrinkled piece of paper, bloody with finger marks and stains. "Here," he said, add this to it."

Seth took the paper and opened it carefully.

"It's a poem," Billy said. "I heard about lotsa guys writing things in prison and making money, so I wrote this. I want you to sell it and add it to the money from Mr. Stopheles."

He stood anxiously waiting for Se to read his poem. The writing w large and painfully scrawling wi many crossed out and misspelle words. Seth read:

The trees and grass are green ar
bright
But something bad is in the nig
The sun is shining warm ar
bright
The bad thing chases me at nigh
I wish my dear mother could s
That her son is some-bod-ee
I'm not afraid when it is lig
But something chases me in th
night.

"Well?"

"It's beautiful, Billy." Seth's voi was a whisper. "It should bring lot of money."

The boy grinned. "You're not givir me a snow job?"

"No, it's fine."

Quick footsteps moved toward th small cell. Two guards led a third m to the door. One of the men said, "It time for the doctor to look at Billy

Seth stood back in the cell ar watched as the doctor performed h professional function without a flick of emotion crossing his face. He a marvelous actor, thought Seth. Whe the detector had been taped to Billy scrawny chest the man snapped th case shut and walked silently out the cell.

The activity was intensifying. Bil looked at Seth, his yellow eyes wi ke a captive animal who does not nderstand the goings on of men. he doctor, the warden, the guards ew closer to the moment by their eparations.

"Billy," Seth watched the boy anxusly, "do you want to pray?"

Billy stubbed the cigarette. "Yes, want to pray." He repeated the ords in rote and dropped to his ees on the cold floor.

Billy gripped his bony hands tother and, not waiting for Seth to lp him, began to speak rapidly, NowIlaymedowntosleepIpraytheLord ysoultokeepifIshoulddiebeforeIwake raytheLordmysoultotake."

Seth listened to the prayer of childod filling the small barred room.

The voice went on, "God bless ommy and—God bless Mommy—" e raised anxious, tearfilled eyes to e chaplain, "I don't know what goes xt," he said frantically.

It was time to go. Seth helped illy to his feet. The boy wiped his se on his sleeve. The small group of ople marched down the short hall ce some grotesque parade.

"Hold my hand," Billy whispered, nd grabbed Seth's big one in his wn.

Seth walked along beside the boy. le bowed his head so he would have watch only the capable, impersonal ction of the feet and legs in the small rocession. He had traveled this very hort corridor with many men since e had come to the prison.

There were surly men who refused his help and spit in the face of eternity as they entered the green room; unrepentant men who swore they would do the same thing again if given the chance; hot tempered men who had murdered accidently, in red rage; and greedy men who had coldly calculated to exchange someone's life for something they wanted. . . but. . .Oh, God, this was the first time he had walked down this hall leading a baby by the hand.

They reached the door and Seth slowly let go.

Billy looked wildly around. "Mommy!" he shrieked.

Firmly, but without roughness, the guards took him inside and strapped him down with practiced hands.

The witnesses sat quietly waiting. Reporters who had covered executions before tried not to watch too closely. Seth sat staring at the boy through the glass. He could not take his eyes off the little boy.

He felt the man beside him lean over and nudge him impatiently. "That's a dastardly thing to do," whispered the man peering out from his thick-lensed glasses.

Seth looked at him uncomprehendingly.

The man continued indignantly. "How could anyone sit and sing while a guy's being executed?"

"Sing?" asked Seth blankly.

"Well, it was the same thing," he chided. "You were sitting there humming Brahms' *Lullaby* through the whole thing."

he Unfolding Message

n introduction to the daily readings r December in the Youth Prayer alendar.

year has again run its course. The eme of this final month was imessed upon me while reading G. C. organ's book *The Unfolding Mesge of the Bible.*

Till now we have been reflecting a specific book of the Bible as we ould examine any well-contained ok. However, the Bible is not only library or collection of volumes ritten in different periods of history different authors. It is also a unity d reveals a remarkable wholeness. his is a miracle in itself. How could the parts synchronize in such splendid harmony? Written in Greek and Hebrew by farmers, theologians, fishermen, kings, reformers, and townsmen we discover one pervading theme presented in varying unique styles. This very theme becomes more explicit and more clear in pattern and detail as we progress through scripture. It is a story of revelation and love realizing its climax in Jesus Christ and promising a yet greater disclosure when "we shall see Him face to face."

At the conclusion of the year I pray that we will not merely take God's word in "dead" earnest, but rather in spiritual seriousness, and then I wish you a blessed New Year. *Hugo Peters.*

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COVER
Some Thanksgiving tables are not so bare.

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EDITORIAL

"MY SUPERVISOR CALLED me a perfectionist and I thought it was a compliment." This fragment of an old conversation keeps coming back to me. It was news to me, too, because I've tried to be a perfectionist in my own imperfect way and I too thought that it was good. So what's wrong with wanting to be perfect? Shouldn't we always do things right? After all, the problems of the world are caused mostly by the people who don't give a hoot, aren't they? You wouldn't encourage people to sin, would you?

The answer to the last question, of course, is, "No." But don't try to predict the other answers. It seems to me that trying to be perfect leaves a lot to be desired. First of all, other people have a problem getting along with us. Worst of all, we have a hard time getting along with ourselves, and since this is a rather permanent association, irritation is constant.

We are all gripped by the paralysis of mistakes. Fear of making an error stiffens us. People may laugh. We'll feel then that we are no good. And starting from that low point, things can only get worse. So we do nothing. At least, that way we never make mistakes, which is a kind of perfect record. But we really don't do much living. We fear to venture from our doorsteps lest we trip on the threshold and the neighbors see us sprawled all over the stoop. So we seldom see life outside our walls. We are afraid to speak up, lest we say something wrong or reveal that we are on the unpopular side of an issue. So we have a lot of thoughts that churn inside of us, but we are never sure what they are.

Our judgment of other people is based on a misunderstanding of those folks we call "they." The *Reader's Digest* came up with what must be the classic illustration. You remember the story in last month's issue of the usher at church who was trying to keep a curious puppy outside the door. After the service began, the door was opened by two late worshipers and the usher dashed from his post to shoo the little dog stealing in between the legs of the latecomer couple. The usher's kick went awry and he hit the lady with a solid whack on the shin. As she doubled over in pain, she said, "I'm sorry we're late, but we're from out of town."

Now the usher had made a disastrous error. He must have felt like a heel. He certainly wanted kick himself around the block. He was probab mortified—which means he wanted to lie down ar die. I'm sure he lost all confidence in his usherhoo He would have turned in his white carnation exce that it was already blue with shame. So he tormente himself as we torture ourselves and multiply our gui

But how about the lady with the torn stocking ar bleeding kneecap? She was, in fact, so busy with h own feelings of guilt that she could only think abo herself. She was distressed by tardiness. Her spir was abused with the memory of her many failure Therefore she was not surprised to be kicked in or leg because she felt bad enough to want two kick

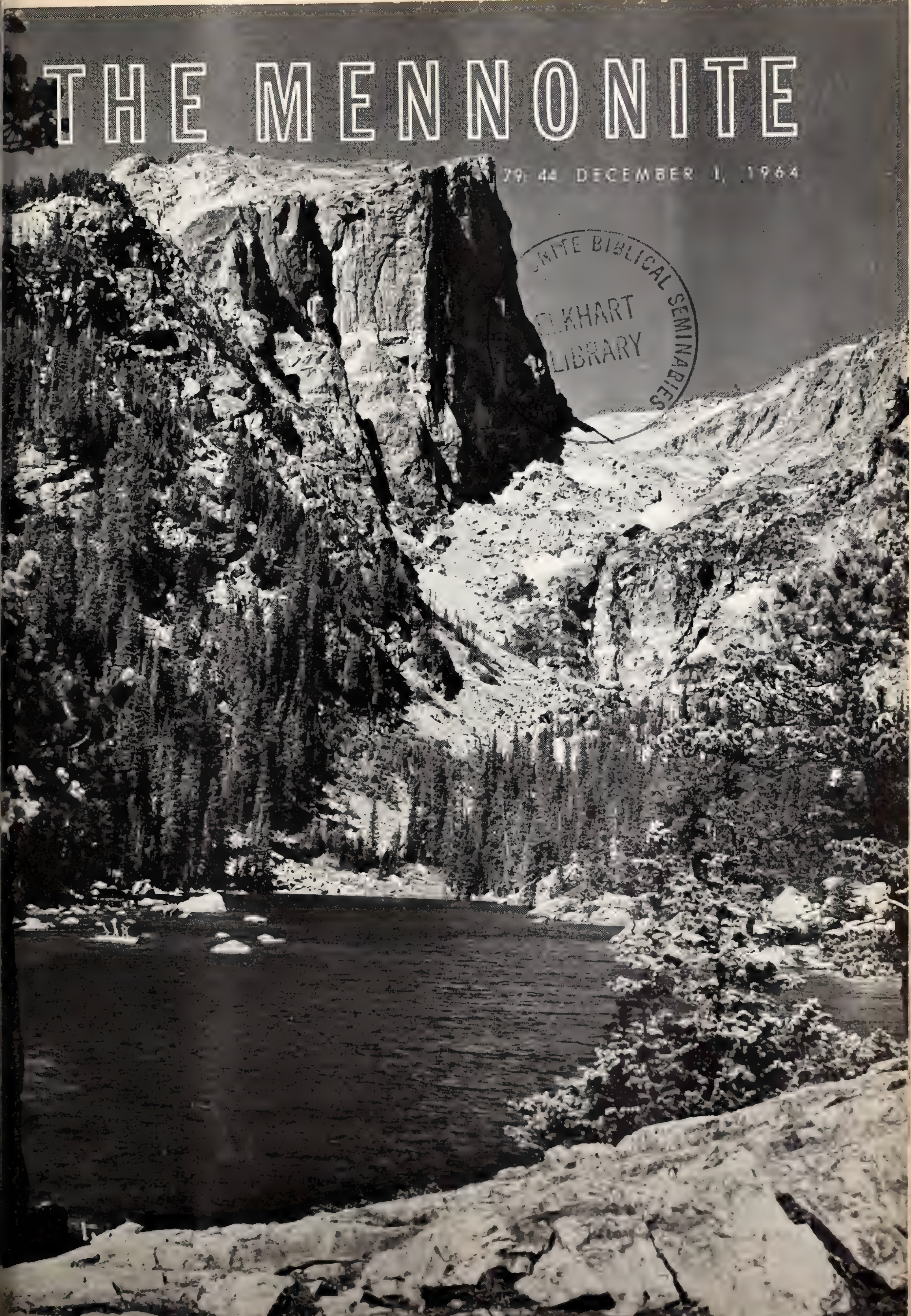
The mistake I make in understanding you is that think you think about me as often as I think abo myself. Somehow I forget that you are so busy think ing about your problems that it is rare for you think about me at all. We're both caught in this tra of self-centeredness. Does knowing this help us? should make falling down the stoop less painful be cause you know that I'm not laughing at you. Whi I'm glad it didn't happen to me, I'm also encourage because you're willing to take a chance.

A freedom that isn't often listed among the gre human rights is the privilege to make mistakes. It a precious opportunity that we need to claim. Tri and error are the grist of a full life. Life is a first tim experience for all of us, and we're all bound to be awk ward at it a good bit of the time. But the privileg to fumble and get it all mixed up belongs to us. Let use it to the fullest. Most mistakes are just mistake But some of them are great discoveries. Witne Columbus.

At the root, our timidity is often bad theolog We think we have to be good before God will love u But God loves us when we stand and when we fal Again we make the self-centered mistake of thinkin that God is like us. The prophets knew that He w better than that. "Who is a God like thee, pardonin iniquity/ and passing over transgression/ for the rem nant of his inheritance?" (Micah 7:18). God "d lights in steadfast love." When we know that Go forgives us quicker than we forgive ourselves, th we are free to live. FROM THE BOOK OF MICAH—VI

THE MENNONITE

79: 44 DECEMBER 1, 1964



MENNONITE BIBLICAL SEMINARIES
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llowing the human rights movement, leads entually to the church and the old time religion.

Newsmen Get Religion

Jules Loh

LOT OF reporters are getting reli- on these days whether they want it not. It is a sort of religion many iew about only vaguely. It is that d time religion that is, apparently, ood enough for the Southern Chris- an Leadership Conference.

Covering this group (which is head- by Martin Luther King, Jr.) in- riably leads reporters inside the eep South's Negro churches. It can quite an experience. Within the ngy walls of the clapboard church uses, as the Negros call them, is a le of American culture almost to- ly unknown to the split-level society.

Somehow a hundred years of his- ry, never really understood before, n flash with new clarity through ie's mind in the space of a single ndclapping, sweltering, foot-stomp- g prayer meeting. Never was this ore true, in my own case, than one cent night in the New St. Paul AME urch on Bridge Street in St. Au- stine, Florida.

At one point during the meeting, ien the singing suddenly welled up pturously from threescore hearts d throats, I turned to Marshall ady, a *Newsweek* correspondent io was sitting with me off to one le. "Marshall," I said, "have you er heard anything like this?"

"Look," he said, extending his arm answer. His skin was bristling with ose bumps.

There was a quality to the singing at made you want to smile and weep the same time. For the congrega- n it could be consoling or challeng- , depending on the need. Techni- lly, the blend of voices was as lished as though they had rehearsed any times, and perhaps they had at evious meetings. But there also was a spontaneity about the singing which made it unmistakably a prayer. By no means was it a performance. It was moving, gripping, honest.

Surely the setting had something to do with the mood and effect. St. Augustine is a well-tended museum of crisp lawns and ancient monuments, but in this part of town there were only dark streets and sagging porches needing paint. Even the spanish moss dripping from the gnarled oak branches, a lovely botanical sight in the tourist part of town, seemed only to emphasize the dreariness in the neighborhood of the New St. Paul AME Church.

It was a typical Negro church. Worn pews fanned out in three directions from an old pulpit which was red with thick coats of shellac. Behind the pulpit was a neon cross and the words, spelled in neon lights, "This Do in Remembrance of Me." Neither the cross nor the words of Christ at the last supper were lighted this night.

The floor was linoleum, cracked in places, and the walls were a washed-out pink, with paint peeling in spots. The windows were stained glass, purple and burgundy and yellow, and they admitted precious little air into the stifling room. One of them was stuck closed. Two overhead fans, turning languorously, barely stirred the torpid air; nor of much use were the cardboard hand fans with a picture of two well-scrubbed Negro children on one side and an undertaker's ad on the other.

Outside one window a fig tree just coming into fruit provided a pungency to the heady atmosphere of the church. Two Negro boys were perched in its branches, peering wide-eyed and silent from the darkness.

The Negroes filed in slowly and took their seats. They began first with the old slave songs, chorus after melancholy chorus: "Nobody knows the trouble I've seen, Nobody knows but Jesus. . . ."

As the church filled, the singing grew more spirited. They sang not to gentle Jesus meek and mild, but to the God who delivered the Israelites. On one wall of the church was a picture of Moses, bearded and white, who led his people from bondage.

"I'm going to sit at the welcome table one of these days, hallelujah!
I'm going to sit at the welcome table one of these days. . . ."

Hands began to clap, faces began to glisten, and shirts and dresses began to darken under the arms and across the backs and pulses began to throb and toes and heels began to tap rhythmically.

And anyone unsure of the mind of the Negro during the St. Augustine struggle had only to hear the singing and listen to the amens of the old men and women and the young boys and girls as their preacher preached to them.

"Y'all better trust in the Lord," he told them. "He's the only one you can count on. You can work in the white folks' kitchen and eat the white folks' food and take home Mr. Charlie's worn-out shirts and Miss Ann's wore-out dresses, but the white folks ain't gonna help you when the Klan's a riding."

"Amen."

"So y'all better straighten up and ask the Lord to help you."

"All right! Amen!"

Then the singing would begin again. Soft, sweet, loud, pulsating, sincere.

E MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is blished weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Con- ence Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; eign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

Conference Shows Gain in Stewardship

CHURCH CONTRIBUTIONS are increasing. More than two billion eight hundred fifty million dollars were contributed in 1963 by members of forty-one Protestant denomination in the United States.

The total of $2,858,600,845 exceeded the previous year's giving by $58,930,268 according to a report released by the Department of Stewardship and Benevolence of the National Council of Churches. The department has published its forty-fourth annual "Statistics of Church Finances."

Benevolences, including home and foreign missions, amounted to $530,908,204, which is 18.57 percent of the total—an increase of 0.46 percent over the 18.11 percent recorded in 1962. For all local congregational items and operations $2,327,692,641 is reported this year, while the 1962 figure was $2,292,731,491.

T. K. Thompson, secretary of the Department, reported that the average per-member amount of $69.87 for all causes indicates an increase in giving. He listed the 1962 record as $68.76.

For the last several years, the General Conference Mennonite Church ranked fourteenth in per-member contributions for all purposes. In 1963 it averaged $122.80.

The Brethren in Christ Church ranked fifth with a per-member figure of $203.05 in 1963.

The General Conference Mennonite Church ranked seventh in giving for foreign mission. The average per-member figure was $13.40. The Brethren in Christ ranked fourth, with an average of $17.83, and the Evangelical Mennonite Church ranked secon with an average of $35.74. The ave age figure for the forty-seven Unite States and Canadian bodies reportin was $2.22.

In regard to congregational exper ses, the General Conference ranke twentieth with $68.15 the per-membe amount. The total average per-membe contribution for 1963 being $122.0 $68.15 was given for local churc expenses and $53.94 for benevolence or in percentages 55.8 percent f local church expenses and 44.2 pe cent for benevolences. In 1962 th figures were 55.6 percent for loc work and 44.4 for benevolences. I 1963 congregational expenses increas ed .2 percent, and consequently, givin for benevolences decreased .2 percen

For the forty-one United Stat

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (U.S.A.)

1964 Report for the Calendar Year 1963

1. Free Methodist Church (53,601 members)	$358.17
2. Wesleyan Methodist Church (38,194)	264.20
3. Pilgrim Holiness Church (30,453)	237.93
4. Evangelical Free Church of America (41,687)	233.43
5. Brethren in Christ Church (9,025)	203.05
6. Evangelical Covenant Church of America (63,176)	181.89
7. Ohio Yearly Meeting of Friends (6,204)	173.48
8. Orthodox Presbyterian Church (7,800)	169.68
9. Church of the Nazarene (342,032)	153.57
10. Church of God (Anderson, Indiana) (139,947)	147.45
11. United Brethren in Christ (20,419)	146.00
12. Pentecostal Holiness Church (58,802)	129.84
13. North American Baptist General Conference (52,625)	122.80
14. General Conference Mennonite Church (35,830)	**122.09**
15. Reformed Church in America (228,934)	117.58
16. Synod of Evangelical Lutheran Churches (15,572)	110.29
17. Presbyterian Church in the U.S. (937,558)	109.46
18. Lutheran Church—Missouri Synod (1,730,674)	102.26
19. United Presbyterian Church in the U.S.A. (3,289,771)	90.46
20. Moravian Church, Northern Province (27,688)	89.29
21. Evangelical Congregational Church (30,117)	89.25
22. Associate Reformed Presbyterian Church (27,114)	84.21
23. The American Lutheran Church (1,679,203)	81.11
24. Evangelical Lutheran Synod (9,691)	76.3
25. Protestant Episcopal Church (2,245,782)	76.2
26. Disciples of Christ (1,274,261)	75.8
27. Churches of God in North America (36,980)	75.7
28. Wisconsin Evangelical Lutheran Synod (240,314)	75.3
29. Brethren Church (Ashland, Ohio) (18,013)	74.5
30. United Church of Christ (2,220,706)	73.1
31. Evangelical Mennonite Church (2,531)	72.5
32. Church of the Brethren (202,257)	72.0
33. Lutheran Church in America (12,203,306)	71.4
34. Seventh Day Baptist General Conference (5,777)	69.5
35. American Baptist Convention (1,448,543)	68.3
36. Evangelical United Brethren Church (741,023)	67.3
37. Moravian, Unity of the Brethren (4,930)	64.4
38. Cumberland Presbyterian Church (80,455)	61.8
39. The Methodist Church (10,294,412)	59.6
40. Southern Baptist Convention (10,395,940)	53.4

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (CANADA)

1964 Report for the Calendar Year 1963

1. Baptist Union of Western Canada (17,997)	$120.0
2. Baptist Convention of Ontario and Quebec (51,347)	109.9
3. Presbyterian Church in Canada (202,398)	65.5
4. United Church of Canada (1,057,091)	61.3
5. Anglican Church of Canada (664,729)	57.6
6. United Baptist Convention of the Atlantic Provinces (69,532)	50.9

d six Canadian bodies reporting, ngregational expenses averaged 6.50 per member and total con- butions $69.50, leaving $13.00 per ember for benevolences. The per- ntage was 81.3 percent for local ex- nses and 18.7 percent, benevolences.

Nineteen denominations in the Uni- d States reported for 1963 a figure r new buildings totaling $241,472, 99. This represents 23.1 percent of e total of $1,045,226,964 reported these nineteen for all congregation- operations and items. A year ago venty-one churches reported $247, 72,688 for new buildings.

ERNHEIM LOSES COTTON CROP

Vatchmen at Fernheim Colony's arehouse in Asuncion, Paraguay, iscovered that the building was en- ulfed in flames at 2:30 a.m. on No- ember 9. The alarm wes sounded ut the modern brick structure, which as built about a year ago, was soon lmost totally destroyed by the blaze.

Fernheim's cotton crop had been ored in Asuncion ready for sale on ie market. The fire was believed to ave started by combustion.

Early reports indicate that nearly ll contents of the warehouse were st with the exception of the front ffice and office materials. Earliest stimates place the loss at possibly even million guaranies ($47,945) part of which is covered by insurance.

Fernheim Colony was established in the Paraguayan Chaco between 1930-32. Fernheim farmers have been in the habit of trucking their chief crop, cotton, 250 miles to Asuncion, the nations processing and shipping center, and storing it in their cooperative warehouse until bulk sales to buyers are transacted.

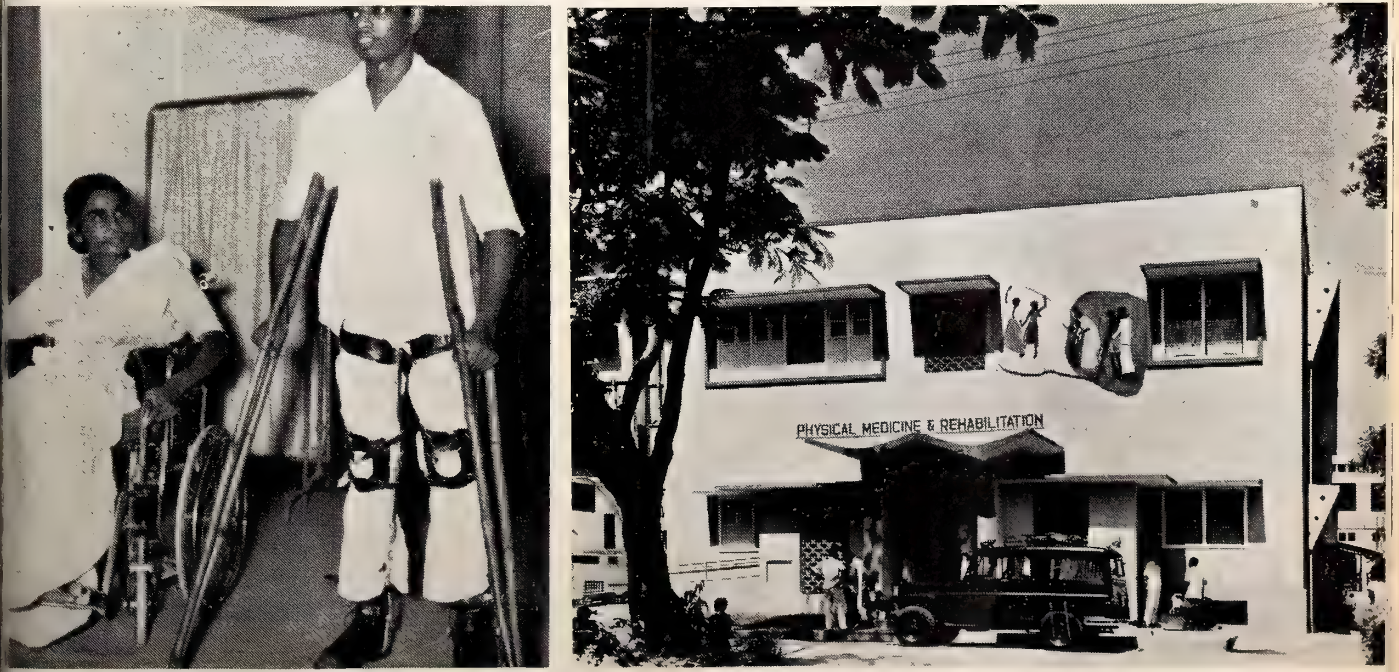
MINISTERS AVERAGE $5,158

"No responsible institution except the church charges part of its business costs against the salaries of its staff members," states a new guidebook on ministers' salaries. Over 200,000 copies of the guide, containing the preliminary findings of a comprehensive survey of Protestant ministers' salaries, will be distributed to local churches to help them determine whether their salaries and allowances are realistic in today's economy. A more detailed analysis of the data, which cover professional background and experience, family situations, sources of other income, business costs, and other information will be available early next year.

A sampling of approximately 110, 000 clergymen in fifteen predominantly white Protestant communions showed, among other things, that 81 percent of the 5,623 ministers responding pay a portion of their car expenses; only 18 percent receive regular annual salary increases; only 44 percent had their expenses paid to attend denominational meetings in the last four years; and some 15 percent are forced to resort to "moonlighting" to make ends meet. The wives of 21 percent of the married ministers responding are employed and one-half of them work full time.

The survey of annual salaries of all ministers responding indicated that $5,158 is the median, with 50 percent receiving more and 50 percent less. "The minister's salary falls far below national averages for most professionals and white collar executives," said Dr. Ross P. Scherer. He's director of research operations of the National Council of Churches Bureau of Research and Survey, which conducted the study under a grant from the Ministers Life and Casualty Union in Minneapolis. He pointed out that the median is only a little above that for clerical workers and considerably below that of professors in church-related colleges.

The work was conducted for the Department of the Ministry under the supervision of its advisory committee on clergy support, whose chairman, Charles N. Forsberg, American Baptist Convention, called it "the most comprehensive clergy compensation study ever undertaken."



R. MARY VERGHESE will operate India's first rehabilitation cen- er from a wheel chair. The new unit is part of the Christian lission Hospital in Vellore, South India. Dr. Verghese, a member f the Syrian Orthodox Church, learned firsthand about rehabili- ation after being paralyzed from the waist down after an accident five years ago. The unit has thirty beds and will treat other patients from the 900 bed hospital. Also related to the hospital is the Vellore Christian Medical College which receives support from the General Conference Mennonite Church. Dr. Verghese, who studied in New York, hopes to teach her specialty to students.

GENERAL CONFERENCE JULY 10-17 1965

The next session of the General Conference Mennonite Church meets near Estes Park, Colorado, next July. Make plans now to attend. The following information is condensed from a folder describing the conference. For more complete information fill out the request form on page 749.

CENTRAL IN THE life of the General Conference Mennonite Church stand its General Conferences. These meetings have been held almost every three years since 1860. From these gatherings for prayer, study, searching, and sharing has come a vision. Beginning with a union of three congregations at West Point, Iowa, in 1860, the General Conference Mennonite Church has grown to a fellowship of almost 300 congregations in the United States, Canada, and South America with 55,000 members. Organized to establish a mission witness, the General Conference opened a work with Indian Americans in Oklahoma in 1880. It now sponsors evangelistic programs and Christian service projects on every major continent with over 600 long-term and short-term workers. Education and stewardship have also increased. During the years Mennonites and other Christians from diverse backgrounds have grown closer together in Chri tian fellowship. All these movements are rooted in t triennial General Conferences.

The next session of the General Conference Menn nite Church meets in Colorado in 1965. What new li will spring forth from this meeting? What new unde standing will emerge from this week of encounter? W do not know, but we are sure that these will be days blessing. We are sure that this meeting will have an in portant place in the future witness of the General Co ference Mennonite Church. But the worth of any mee ing depends on the persons who attend. For this reas we need people from every part of our fellowship. Co gregations should be represented by their ministers an other leaders. Each congregation should select offici delegates—one for each thirty members or fraction ther of. Other members of the congregation are welcom

Delegates and visitors will enter into the business the Conference. They will be asked for their couns and guidance on the vital issues facing the church t day. Delegates will have the opportunity to elect th officers and leaders of the church.

The Conference also provides the inspiration of mee ing with other Christians. A variety of programs f both youth and adults will mean spiritual enrichme for all who attend. The time spent in Colorado can we be the high point of 1965 and many years to come.

Besides this the days spent in Rocky Mountain N tional Park can be a period of physical refreshmen It will be a time which can be shared by the who family. Encourage others to join you.

ɔSTS

rving as hosts for this Thirty-seventh General Conferce session is the Western District Conference. This ɔup has sixty-seven churches and 13,600 members in ınsas, Oklahoma, Nebraska, and Colorado. President the Western District Conference is Aaron J Epp, ɔessel, Kan. Elmer R. Friesen, Newton, Kan., serves as ɔnference Minister. Chairman of the Planning Comttee for the Conference sessions is Erwin C. Goering, ɔrth Newton, Kan.

OGRAM

ıe abbreviated schedule appears below.

turday, July 10

30 p.m. Registration.
00 p.m. Opening Worship Service

nday, July 11

30 a.m. Conference Sermon by Walter Gering, Normal, Ill., Conference President. This will be followed by small group discussion of Conference concerns.
00 p.m. Address by J. Lawrence Burkholder
00 p.m. Communion Service

onday, July 12

00 a.m. Executive Committee reports
30 p.m. Reports on North America and Board of Business Administration reports.
00 p.m. Address by J. Lawrence Burkholder

ıesday, July 13

00 a.m. Reports on Africa and Board of Missions
30 p.m. Meetings of men's, women's, and youth groups
00 p.m. Board of Missions program

ednesday, July 14

00 a.m. Reports on Asia and Board of Missions reports; address by John H. McCombe, Jr., Associate Secretary of the American Bible Society
30 p.m. Tours
00 p.m. Youth Program and Mass Choir

ıursday, July 15

00 a.m. Reports on North America and Board of Education and Publication reports
30 p.m. Mennonite Biblical Seminary report
00 p.m. Board of Education and Publication program

iday, July 16

00 a.m. Reports on Latin America and Board of Christian Service reports
30 p.m. Address by John H. McCombe, Jr.
00 p.m. Board of Christian Service program

turday, July 17

ɔurs

orning Prayer Service. Each day will begin with a lf-hour prayer service held at 8:15 a.m.

scussions. The program provides ample time for discussion of Conference concerns both in small groups and on the floor of the Conference. Small discussion groups are planned for Sunday morning, Monday afternoon, and on the mornings of Tuesday, Thursday, and Friday. Special times for discussion from the floor are allowed on Monday and Wednesday mornings.

Informal Fellowship. Besides the many opportunities for visiting and sharing provided between program sessions and at meals, the schedule has been adjusted to provide a fellowship hour every evening at 8:30.

YOUTH CONVENTION

"The Space Age Church" is the theme of the youth convention. Through Bible study and discussion youth will try to find how the church, including young people, relates to a world in revolution.

Meetings will begin each morning with a Bible study, followed by discussion groups. At mid-morning youth will attend a special session of the General Conference, designed especially to lift out of the various reports issues for discussion groups to grapple with. They will then discuss Conference issues in Talk It Over Groups for one hour.

Afternoons will be free for special interest groups—tennis, volleyball, hikes and tours, swimming, and horseback riding.

General Conference evening sessions will be followed by informal youth get-togethers.

One of the highlights of the convention will be the Wednesday evening program presented by the Young People's Union for the General Conference. A drama is one of the possibilities being considered.

The convention will open with registration at 1:30 p.m. on Saturday. After attending the first general session at 7:00 p.m., a special get-acquainted meeting with games and group activities will introduce Conference youth to each other.

Young people attending the youth convention will be housed in dormitories in the Longhouse.

CHILDREN'S PROGRAM

A children's program has been planned for children between three years of age and high school age. The Western District Conference is providing this service at no charge to parents except for those groups participating in crafts or horseback riding. The charge for crafts is $1.00; for horseback riding, $2.00 per hour. (The regular charge for the children's program would ordinarily be $1.00 per day plus the fee activities.)

Children will register for this program on the first day of the Conference. The program begins on Monday morning and continues daily throughout the Conference. Children from second grade through junior high will be organized into groups of twenty in which they will remain throughout the week.

Nursery

The camp has no nursery facilities for the care of children under three years of age. A committee will be appointed to help mothers share in the care of their infants.

PLACE OF MEETING

The Conference sessions will be held on the campgrounds of the Estes Park Conference YMCA, Association Camp, Colorado. The camp is near Estes Park and is on the border of Rocky Mountain National Park. The camp is five miles south of the town of Estes Park and seventy miles north of Denver. The elevation of the camp is 8,000 feet. During the summer this region enjoys many sunny days with cool nights. Average July temperatures for Estes Park range from a high of eighty-two degrees to a low of fifty. The region has a pollen count of one.

Colorado is one of the most scenic regions in the United States. Rocky Mountain National Park comprises about 410 square miles of high country in north-central Colorado. Towering peaks, flowered meadows, alpine lakes, sculptured mountain valleys, rugged gorges, and plunging streams are all part of the scenery.

FACILITIES

The Estes Park Conference YMCA has been serving conference groups for over fifty-five years. Major conference sessions will be held in Longhouse which can seat up to 3,500 people. Hyde Memorial is equipped for 900 people and has both chancel and stage at either end. Dick Hall seats 300. Other rooms are available to care for smaller groups. Four dining rooms can serve 1,500 people at one sitting. A picnic shelter accommodates 500 under cover with complete cooking facilities. The camp is staffed with carefully selected college men and women, many of whom are leaders in Christian organizations.

General Services

Baby-sitters. Members of the camp college staff may be employed at the rate of fifty cents per hour for one child, and twenty-five cents per hour for each additional child *in the family*. Maximum charge of $1.00 per hour per family; minimum charge of $1.00.

Dry Cleaning and Laundry. These services are available at current prices. Automatic washers and driers are available at twenty-five cents per load. Ironing can be done at twenty-five cents per hour, or fifteen cents per half-hour.

Health Service

An infirmary is located behind Ypsilon Lodge. A registered nurse is on duty twenty-four hours a day. Office hours are from 10:00-12:00 noon and 6:00-8:00 p.m., though the nurse is on call at all times. First aid only is available. Physicians are available in the town.

Recreation

The camp provides extensive and varied recreational opportunities. Hiking is one of the most popular camp activities. Regular hikes led by camp hikemasters are available. Half-day and all-day hikes, nature walks, and bird walks are also possible. Archery, tennis, and a variety of indoor and outdoor games are available including shuffleboard, volleyball, softball, and Ping-Pong. Also available for small fees are bowling, horseback riding and miniature golf. Craft instruction in leather work copper enameling, ceramics and the like is available.

Informal Atmosphere

While the camp is equipped with all needed conveniences, the setting suggests a casual atmosphere. Informal dress is always in order. Women will find low-heeled walking shoes the most suitable and comfortable for movement between buildings and along the camp paths.

Lodging

The camp has complete facilities for housing 3,000 guests in its lodges and cabins. All rooms are provided with comfortable beds, linens, bedding, and bath towels. Bring your own hand towels and washcloths. Each room has access to modern bath facilities. In order to make most efficient use of space most of the beds will be bunked. A limited number of rooms with twin beds or double beds are available for those who need them.

The newest and most convenient accommodations are in Alpen Inn and are available at a slightly higher rate. Rooms are large, each with balcony commanding a magnificent view of the mountains. Furnishings include two double beds, private bath, and wall-to-wall carpeting.

Except for Alpen Inn, placement in lodges or cabins will be made by the camp staff. (Placement in Alpen Inn will be made upon request.) Every effort will be made to provide the best accommodations in keeping with individual desires and needs and in keeping with the facilities available.

MEALS

All persons living on the Estes Park Conference YMCA grounds will be able to secure their meals in the Con-

Estes Park Conference YMCA

:rence dining room. A ticket will be given each person owing that membership, lodging, and meal fees have en paid. This ticket can be used for admission to the ning rooms and to all activities on the conference ounds. Cost of meals is included in the conference rate.

ATES

ıe payment covers all camp costs: lodging, meals, creation, health service, and the use of the campounds by individuals and for Conference meetings. ıe children's program is provided at no charge through courtesy of the Western District Conference.

For adults the charge is $53 per person for the ene week; for children, $39 per child; for youth, $45 r person. High school youth accompanying their parts may register at the children's rate and may room th their parents or with the youth group. All young ople unaccompanied by their parents will be charged youth rate.

Rates for Alpen Inn are $85 per person with two to a om; $78 per person with three to a room; $71 per rson with four or more to a room; children are $50 r child.

No charge will be made for children under two years age if parents provide a crib. Beds for infants are ailable for $7 for the week.

Only the weekly rate is available for those living on grounds of the YMCA camp. No rate change can be owed for those arriving late or leaving early.

A 10 percent deposit for lodging and meals is reested at the time of registration. The remainder of the oney is due on the first day of the Conference.

Grounds Lodging

e Conference planning committee cannot make ervations for those desiring lodging off the YMCA npgrounds. A number of options are available to those o wish to live off the grounds.

The village of Estes Park has over one hundred hotels, lges, ranches, cottages, and motels. A few trailer parks available. Reservations can be made directly. For a of accommodations and rates request "Accommodans and Business Directory" from the Chamber of mmerce, Box 480, Estes Park, Colorado.

Lodging in these facilities will generally be found to be higher than the rates at the YMCA camp. Those who cannot stay for the entire conference period or large families may find some advantage in using these accommodations.

REQUEST FOR REGISTRATION

We would like to attend the General Conference sessions in Colorado, July 10-17. Please send us more information and registration blanks.

Name..

Address...

Mail to: Wm. L. Friesen, Conference Registrar, Box 647,
Newton, Kansas 67114

A trailer park southwest of the YMCA camp has room for one hundred units at a charge of $2 per night. The park has showers and toilet facilities. Reservations can be made by writing to Estes Park Campgrounds, Box 1127, Estes Park, Colo.

Rocky Mountain National Park has no hotels, lodges, or cabins. It does have a number of campgrounds. The major campgrounds within reach of Conference delegates and visitors are: Aspenglen, Longs Peak, Glacier Basin, and Endovalley. All have fireplaces, tables, sanitary facilities, and water.

House trailers are permitted on these campgrounds, but no electric, water, or sewer connections are available. These camp sites are within eight to thirteen miles of the YMCA camp. Camping permits are free. The only charge is a park entrance fee of about one dollar. No advance reservations can be made for space in these camping sites which are operated on a first-come, first-served basis. July is the height of the tourist season, and camp sites are in heavy demand.

REGISTRATION

Everyone attending the conference must register regardless whether staying on the campgrounds or off.

Registrations are due Jan. 15. Folders containing registration blanks have been mailed to each congregation. Those not having access to this material should complete the request blank above.

NEWS

STUDENT MISSION CONVENTION

At least 6,000 are expected to attend the Student Missionary Convention at the University of Illinois, Urbana, December 27-31.

Held triennially since 1946, the Inter-Varsity Missionary Conventions have drawn students from all across the United States and Canada. Over 5,400 attended the 1961 convention.

Two Indian nationals are among the speakers, P. T. Chandapilla and I. Ben Wati. Mr. Chandapilla, general secretary of the Union of Evangelical Students of India, was schooled in India and Columbia (S.C.) Bible College, and has done village evangelistic work in Central India.

Ben Wati, executive secretary of Evangelical Fellowship of India, was professor of a Bible school in Assam; edits the *Pastors Bulletin* (published in three languages) of sermon helps and inspirational articles; and has been in much demand at pastors' conferences. He visited Europe as a delegate to the United Bible Societies.

The convention program will include question forums, more than 600 group Bible studies, personal interviews with missionaries and mission executives, and numerous special elective courses. The courses cover such topics as missionary anthropology, aviation, evangelism, journalism, and linguistics. Cost of the convention will be $47.50. Sponsor of the program is the Inter-Varsity Christian Fellowship, 1519 North Astor, Chicago.

The Mennonite mission boards will be represented at the convention with a joint display.

BOARD OF MISSIONS FINANCES

Andrew Shelly, executive secretary of the General Conference Board of Missions, states that although the total income for the Board of Missions is somewhat more than last year, October 1964 income is $13,000 less than October 1963 income. He points out that in order to meet the needs of the 1964 budget, $325,625 is needed during November and December. This amount represents a twenty-four percent increase in receipts over the two months' receipts last year.

Remittances to the field cannot be made unless there is sufficient income. Shelly says, "We would withhold December payments reluctantly because many ongoing projects are dependent on contributions in the same way as North American projects are dependent on regular income."

Income during summer periods has always been lower, but remittances, as missionary allowances, have to be paid monthly. Fall income has to be pre-spent. Shelly adds this hopeful note: "People in the constituency have expressed concern and dedication and have indicated that they have not been aware of the great need of funds."

WORDS AND DEEDS

The Roman Catholic university at Leopoldville is sharing its facilities with the (Protestant) Free University of Stanleyville, Congo. The Stanleyville school is operating in exile since rebel activities in eastern Congo have prevented teachers and students from reaching that area. Both schools held opening services on Oct. 27 attended by President Moise Tshombe.

J. L. Hromadka, Prague, president of the Christian Peace Conference and a theology professor has expressed anxiety over China's explosion of its first atomic bomb. He said, "Our protest against what China has done goes hand in hand with an urgent appeal to get rid of this abnormal situation and through negotiations and conversations to convince the People's Republic of China that it is in the interest of all mankind, including the Chinese people, to abolish nuclear armaments and all forms of nuclear testing."

Canadian Mennonite Bible College and the Conference of Mennonites in Canada will sponsor a Ministers' and Laymen's Course, February 12 to 15. The Conference pays tuition, room, and board for a specified number from each province.

HOSTAGES RESCUED

A Mennonite missionary family and two Paxmen were among the hostages released from Stanleyville on Nov. 24. They had been confined by Congolese rebels since August. (See *The Mennonite*, Sept. 1, Sept. 8, and Oct. 13.) Rescued by the Belgian paratroopers and United States airlift were Dr. and Mrs. Melvin J. Loewen, Winnipeg; Jon Snyder, Canby, Ore.; and Eugene Bergman, Paso Robles, Calif. All of them had been assigned to the proposed Protestant University that was to open in Stanleyville this fall.

MENNONITES TOP OBJECTOR LIST

Almost seven out of every ten objectors to war in the United States are Mennonites. Two of the other three are either members of the Church of the Brethren or the Society of Friends. This indicates that the historic peace churches and its young men still bear the major burden of protesting against the war system.

The National Service Board for Religious Objectors keeps a tally of the men who have entered the alternative service program under the current Selective Service Act. As of Oct. 31, the agency had counted 12,410, which they assume represents about seventy-five percent of objectors drafted. The law has been in effect since 1952.

Noteworthy also is the wide number of other denominations from which war objectors have come. The list includes almost thirty other denominations from which conscientious objectors have come. Included in the list below are all denominations that have supplied ten or more men.

Mennonite & Brethren in Christ	8496
Church of the Brethren	1429
Religious Society of Friends	459
Old German Baptist Brethren	350
Jehovah's Witnesses	247
Church of Christ	194
Methodist	156
Christadelphian	89
Church of God	70
United Church of Christ	61
Hutterian Brethren	45
Radio Church of God	44
Association of Bible Students	40
Presbyterian	38
Baptist	36
Pentecostal	33
Plymouth Brethren	30
Assemblies of God	28
Dunkard Brethren	28
Christ's Sanctified Holy Church	23
Church of God (Seventh-Day)	21
Followers of Jesus Christ	21
Seventh-Day Adventist	19
Episcopal	18
Russian Molokan	16
Unitarian	14
Church of the First Born	13
Disciples of Christ	13
Evangelical United Brethren	13
Old Order River Brethren	13
Apostolic Christian	11
Roman Catholic	10

CHURCH RECORD

CALENDAR

1965, July 10-17—General Confer- nce, Estes Park, Colo.

1967—Mennonite World Confer- nce, The Netherlands.

Western

Nov. 29-Dec. 4—Missionary Con- erence, First Church, Newton, Kan.

Dec. 6—Oklahoma Bible Academy rio, Eden Church, Inola, Okla., Albert Unruh, speaker.

Dec. 6-11—Evangelistic Meetings, Bethel Church, Inman, Kan., Harold Graber, speaker.

Dec. 27—Brudertal Church, Hillsboro, Kan., Ninetieth anniversary.

DEATHS

Andrew Buller, Alexanderwohl Church, Goessel, Kan., was born on March 2, 1882, in McPherson Co., and died Nov. 8.

Aganetha Dirksen, Moundridge, First Church, Newton, Kan., died Oct. 19.

Albert E. Epp, Bethel College Church, North Newton, Kan., was born on April 2, 1908, in Lushton, Neb., and died Nov. 9. He is survived by his wife and two daughters, a son-in-law and three grandchildren, a step-mother and several brothers and sisters. He was owner of the Epp ewelry store.

Carolina Grundman (Mrs. Fred), First Church of Christian, Mound- idge, Kan., was born in Marion, S.D., on March 26, 1889, and died Nov. 9. She is survived by one daughter, three ons, one sister and six brothers.

Peter T. Jantz, Hesston, First Church, Newton, Kan., died Sept. 20.

Alvin Kaufman, Kingman, Kan., was born Sept. 23, 1909, at Eakly, Okla., and died Nov. 11. He was a member of the Bethany Church. He is survived by four sisters and three brothers.

Kathy Kaufman, Wichita, Kan., the eight-year-old daughter of Dr. and Mrs. Eugene Kaufman, died Nov. 6.

Jacob G. Pankratz, Alexanderwohl Church, Goessel, Kan., was born Jan. 24, 1866, and died Nov. 10.

Dietrich D. Reimer, First Church, Newton, Kan., died Oct. 18.

Dan F. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Sept. 12, 1895, and died Nov. 14.

Mary Schroeder (Mrs. Abe), First Church, Newton, Kan., died Sept. 19.

WORKERS

Cecil Graber, son of Mr. and Mrs. Robert Graber, Freeman, S.D., will be in community development work, primarily agriculture, for the next two years at Atlacomulco, Mexico. He has attended both Freeman Academy and Freeman Junior College. In 1963 he earned his B.S. in Animal Science from the S. D. State University. He has had vocational experience as an inspector for the U.S. Food and Drug Administration. He is a member of the Salem-Zion Church at Freeman.

MARRIAGES

Richard Buller, First Church, Newton, Kan., and *Willetta Smith,* Valley Center, on Aug. 28.

Earl D. Kellog, Methodist Church, Stockton, Kan., and *Janice Kay Stucky,* First Church, McPherson, Kan., on Nov. 14.

Donald Moulds, Newton, Kan., and *Barbara Anderson,* First Church, Newton, Kan., on Nov. 7.

BAPTISMS

Grace Hill Church, Whitewater, Kan., on Nov. 6: Ray Gilmore.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Alice Bachert, 1614 Euclid Ave., Miami Beach, Fla. 33139 [73]
Stanley Stauffer, Route 1, Box 332, Macungie, Pa. [38]
Eldon Wiens, 1600 Sables, Lot 181, Aurora, Colo. [15]

DEDICATIONS

Mennonite Collegiate Institute, Gretna, Man., dedicated a new classroom-auditorium building on Nov. 11. The $750,000 building replaces one destroyed by fire on May 7, 1963.

MINISTERS

P. P. Tschetter commemorates his fiftieth year in the ministry on Nov. 29. A fellowship supper will be given in honor of Tschetter at the First Church, Pretty Prairie, Kan., in cooperation with the Bethany Church, Kingman, Kan., on that day. Tschetter served as pastor of the Pretty Prairie and Kingman churches. At present he is serving as chaplain of the Bethel Mission, Duluth, Minn.

J. N. Vandenberg was ordained as pastor by the Taiwan General Conference Mennonite Mission and the Fellowship of Mennonite Churches on Oct. 26. The service was in the Ta-Tung Mennonite Church, Taipei. Vandenberg originally served in Taiwan under the Mennonite Central Committee and from October 1957 under the General Conference.

PUBLISHED

Our Family Worships magazine for the first quarter 1965 has daily meditations written by Ruth Harder for January and February and by Christine Waltner for March. Ruth Harder, a missionary, is the wife of Ernst Harder, professor at the Montevideo Seminary, Uruguay. Christine Waltner is the wife of Harris Waltner, pastor of the Menno Mennonite Church, Ritzville, Washington. Other articles of interest are "Family Destiny" by Willard Claassen, "The Right to Be a Child" by Paul F. Barkman, "The Family and the Church Library" by Ruth Unrau, and "Planning Your Own Family Worship" by Ernest and Violet Porzelius.

WORK OPENINGS

Of the sixty-five persons on the Mennonite Central Committee staff in Akron, Pa., about twenty serve in secretarial positions and several work in bookkeeping and accounting capacities. There will be regular openings for secretaries during 1965, some of which need filling by January 1. Secretaries carry a major typing load, do general office work, and have some opportunity to assist in administrative aspects of the work. Accuracy in typing and spelling and some ability in writing and creative expression are desirable assets. Persons with or without experience may apply.

Cecil Graber (Worker).

LETTERS

RING A BELL

Dear Editor: In essence I agree with Ethel Metzler's evaluation of the Mennonite exhibit at the World's Fair [Nov. 3, page 685]. However, I am reminded of the situation in Switzerland in 1695 when the Mennonites were "permitted to build their first house of worship, but on a back street, without a tower or bell." It seems we have never quite recovered from this. I must have walked past our Mennonite exhibit three or four times without seeing it and then sought aid at the information desk. Others have had the same experience. The lesson presented is good—if only there was a "tower" or a "bell" to attract more people.

In contrast to this, one of the girls in my catechism class visited the Mormon exhibit, accepted and filled out a card requesting more information. About two weeks later the Mormons were at her door in Lancaster. She gave an effective testimony to them during their several visits.

It may be that we feel we are ringing a bell or raising a tower by our activity in race relations. I have been in favor of much of what has been presented in *The Mennonite* on this subject. What is being done must be done but let us not use this as an escape from the evangelistic obligation to our immediate community. *Ward W. Shelly, 2110 Birchwood Rd., Lancaster, Pa.*

INDIFFERENCE TO COMMUNISM

To the Editor: The Mennonites claim to be a deeply religious people, yet the majority seem to be very indifferent toward ungodly communism and they appear to show very little concern about it. This is very strange indeed. Communism is as ungodly and dangerous a force as has ever existed on the face of this earth until this time. It is the devil's plan by which he intends to conquer all the souls of the world. Three full-time servants of the devil first put this plan into action. The three men were Marx, Lenin, and Engels. Before Lenin died in 1924, he formulated a plan for world domination. Lenin's plan stated: First we will take Eastern Europe, then the masses of Asia, then we will encircle the United States which will be the last bastion of capitalism. We will not have to attack. It will fall like an over-ripe fruit into our hands. Part of that encirclement is only ninety miles from the United States today.

The communists now control about one-fourth of the earth's surface and about one-third of the people of the world. If we should fall into their hands like an over-ripe fruit, their plans call for the extermination of at least one-third of all Americans. And that would only be the beginning. It's our youth they are after so they can make atheistic communists out of them.

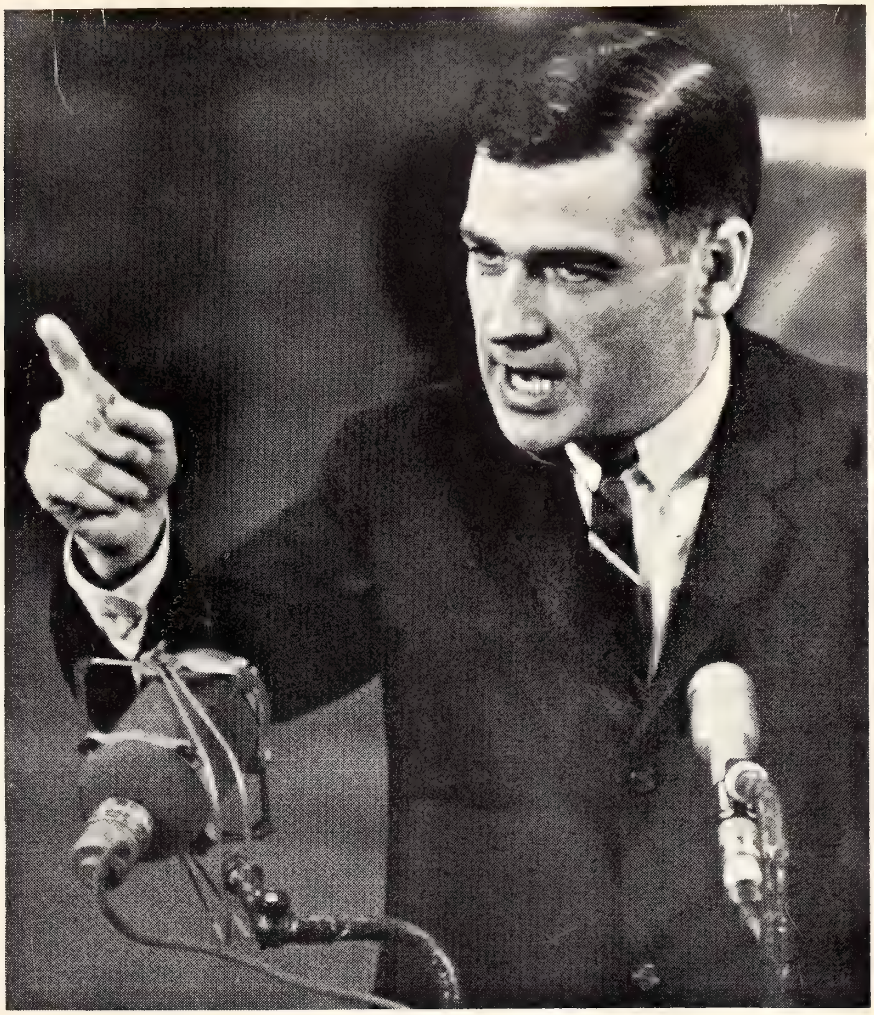
Gus Hall, general secretary of the Communist Party U.S.A. told Americans what to expect when the communists take over. Speaking at the funeral of Eugene Dennis, February 1961, Hall said: "I dream of the hour when the last Congressman is strangled to death on the guts of the last preacher. And since the Christians love to sing about the blood, why not give them a little of it?"

In the September 29 issue of *The Mennonite* a pro-Johnson-Humphrey and anti-Goldwater article by Gordon Kaufman appeared. Kaufman suggested that we need to make concessions to the servants of the devil—the communists—in order to get concessions from them. I believe we have made many concessions already; and what have we gotten in return? History has shown us to appease a dictator is one of the surest invitations to war.

I pray that God will give me the wisdom, the courage, and the ability to never at any time for any reason do anything which will be of aid or comfort to these atheistic communists and their cause. *Mike Schmidt, 604 Columbus, Newton, Kan.*

THE PARTY SPIRITS

Dear Editor: I enjoyed reading "Views on our Candidates" [Oct. 13] in our church paper even though we believe in keeping church and state separate. That this view excludes politics from religion is doubtful. The church has been and is the mother of movements. It gave birth to the arts, to education, to reform, to missionary movements, and to democracy. Democracy, then, is a child of the Christian faith. Thomas Mann says that "Democracy is the political expre sion of Christianity." It was founde on a view of God. I am happy th the Mennonite church adopted th democratic way of church admini tration as did the early Christia church (Acts 1:23-26). But we shoul be more concerned about the "Par Spirits" which creeps into the minori number of the General Conferen churches as it did into the Corinthia Church (1 Corinthians 1:12-31 The Apostle Paul wanted no part followers of men because Christ the chief cornerstone of the churc So denominationalism, interdenom nationalism, the council of churche or the ecumenical council isn't th answer but these can be means to a end for Christ prayed: "That the might be one." No one can coa Christ to its side by 'critic-isms" fo unity comes by listening to the inne promptings of the Holy Spirit i whom the Mennonite church surel depends. Yet, we need to solve diffe ences around conference tables an not by withdrawing into "sectaria groups" (systems) of our own choos ing for such unworkable ways of lif run into dead-end roads and accom plish only frustration. Christ woul have us seek first the Kingdom o God and His righteousness, and al other things shall be added unto us When He said "Render to Caesar th things that are Caesar's" He adde quickly "and to God the things tha are God's." Then: let's render to Cae sar what can be reconciled with ren dering to God—if Caesar fits into Hi Kingdom—well, if not, then seek y first the Kingdom of God. The ide that loyalty to Caesar is on par wit loyalty to God is foreign to th Christian faith, for we cannot serv God and Mammon. This loyalty t God includes also loyalty to th church (a sense of values and belonging). The primary function of the church is the worship of God but out of that worship movements spring for the service of man. Those truths that we hold are about "the truth" and need to be pooled to approximate the truth (in Christ). Hence come our ecumenical movements today. To think that we can rope off the grace of God and confine it within one denomination or sect is as absurd as to say that areas roped off for swimmers on the sea beaches are the ocean. The denominations are parts of a continuous river—the church. *Joe Eck, Sedgwick, Kan.*



The Governor Who Lives His Faith

Evelyn Bauer

ELEVEN YEARS AGO Mark Hatfield, young and handsome, appeared to be a prime example of a man making strides up the ladder of success. Against a strong majority of the opposing party, he had won membership in the state legislature. After serving two terms, he stepped up to senator of the state of Oregon.

These political posts were part-time jobs, so Hatfield continued teaching political science at Willamette University. As dean of men, he learned to know many students personally. Those who had special problems came to him for advice. Some of the students' problems were spiritual ones for which Hatfield had no answer. He

When he campaigns,
he focuses attention on the people
and not on politicians.

began to ask himself how he could expect to help the state of the nation, and the world, when he could not give real help to individuals.

More questions bothered him. His outward successes served to accentuate the disturbing inner vacuum in his life. What was his purpose for living?

When a number of students decided to start a Bible study group and asked Hatfield to be their faculty adviser, he accepted. Their earnestness in seeking God's will for their lives touched him deeply. He did not really share the dedication of these students. He saw that his goals were self-made and self-centered.

He had a Christian background. He was considered an active member and contributor of the Baptist church which he attended regularly. But now he had to admit to himself that his Christianity was pretty much a Sunday affair.

Concerning this, he wrote: "Religion came very naturally to me. This was just the trouble: it was a religion of habit, not of commitment."

One night he was sitting alone in his room at his parents' home. For months his words in the classroom had echoed back in his ears to mock him. He had been urging his students to stand up for their beliefs, and he realized that in the most important area of his life—the spiritual— he himself remained strangely quiet.

Hatfield describes his crisis: "That night in the quiet of my room, the choice was suddenly clear. I could not continue to drift along as I had been doing—going to church because I had always gone, because everyone else went, because there wasn't any particular reason not to go. Either Christ was God, and Savior, and Lord, or He wasn't; and if He were, then He had to have all of my time, all my devotion, and all of my life."

He made the choice that night. He saw that for thirty-one years he had lived for self. He decided to live the rest of his life for Christ. He asked God to forgive his self-centered life and make it His own. Then he realized that he would need to make some changes.

First, he decided it was not enough just to pray at eleven o'clock Sunday mornings. He must pray "first thing every morning, last thing every night, and many, many times in between."

Secondly, he saw his need to study the Bible personally. As he did, the truths of the gospel message came alive and made sense.

Thirdly, he pondered how he dare be silent about the gospel. If its life-giving message is true, he must not just soak up its inspiration for himself, but must pass it on to others at every opportunity.

That week he began teaching a Sunday school class at his church. He saw the need to *live* what he taught.

In 1957 he became Secretary of the State of Oregon. This was the last stepping-stone before he was elected governor in 1958. He had not planned to run for governor, but because of his wide popularity he was persuaded to enter the campaign. He became the second youngest governor in the country. In 1962 he was re-elected by a landslide.

Billy Graham has said, "I predict that if Mark Hatfield stays humble before the Lord, he will hold positions of national responsibility."

Mark's political interest began early. From his parents he caught an abhorrence for corruption in government, and also admiration for those leaders who upheld the most noble precepts of the nation. His boyhood heroes included political figures. He read books about the great leaders of the past and present. He found that thos who served best had dedicated them selves to the highest ideals and worke unstintingly for their realization.

A bachelor until thirty-six, his marriage to a twenty-nine-year old counselor for women at Portland Stat College, the daughter of a Yugoslavian immigrant, made a stir. Th most unusual thing about the wedding seemed to be that the brid promised to "obey." Fifty years ag a bride who did *not* promise to "love honor, and obey" would have mad news.

Antoinette wanted the "obey" i her vows. "Just as two people may ride together in one car but only on can do the driving," she says, " don't think there can be two drivers in a marriage either. One person mus be at the wheel, and when its the woman, I don't like what it does t her. Or to him. But it hurts her most."

Today, Governor Hatfield works hard for the good of his state. He tries to promote economic development, and more jobs for his people. He regards no person insignificant. When he campaigns, he focuses attention on the people and not on politicians.

With his busy schedule he does not refuse to serve as a lay minister. In his position as head of the state, his words and his life influence many. He is a nonsmoker. He serves on the boards of International Church Leadership, World Vision, and Willamette Theological Seminary.

Governor Hatfield consideres following Christ the most important thing. He wrote in a tract published by the American Tract Society: "I can say with all sincerity that living a committed Christian life is truly satisfying because it has given me true purpose and direction by serving not myself, but Jesus Christ."

ight and Dark Patches

land Gerber

THE COUNTER in my place of busi-
ss is a picture with the caption,
hat is it?”
This picture has been the object
many conversations, because the
st impression is a bewildering one.
rn it to the right or turn it to the
t, or turn it upside down, the pic-
e at first has no meaning. One sees
tches of light and dark without
nificance. Its message is hidden
m the observer until he has a
ion or understanding is given him.
some this comes almost imme-
tely, but to others it is a slower
ocess.
Is it not so in our Christian life?
ristianity may seem like so many
ht and dark lessons that we might
ve every reason to ask, “What is it?”
r first impressions may be bewilder-
g, confusing, and nearly hopeless
ever finding meaning. But little by
le with open minds we learn to
derstand through experiences and
planations. We find truths and pur-
ses so interesting and challenging
t the picture of life really becomes
scinating. Then all the more we will
k, what is it?
When a friend comes into my
ce of business, gives a cheerful
eeting, warms his hands, talks
hile, turns up his collar, and goes
out into the blustering wind whistling, I ask, “What is it?” What is it that makes people leave whistling?

When a mother brings her child for a portrait and places his hands in mine, saying, “Go with the man, he won't hurt you,” I ask, “What is it?” What is it that makes people believe you are kind and understanding?”

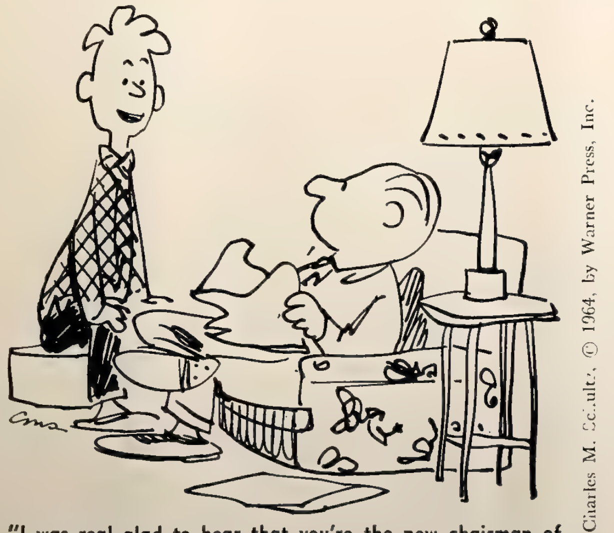
“We called you for this job because we believe you can do it. You were recommended by a friend of ours.”

I say to myself, “You believe in me. What if I should fail? And who could have recommended me? How could he know my abilities in such a task?”

What is it that makes others believe and trust? What is it that makes one home happy and another not? From the outside they all look alike.

What is it that makes us live as we do? Our feet usually take us where our head wants to go, but the heart furnishes the strength for both. If we have vision we see the greatest plan of life. Sometimes we simply just can't see it for the lack of understanding and distorted sight.

The picture of many a person or persons comes to your mind and mine for whom we need to bring Christ, but how often do we recognize others bringing Christ to us? Sometimes it happens in the least expected ways.



"I was real glad to hear that you're the new chairman of the church's Board of Trustees, Dad. . . . I've always wanted a friend among the hierarchy!"

Charles M. Schulz, © 1964, by Warner Press, Inc.

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COVER

The Colorado mountains, young as mountains go, have observed much. Next summer will be their first opportunity to see a meeting of the General Conference Mennonite Church in action.

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EDITORIAL

"We're in trouble," groaned the editor of a church paper. "Our denomination has been falling behind in its budget. And our officers got together and they thought it was because our paper wasn't doing its job. So they appointed a committee to investigate us."

Now that's the kind of problem you don't run across every day. When things go amiss in the church we usually blame the minister. In extreme emergencies we can make a culprit out of Mr. Average Church Member. But gunning for editors? This could become personal.

Let me hasten to say that the editor under fire belongs to another denomination—one that raises far more money than we do. The officers of our brotherhood are much too polite and genteel to take such a direct approach. (If I'm ever frightened, I may even stoop to flattery.)

As our treasurer noted in a small note last week, our Conference is in the usual year-end squeeze. Contributions are $100,000 ahead of last year, but even last year we were $70,000 behind. This year we have almost $200,000 more to raise. I'm a little slow at ciphering, but I know that means we still have a lot of money to raise in these last few days of 1964.

I started to think about this when I got two letters on one subject on the same day. Both letters talked about unity. They wondered whether some of the things that we had printed in our paper might not disrupt the unity of the Conference. They were particularly concerned about discussions of controversial subjects. These were just notes of concern and we appreciated them. Again our readers were too polite to say that these things might have anything to do with the amount of money given to the Conference causes. It may never have occurred to them. But since the note from the Conference treasurer came soon thereafter, it did come to my mind. So let me be the first to raise the question, if not the first to answer it.

Having done that, we must go on to say that unity is more important than money, but God's will is more important than either. We know that some subjects are safe and others are not. Politics, to pick an example almost at random, is not a safe subject for a church paper. To breathe the word is already an invitation for misunderstanding. Feelings run deep and emotions rise high. It would have been possible to publish a pape during the presidential campaign that looked the othe way ignoring the sound and fury. The editor with th investigating committee at his back did just that.

But if Christ is our Lord, and if He is Lord of all life is He not lord of man's political thinking also? We believe He is. This is the major thing we tried to say i recent weeks. Perhaps our people are not matur enough to explore the meaning of this doctrine. Thi was the suggestion of one of our writers. We don agree. We don't agree that you even get very far treating little children like little children. It's completely ou of the question when you work with adults.

Yes, the discussions on the presidential campaig were strong medicine, not because we took a stand o the issues, but because we didn't. We opened ou columns rather broadly to partisans on both sides. Th privilege was used more freely by some than by others This caused some hurt feelings and misunderstandings We are sorry that we could not referee the match t make it come out a tie. It just wasn't that kind of a ball game.

We hope we did stake a permanent claim in behal of the church's right to examine political issues. We may not have exercised the right properly—we stil have much to learn—but we do insist that God is concerned about this area of life. We also believe that the Bible has much more to say on this subject than we have been willing to obey. If this has been an offense it has been an offense in behalf of the gospel.

The church is called to do God's will. This is a wil from which we shrink. And when we do, it is usually in the name of God's will. This makes it difficult doesn't it? We believe it is God's will that we should send missionaries to many lands and many people. We believe that Christ's love constrains us to feed the hungry. We know that it is needful to raise money to do these tasks. But while we are proclaiming the Lordship of Christ overseas, must we not proclaim His Lordship in our lives at home? We need to claim our political lives for Christ (not, of course, for a political party). Are these causes in conflict? Is Christ divided? No but we are tested constantly. This is the nature of the Lordship that holds us.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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All that came to be was alive with his life, and that life was the light of men

NIGERIA

Background on Africa

One of the most diverse and westernized countries in Africa, Nigeria is rapidly growing in importance.

Geography

The country of Nigeria is shaped rather like a square and lies entirely in the tropics. Most of its boundaries were arbitrarily established by the Berlin Conference of 1885. It covers an area 356,669 square miles and is thus about the size of Texas and Oklahoma combined. From east to west it is 700 miles, north to south 650.

The shoreline in the south stretches along the Gulf of Guinea for 475 miles. Bordering the coast is a belt of swamp and mangrove forest which varies in width from ten to sixty miles. The swamps gradually merge into tropical rain forests which form a belt from fifty to one hundred miles wide. These forests contain a variety of hardwood trees, including mahogany and the valuable and important oil palm. The land gradually rises to form wooded hills and the vast Jos and Bauchi plateaus which are from 2,000 to more than 6,000 feet above sea level. Broad grasslands, called savannas, cover most of the plateaus and a wide variety of trees grow there. These savannas meet a dry semi-desert area which borders on the southern part of the Sahara and resembles the southwestern United States.

Nigeria has two important wind currents: the Harmattan, which blows south from the Sahara laden with a fine sand often dense enough to obscure the sun, is very hot in the daytime and cold at night; and a hot moist wind that blows inland from the coast bringing with it the cloudy, hot, humid weather.

In the north the wet season is from April to October. It starts earlier and lasts longer in the south. After the long dry season, the rains come, the farmers quickly sow their seed, and the field seem to grow green overnight. Rainfall varies greatly in different areas, the range being from twenty to two hundred inches. The average mean temperature of Nigeria is 80 degrees Fahrenheit. In the coastal areas the thermometer seldom goes above 90 degrees though in the north it often reaches 115 degrees. The lowest ever recorded was 37.

Having a total length of about 2,600 miles, the Niger, which is the third largest river in Africa and the ninth largest in the world, is joined at Lokoja, about 350 miles from the seacoast, by the Benue. At their confluence they measure more than a mile and three quarters in width. These two rivers form a Y in the center.

The Nigerian government's National Development Plan, announced in 1962, provides for three dams to be built on the Niger which will impro navigation and provide electricity all parts of the country. Work on first dam at Kainji Island, 630 mi from the coast, began in 1964.

The Niger River delta, most which is a spongy mass of mud a water, covers about 14,000 squa miles. The many mouths of the Nig are known as the Oil Rivers. Althou the existence of this great river w known to Herodotus, it was the ni teenth century before Europeans ide tified the waterways on the Guin coast as the Niger's outlet to the s

The surf along the seacoast is high that the landing or taking on cargo is extremely difficult. Lag however, has a lagoon where the ma land comes down to quite deep wat Though this harbor has to be co tinually dredged, it will now take v sels drawing twenty-five feet of wa and handles more ocean-going traf than any port in West Africa. P Harcourt, further south and e along the seacoast, is a seconda port, growing in importance as t country becomes increasingly ind trialized. It is forty miles up the Bo ny River from the sea but eightee thousand ton tankers can dock.

Lagos and Port Harcourt are t terminals of the two railroads th run northward into the interior of t country. It is on these railroads th

: of the agricultural products h form the largest percentage of country's exports are carried. ıt 70 percent of these exports palm products (oil and kernels), a, and peanuts, but they also in- e substantial amounts of rubber, cotton, bananas, tin, columbite d in the manufacture of stainless), hides and skins, and petroleum. ne Shell Oil Company (U.S.) and sh Petroleum discovered oil, after nsive drilling operations, in the ern Region in 1956. Oil exports eded forty-three million dollars 962. More than a quarter of Ni- a's imports come from Great ain and include such items as cotton piece goods, industrial machinery, automobiles, bicycles, gasoline, salt, and beer. Some food is imported, particularly dried fish, as there is a great lack of protein foods.

Nigeria is the most populous country in Africa, having, according to the 1963 census, a total of 55,653,821 people. Of these, 29,777,986 live in the Northern Region, 12,388,646 in the Eastern Region, 12,811,837 in the West and Midwest Regions and 675,352 in the Federal Area of Lagos.

The people belong to more than 250 different tribes some of which contain millions of people, others only a few thousand. The four largest tribes are the Hausa and the Fulani in the North, the Ibo in the East and the Yoruba in the West (though this is obviously an oversimplification). More than 60 percent of the people are subsistence farmers whose principal crops are cassava, corn, millet, rice, and yams. The Northern Region has many nomadic herders. Nigeria also has some fishing tribes and some people who live by hunting and gathering, though these are few in number.

The people speak more than 200 different languages and many dialects. The largest of the linguistic groups is Hausa, spoken by about 40 percent of the people. All Nigeria's immediate neighbors: Dahomey, Niger, Chad, and Cameroon, are French-speaking.

basic skills of child care are ht in a health center in Nigeria.

English is the language of the government of Nigeria and is widely spoken throughout the country.

History

Northern Nigeria. The word "Sudan" means "land of the blacks" and for centuries was used to designate the whole belt which lies east and west across Africa just below the Sahara Desert. Because of the difficulty crossing the great desert, and because of the disease-ridden swamps and forests that lay to the south, by far the most important contacts made by the early people of the north were back and forth across this east-west belt.

However, from the earliest times some trade went across the desert, gold, ivory, and slaves making their way out to European markets. One of the main trade routes ended in the famous old city of Timbuktu (in what is now the country of Mali) and a second in Kano. Even today in Kano one can see loaded camel trains leaving on their twelve hundred mile trek across the desert to Tripoli, a journey that takes five months. One can also see jet planes landing at Kano International Airport after having made the same journey in three hours.

Although something is known of the earliest history of Northern Nigeria—rock paintings have been found which are thought to be two thousand years old and bridges which appear to historians to have been built in the Stone Age are still in use on the Jos and Bauchi plateaus—still, the most important influence in the area, Islam, did not filter through until the eleventh and twelfth centuries. In the fifteenth and sixteenth centuries Koranic law was established, mosques were built, and social structures based on Arabic patterns took shape. Considerable conflict continued between these systems and the old, traditional pagan ones of the indigenous people until the Holy War (called a *Jihad*) of the nineteenth century. In this war the pagan Hausa tribes were brought under the control of the predominantly Moslem Fulani who were more sophisticated and cultured. The war had complicated economic, tribal, and political issues as well as religious ones, but by 1830 the Fulani were masters of almost the whole of modern Northern Nigeria.

The area was divided into provinces which were governed by emirs who paid tribute, usually in the form of slaves, to the Sultans of Sokoto. The first two Sultans of the nineteenth century governed wisely and well but later ones became corrupt. Although Great Britain was granted a protectorate over Northern Nigeria by the Berlin Conference, it was not until after 1900 that any effort was made by the British to govern the country. By this time the great mud-walled city of Kano had grown in importance and influence, having become one of the most important trading centers of Africa and famous far and wide for the beautiful blue cotton cloth dyed in its dye-pits. The British governed Northern Nigeria indirectly through the Sultan and emirs until Nigeria's independence in 1960. Today one of the men of widest influence in modern Nigeria is the present Sardauna of Sokoto.

Southern Nigeria. Much is still to be learned about the early history of the area which lies inland from the coast to the plateaus. A legend of the Yoruba says that all life began in an area around Ife (pronounced Eee-fay), but another legend says the people came here from the Nile Valley. But it is certain that the people had been living together in villages, farming and trading with neighboring tribes hundreds of years before the Portuguese came in the fifteenth century. They fought a great deal among themselves and had highly complicated pagan religious beliefs and rites. They were eager to trade with the Portuguese and brought them first red pepper which grew in the interior and later palm oil and ivory.

In the second half of the sixteenth century, the English supplanted the Portuguese as the chief traders. Pepper declined in importance as an export and was supplanted by slaves.

The slave trade had grown to enormous proportions by the middle of the seventeenth century. The coastal chiefs conducted raids on villages in the interior and marched the captured people to the coast where they were loaded aboard ships for the journey to America. Conditions aboard the transport ships were appallin The slaves were often chained t gether so closely they could not l down. This portion of the trip, und the control of ship captains who we often cruel and sadistic, was known the Middle Passage. It is no wond that thousands of the slaves died. I 1807 England officially abolished th slave trade but it was almost 185 before it was brought under effecti control.

Gradually, along the coast, th slave trade was supplanted by legit mate trade, principally in palm o The Nigerians were born traders, pa ticularly the Yorubas, and some them prospered and laid the merca tile foundations of the modern cou try of Nigeria. As trade increase Great Britain extended her politic influence throughout the area in o der to protect the interests of her cit zens. In 1886 Sir George Goldie ol tained political authority for the Roy al Niger Company over a large pa of Southern Nigeria as well as far u the Niger River. Effective British co suls gradually reduced the tribal wa and brought stability to the are Though with greater difficulty, th British government ruled here, as i the North, through the local chief called onis and alafins.

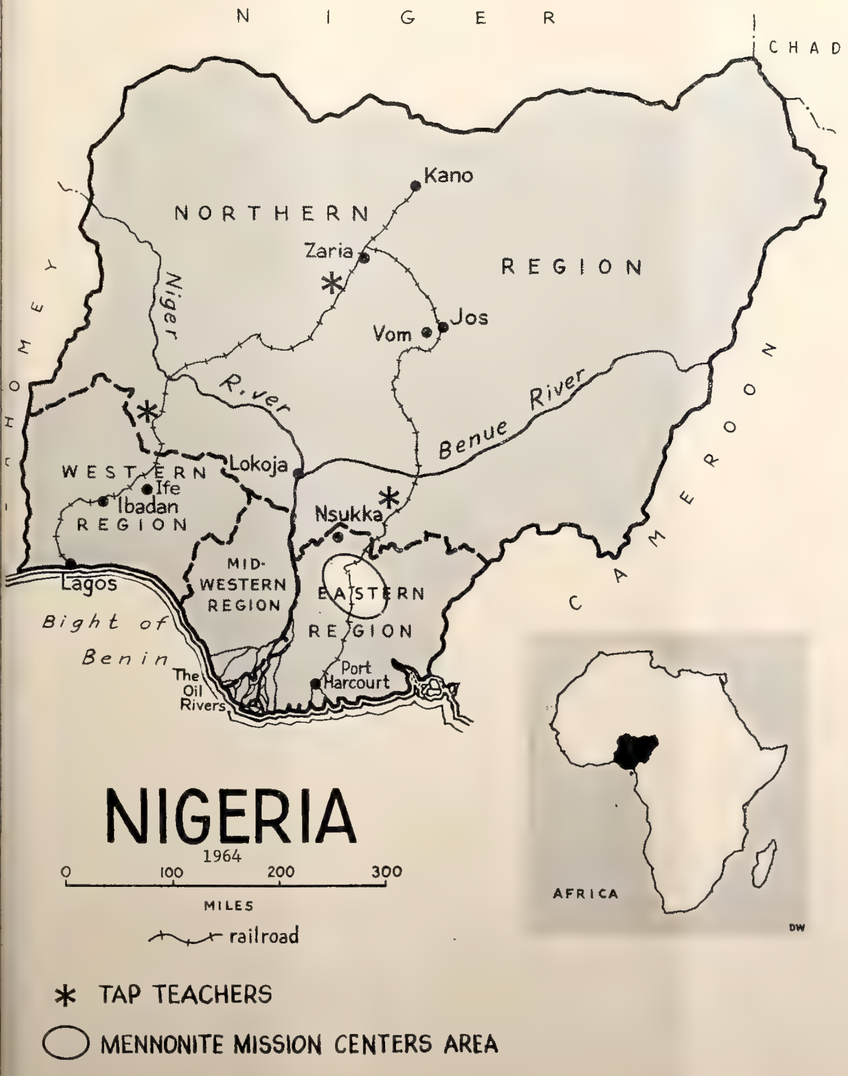
Education

Today at every level of society an in all parts of the country, Nigerian are eager for education. And it is westernized education they want. Th educational patterns established by th missionaries in the middle of the nine teenth century have been built upo and enlarged—first by the British co lonial government and, after inde pendence, by the national governmen In a country where the demand fo education is so great, it is difficult t expand the already existing system fast enough and at the same tim maintain high academic standards. I spite of demands by some Nigerian for textbooks and teaching method exactly like those used in schools i the United States and Great Britain far-sighted educators are explorin ways in which indigenous educatio can be joined with more typicall Western methods in order to create new *Nigerian* system. It will produc

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It published weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Co ference Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canad foreign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 6711

duates able to take their place
ong Western educated peoples but
l retain their essential *African-ness.*
n keeping with their policy of in-
ect rule, the British encouraged the
'elopment of educational facilities
hin the country both by establish-
independent schools and by grant-
government subsidies to those at-
hed to missions. Because of an
eement between the emirs and the
tish government promising no re-
ous interference, Christian mission-
es were not generally permitted in
Muslim-north. Most of the schools were Koranic schools where the children repeated by rote long passages from the Koran in Arabic, a language they did not understand. By 1929, 146,598 students were in government and mission-sponsored primary schools in Nigeria. By 1960 a total of 2,994,330 school-age Nigerians were in school: 1,929,857 males and 1,064,473 females. It is very unusual for an African country to have such a high percentage of its young girls attending school.

The United States is helping Nigeria to expand its school enrollment by sending Peace Corps volunteers to teach in its secondary schools and teacher training colleges. During the academic year 1963-64 nearly 500 teachers from the United States helped to make possible a secondary school enrollment of about 120,000.



Although it was 1948 before the first university was founded in Nigeria, the British government had encouraged able Nigerians to go abroad to study and professional men have been educated in Europe, the United States, Ghana, and Sierra Leone for many years. In 1948, University College of Ibadan became the first university to be established in Nigeria. The University of Nigeria at Nsukka was established in 1960. It is sponsored jointly by Michigan State University and London University and attempts to make use of British, American, and African traditions. The universities of Ife (Western Region), Zaria (Northern Region), and Lagos soon followed. The Nigerian government hopes to have 10,000 students enrolled in its universities by 1970.

Health Problems

One of the most important health problems of Nigeria is the lack of protein in the diet. A serious protein-deficiency disease called kwashiorkor is largely responsible for the exceedingly high death rate among children from birth to five years, now estimated to be about 50 percent. A partial solution to this problem lies in the elimination of an insect called the tsetse fly which transmits sleeping sickness to cattle. A successful dairy industry has recently been developed in the Northern Region which is not infested with the fly. Much research has been done on methods for controlling the insect, particularly at the agricultural experimental station at Vom, but the problem is far from solved.

Nigeria has hundreds of thousands of leprosy victims. The figure has been set as high as half a million. American Leprosy Missions maintains 194 treatment centers in the country, consisting of eleven major leprosaria and 183 outpatient treatment clinics. Nearly 50,000 patients are being treated annually.

Another serious and ever-present problem is malaria. It was demonstrated as early as 1852 that the regular use of quinine would reduce the number of deaths from malaria, but control of the Anopheles mosquito which transmits the illness is difficult in the swampy areas of the coastal belt where the insect breeds so readily. The World Health Organization has made available health experts to Nigeria who are working on this problem but it is far from solved. Other serious illnesses in the country include anaemia, hookworm, and yaws.

Government

Although for many years the British government had expected Nigeria to become independent and had been preparing for a gradual handing over of the government to Nigerians, independence came much sooner than anyone thought it would. Social changes brought about by World War II led to a rising tide of nationalism and demands for independence. Three successive constitutions were drafted and put into effect, each one granting more extensive power to the Nigerians. The last of these, in 1954, is essentially the one under which Nigeria is governed today. The country became independent on October 1, 1960, and a federal republic on October 1, 1963.

The country is governed by a President (who is the head of state), a Prime Minister, a Cabinet of twenty-six members (who have the executive power), and two houses of Parliament (including a House of Representatives of 319 members elected by universal adult suffrage and an appointed Senate of forty-four members.)

The United States has extended help to the government of Nigeria through the United States Agency for International Development. Between 1954 and 1963 this program of economic assistance made available $78,833,000 for use in projects designed to help the people to help themselves.

Public Information Services

The Nigerian press is free and lively. Six national daily newspapers are printed in Lagos in English and two of them have editions in the Yoruba language. Throughout the country the cities and the larger villages have daily newspapers. A religious monthly, *African Challenge,* begun in 1951 in English is now printed also in Yoruba and each issue sells more than 200,000 copies. The first African television service began regular programs in Lagos on October 31, 1959. A federal broadcasting network and four regional stations provide radio service.

The Christian Church

By the middle of the nineteenth century, groups of freed slaves had settled in many areas along the western coast of Africa, especially at Freetown in Sierra Leone. Influenced by missionaries, many became Christians and when they later returned to their original homes in Nigeria they began to preach the gospel of Christ and establish missions themselves. One of the first of these was a brilliant man named Samuel Crowther who went under the auspices of the Church Missionary Society to work in Nigeria. He later became the first Negro Anglican bishop. The Wesleyan Methodist Missionary Society began work in Nigeria in 1842. The Southern Baptist Convention's Mission Board sent their first missionary in 1849. At about the same time, the United Presbyterians began a work.

In 1887 some members of the Ibibio tribe who had become converted while trading in Calabar requested that a missionary be sent to teach them. From this request grew the Qua Iboe Mission—an interdenominational Protestant work.

In the Northern Region, the Sudan Interior Mission (Evangelical Churches of West Africa) was established in 1893 and soon thereafter established a press where scriptures were printed in the indigenous dialects of the area. Today this mission has 484 missionaries working in Nigeria—more than half of these are from the United States. The Sudan United Mission, with headquarters at Vom, has been working there since 1904. Much is being done in these agricultural areas today to help the farmers improve their methods. Heifer Project, Inc., is experimenting with loans to individual farmers to help them buy oxen. Experiments with different types of fertilizer are being made and a shop is maintained where such items as high quality seeds and new types of insecticides may be purchased.

Mennonites have been working in Nigeria since 1959 when the Nigeria Mennonite Church was organized out of nine congregations of independent Christians in the Calabar province of Eastern Nigeria. The (Old) Mennonite Church has twenty-one workers who now work with more than 200 congregations in the United Independent Church Fellowship. A hospital and rural health program operates in Abiriba.

The Mennonite Central Committee Teachers Abroad Program has place thirteen teachers in Nigeria.

Statistics on religious affiliations Nigeria are somewhat uncertai Based upon the 1952 census the *Stat* *man's Yearbook* (1963-4 ed.) me tions 13,800,000 Muslims, 6,800,00 Christians, and 10,500,000 others. Th 1963 National Catholic Almanac lis 1,665,539 Roman Catholics. Th World Christian Handbook (1962 records 1,325,458 persons in the tot Protestant Christian Community. Thu it is clear that, even using the base o the 1952 census, many persons, identified as Christians, are not shown o the rolls of churches. A break-dow of the new census has not yet bee released though perhaps the Musli figure will increase proportionatel more than the Christian.

Over 2,400 Protestant missionarie are working in Nigeria today. Working through the Christian Council o Nigeria, Church World Service distributed 729,098 pounds of materia aid, valued at $96,262, during 196 This was mostly milk which was distributed to the people through schools hospitals, maternity clinics, and leprosaria.

As Nigeria grows in influence an importance on the international scene she presents an enormous challeng to the Christian church. And it is new challenge, quite different fro the one presented to missionaries century ago. As American busines interests in Nigeria expand, increasing numbers of Protestant churchme will go there, some on short busines trips, others to stay and work in th country. Many will be accompanie by their families. Countless opportunities for Christian witness in busines dealings, on social occasions, and i the marketplace will develop.

American businessmen have an opportunity to overlook tribal rivalrie in offering job opportunities. The can encourage skilled American workers to share their knowledge with thei associates and, in turn, to learn fro the Africans. Nigeria has a particula need for people from our great farming areas to promote modern agricultural techniques. American Peac Corps volunteers who have returne from teaching in Nigeria have nearl all reported that they learned as muc as they taught, and it is in this spiri of sharing that American people nee to be encouraged to go to serve.

How to Read the Bible

) BOOK HAS contributed so richly
the upbuilding of the character and
the serenity and peace of the
man spirit as the Bible. It leads us
God and teaches us His will. Yet
v people know how to read this
ok. This is true even of many pro-
ssing Christians and church mem-
rs. It has little real value for them.
ually they will not admit this; they
el that to do so would be a kind
sacrilege. If they were altogether
ank, they would have to concede
at they get little help from the Bi-
e, and that they do not read it reg-
arly.

A young man confessed that his
other, who is now dead, had urged
n to read the Bible. "I honestly
ed to read it," he said, "but I
uldn't make anything of it."

"I keep it now," he continued, "in
e bottom of a bureau drawer. May-
it helps some people, but it just
esn't do a thing for me."

Others make a practice of reading
st exactly one chapter a day; but,
you press them to tell you what
lp they get from this reading, they
e vague. In the course of a conver-
tion a woman said to me, "The
ble is a wonderful book. I just
ouldn't dream of commencing the
y without reading my chapter." It
as twelve o'clock noon when she said
is.

"Tell me," I answered, "what did
u get out of that chapter this morn-
g?"

She replied, "One cannot read the
ble without getting a blessing from
It is always instructing us."

"Yes, that is very true," I said,
ut would you mind telling me what
rticular instruction you got today?"

She wasn't able to recall anything
om her reading, and confessed that
is was true, not only on the day of
r interview, but every day. She felt
at she was accumulating merit by
ading a chapter a day. It was the
ght thing to do, she thought, altogether apart from whether or not she was helped by her reading.

A Practical Guide to Life

I am only concerned here, however, with the Bible as a practical guide to life. Here is a method for the daily readings of the Bible which has proved itself of definite value to many people.

First, commence with a book of the Bible and continue to read small installments in that book until you have completed it. Then select another book and read it through to the finish. In this way you will not miss any of the searching messages of God's Word. For this purpose the Psalms and the New Testament will be found to be most helpful.

Second, keep on reading until you come to a verse that you can feel is God's "marching orders" for you for the day. Don't be afraid to mark your Bible. Underline that verse and let it search every area of your life. God's Spirit will bring its truth to bear upon your heart and mind. Carry that verse with you through the day. It will be as a staff on your journey.

Third, mark the place where you have finished reading and commence with the next verse the following day. It may be advisable for you to tarry on the one verse for several days or even a week until the full implication of its teaching has brought itself to bear upon your life. You will find that, in many cases, you may have read ten verses or fifteen before coming to the one that you feel is God's message for the day. On the other hand, you may have read only four or five verses, or only one.

Fourth, always preface your reading by a brief prayer that God's Holy Spirit will bring the truth of His Word to bear upon your heart. As you open the Bible to read from the place where you have left off the previous day, ask yourself this question: "What is God's message for me today?" Exclude from your mind every thought of the application of this message to other persons whom you know—in your own home or among your business associates and friends. This is God's message for you.

If you preserve your daily reading, you will be given messages that will meet the deepest needs of your life; that will send you forth to face the experiences of the day with head erect and a brave heart. I predict, too, that sometimes you will be startled by what God will say to you in the morning. Out of the written Word He will speak directly to you, and will bring to your mind hidden faults and failings to which you have long been blind.

Fifth, when you have allowed God's message of the morning to search your heart, a prayer of thanksgiving for an accession of spiritual strength or a prayer of confession and penitence for your mistakes and failures will well up within you. Make every day a day of new beginnings and of fresh consecration to the service of God. Having sought and found God's forgiveness for the wrongs of the past, turn your back resolutely on these failures and face the new life which, by the grace of God, is opening up before you.

Sixth, be sure to keep inviolate this period for the daily reading of the Bible. Before long it will begin to bear fruit. Many of the texts with which you begin the day will remain fixed in your memory, and they will be a source of strength and guidance to you just when you need them most.

A businessman said to me recently, "Sometimes after waking in the morning I am almost appalled by the thought of all the duties and appointments that await me in the next eight or ten hours. Then I repeat to myself these texts of the Bible: 'In quietness and in confidence shall be your strength (Isa. 30:15). . . . Thou wilt keep him in perfect peace, whose mind is stayed on thee (Isa. 26:3)!' It is astonishing how quickly the load is lifted, when once I become aware of God's presence and God's help. The strain and the tension go out of the day, and there wells up within me a feeling of serenity and peace."

ohn Sutherland Bonnell

NEWS

Jews Cleared of Crucifixion Guilt

PERHAPS IT BEGAN with a change in a Good Friday prayer. The prayer spoke about the "perfidious [treacherous] Jews" who called for the crucifixion of Jesus. Pope John XXIII, before his death, was reported to have asked that the words be dropped from Roman Catholic liturgy.

The act was symbolic of a new attitude toward the Jews. Perhaps it also recognized that the teachings and attitudes of the church sometimes supported anti-Semitism present in culture. On Feb. 17, 1962, the World Jewish Congress asked the Ecumenical Council to condemn anti-Semitism.

A schema (or statement) on the Jews became part of the business of the Vatican Council which on Nov. 21 adjourned its third session. The original draft promised to absolve the Jews of blame for Jesus' death on the cross.

But before the document came to a vote it was the subject of much concern. Some Arab groups were opposed to giving special recognition to the Jews. Others felt that this was extending political recognition to the nation of Israel. For a period it seemed as though the statement might never come to a vote.

But, finally, on the day before adjournment, a revised draft was put to a vote. It found overwhelming approval, 1,893 to 99.

The adopted statement not only cleared the Jews of blame for Jesus' death; it included a section on the Moslems. This may have aimed to satisfy Arab rejections. The expanded statement included comment on other non-Christian religions.

Even animism was mentioned. "Ever since primordial days," the Council said, "numerous peoples have had a certain perception of that hidden power which hovers over the course of things and over the events that make up the lives of men."

The Asian religions, as well, have come to some true precepts about life and about God. It is appropriate for Catholics to "converse and collaborate with the followers of other religions in order to serve—indeed, advance . . . spiritual and moral goods."

Hinduism and Buddhism reflect
ray of that truth which enlightens
men. . . . Nothing that is true a
holy in these religions the Catho
Church scorns."

The Council also found ma
things in common with the Mosle
whom they likened to Abraham a
his faith. "Though Moslems do n
acknowledge Jesus as God, they reve
Him as a prophet."

The bishops hoped that Christia
and Moslems would put their pa
hostilities behind them. They hop
for cooperation in "social justice,
moral goods, especially peace a
freedom, so that mankind may ben
fit."

In its longest section, the Coun

Catholic Position on Jews and Other Non-Christian

Following is a translation of the summary draft of the Roman Catho
Vatican Council statement, "On the Relation of the Church to the No
Christian Religions" as distributed by the Secretariat for Christian Unit

The community of all peoples is one. One is their origin, for God ma
the entire human race live on all the face of the earth. One, too,
their ultimate end, God. Men expect from the various religions a
swers to the riddles of the human condition: What is man? What
the meaning and purpose of our lives? What is the moral good a
what is sin? What are death, judgment and retribution after death?

The Diverse Non-Christian Religions

Ever since primordial days, numerous peoples have had a certain pe
ception of that hidden power which hovers over the course of things a
over the events that make up the lives of men. Some have even come
know of a Supreme Being and Father. Religions in an advanced cultu
have been able to use more refined concepts and a more developed la
guage in their struggle for an answer to man's religious questions.
Hinduism, men use myths and philosophical ways in the effort to fatho
the divine mystery. They seek freedom from the anguish of our huma
condition through ascetical methods, meditation and a flight to Go
Buddhism realizes the radical inadequacy of this changeable world.
teaches the way of liberation through self-denial and inner purificati
in order to obtain a state of lasting rest. Other religions counter t
restlessness of the human heart by proposing ways—that is to say do
trines, rules of life, and sacred rites.

Nothing that is true and holy in these religions the Catholic Chur
scorns. Ceaselessly the church proclaims Christ "the way, the truth, a
the life," in whom God reconciled all things to himself.

The church regards with sincere reverence those ways of action a
life, precepts, and teachings which, although they differ from the on
she sets forth, reflect nonetheless a ray of that truth which enlighte
all men.

The church, therefore, admonishes Catholics that they converse a
collaborate with the followers of others' religions in order to serve
indeed, advance—those spiritual and moral goods as well as those soci
cultural values that have a home among men of other religious tradition

The Moslems

The church esteems the Moslems; they adore the one God who is
living and all-powerful God, the Creator of heaven and earth who h

oken to men. They strive to obey even His incomprehensible decrees, st as Abraham did, to whose faith they like to link their own. Though oslems do not acknowledge Jesus as God, they revere Him as a prophet. hey also honor Mary, His Virgin Mother. At times they even call on er with devotion. They await the Day of Judgment when God will ward all those who have risen. They worship God through prayer, msgiving and fasting. They seek to make the moral life—be it that of e individual or that of the family and society—conforming to His will.

In the past, many quarrels and hostilities have arisen between Chris- ans and Moslems. The Council urges all not only to forget the past but so to work honestly for mutual understanding and to further as well as uard together social justice, all moral goods, especially peace and free- om, so that mankind may benefit.

he Jews

The Council searches into the mystery of the church. The Church Christ gratefully acknowledges that, according to God's saving design, e beginnings of her faith and her election were already among the atriarchs, Moses and the prophets. All Christians—Abraham's sons, cording to faith—were included in the same patriarchs' call. The urch cannot forget that she received the revelation of the Old Testa- ent from the people with whom God in His mercy concluded the rmer Covenant. The church believes that by His Cross Christ recon- led Jews and gentiles, making both one.

The church keeps in mind what St. Paul says about his kinsmen: Theirs is the sonship, the glory, the covenants, the giving of the law, e worship and the promises. Theirs are the patriarchs, and of them is e Christ, according to the flesh" (Romans 9:4-5), the Son of Mary the irgin. The Apostles, as well as most of the early disciples, sprang from e Jewish peoples.

Even though a large part of the Jews did not accept the Gospel, they main dear to God for the sake of the patriarchs. God's gifts and call e irrevocable. (Cf. Romans 11:28.) The church awaits that day, own to God alone, on which all peoples will address the Lord in a ngle voice and "serve Him with one shoulder" (Sophonias 3:9).

The spiritual patrimony common to Christians and Jews is very rich. hus the Council supports and recommends their mutual knowledge and spect—the fruit, above all, of biblical and theological studies, as well of fraternal dialogue. The Council, in her rejection of any injustice, mindful of this common patrimony between Christians and Jews. hus the Council deplores and condemns hatred and persecution of ws, whether they arose in former or in our own days.

Nothing in catechetical work or preaching should teach anything at could give rise to hatred or contempt of Jews in the hearts of Chris- ans. The Jewish people should never be presented as one rejected, rsed, or guilty of deicide. What happened to Christ in His Passion nnot be attributed to the whole people then alive, much less to that of day. Besides, the church held and holds that Christ underwent His assion and death freely, because of the sins of all men and out of in- nite love. Christian preaching proclaims the Cross of Christ as the gn of God's all-embracing love and as the fountain from which every ace flows.

niversal Brotherhood Without Discrimination

We cannot address God, the Father of us all, if we refuse to treat ome men or others in a brotherly way. "He who does not love does ot know God" (1 John 4:8). Any theory or practice that, so far as eir human dignity is concerned, discriminates between man and man r people and people, creating a different set of rights for each of them, as no foundation. All men, especially Christians, must refrain from iscrimination against, or harassment of, others because of their race, olor, creed, or walk of life. Catholics should "behave yourselves honor- bly among the pagans" (1 Peter 2:12), and live, so far as it depends n them, in peace with all men, so that they may really be sons of the ather who is in Heaven.

statement expressed its gratitude to the Jews. "The church cannot forget that she received the revelation of the Old Testament from the people with whom God in His mercy concluded the former covenant." The church also believes that by His death "Christ reconciled Jews and gentiles, making both one."

As to Jewish responsibility for the crucifixion, the Council said, "The Jewish people should never be presented as one rejected, cursed, or guilty of deicide. What happened to Christ in His passion cannot be attributed to the whole people then alive, much less to that of today."

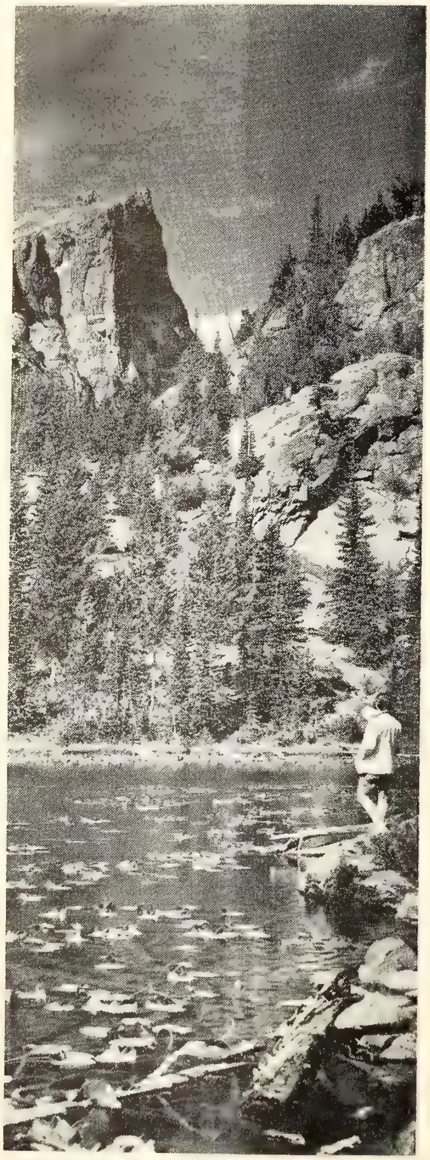
Most Jewish groups have greeted the statement with satisfaction. They hope that it will help to stamp out the anti-Jewish feeling which still persists in many places.

But what should be the Christian expectation for the conversion of the Jews to Christianity? This was a delicate subject in this context. While the statement did not speak strongly for conversion, it contained one muted reference. Taking a text from the Hebrew prophet Sophonias (Zephaniah), the Council said, "The church awaits that day, known to God alone, on which all people will address the Lord in a single voice and 'serve Him with one shoulder.' "

BOOK DISCUSSES SOCIAL WORK

Who Is My Neighbor, with the subtitle *Christian Compassion in the Welfare Society*, is the fourth in the Institute of Mennonite Studies series published by Faith and Life Press. Paul Peachey, executive secretary of Church Peace Mission, Washington, D.C., since 1961, is also the author of an earlier book, *The Church in the City*, second in the series. John Howard Yoder wrote the first and third, *The Christian and Capital Punishment* and *The Christian Witness to the State*.

Paul Mininger, president of Goshen College, wrote the foreword to the forty-four-page book, *Who Is My Neighbor*. He briefly traces the development of relief work. It was first a spontaneous response to human need because of an emergency situation. In our day it has taken the form of more permanent programs of relief and rehabilitation. Many relief activities were started as a part of the mission program of the church, while others were carried on among Mennonite refugees. Still other relief ac-



ROCKY MOUNTAIN NATIONAL PARK will be the general locale of the next triennial session of the General Conference Mennonite Church. The dates are July 10 to 17 and the place is Estes Park Conference YMCA, near Estes Park, Colorado. Information on registration has been sent to each congregation. Check with the officers of your local church or use the coupon below to get full details.

REQUEST FOR INFORMATION

We would like to attend the General Conference sessions in Colorado, July 10-17. Please send us more information and registration blank.

Name.....

Address...

Mail to: Wm. L. Friesen, Conference Registrar, Box 647, Newton, Kansas

tivities were carred on without direct relation to the mission work of establishing churches or to Mennonite refugees.

Dr. Mininger states: "As the church's relief work became institutionalized, it became necessary to have more clearly defined goals and to see these goals in relation to the other institutions of the church as well as to the primary mission of the church in the world. It also became necessary to rethink the role of the church in relief work in the light of the emergence in our time of the welfare state which is assuming responsibility for many of the activities that in an earlier time were the primary role of the church.

"During the past fifteen years an increasing number of Mennonite young people have entered the profession of social work. They have faced the question of the relation of their professional activities to their Christian commitment and to the total mission and work of the church.

"The developments reported above seemed to indicate that there was need for a careful study of the theological basis for the church's participation in social work and to clarify the church's objectives and unique contribution, if any, in this field today."

The assignment of the Institute of Mennonite Studies to Paul Peachey was this: 'First, to make a sympathetic and critical study of the welfare activity of our churches in relation to the faith out of which it arises and its place in our 'theological circle'; and second, to study the impact of this welfare activity upon the initiators and the recipients. Out of this study should come not only valuable theological insights into the nature and meaning of the church but also a contribution to our understanding of the meaning of grace and works, missionary and peace ministries, and new insights into the Christian giving of self and of material possessions."

The price of *Who Is My Neighbor* is seventy-five cents.

WORDS AND DEEDS

Mrs. Owen Jenison was sentenced to prison because she was a conscientious objector to jury duty. She gave religious reasons for her refusal to serve. The Minnesota Supreme Court set aside her sentence last Dec. 20. The Court said that "until and unless experience indicates that indiscriminate invoking of the First
Amendment poses a serious threat
effective functioning of the jury sy
tem, any persons whose religious co
victions prohibits compulsory ju
duty shall be exempted therefrom."

A Louisville Church asked that i
tax-exempt parsonages be placed c
the local tax rolls. The request of th
Meadowview Presbyterian Church wa
granted. The congregation's leade
said that they believed the exemptic
of parsonages from property tax
means all other individuals on th
property tax rolls were, in effect, i
legally subsidizing a religion.

Slightly more than 50 percent c
General Conference ministers are er
rolled in the General Conference pe
sion plan.

Paul S. Minear, professor of bibl
cal theology at Yale, speaking to th
Associated Mennonite Seminaries o
"Renewal in the New Testament.
said " 'God is the only source of r
newal. Natural man cannot start r
newal in another group. Renewal mu
start in the heart yet renewal neve
takes place in the individual alon
It always occurs in community."

The Canadian Mennonite com
ments: "Crusade News Bureau of th
Billy Graham Evangelistic Associa
tion has made much of the fact tha
Miss America of 1965 is a Christia
and a supporter of the Associatio
While highlighting these facts in th
context of 'Miss America' may be
witness for Christ, it may also be
witness for beauty contests."

Seminary students at Mennonit
Seminary, Montevideo, assisted in
city-wide evangelistic campaign, Oc
25 to 31. Services were held simu
taneously in all Protestant churche
Students and professors took part i
preaching, singing, and the distribu
tion of literature. Members of th
seminary choir took part in a mas
choir at the closing rally on the Un
versity campus. Merle Sommers, c
the seminary faculty directed th
choir.

J. M. Suderman
(Deaths)

CHURCH RECORD

LENDAR

nferences

1965, July 10-16—General Con- ence, Estes Park, Colo.

1967 — Mennonite World Confer- ce, The Netherlands.

stern

Dec. 6-11—Evangelistic Meetings, thel Church, Inman, Kan., Harold aber, speaker.

Dec. 27—Brudertal Church, Hills- ro, Kan., ninetieth anniversary.

PTISMS

ace Hill, Whitewater, Kan., on Nov. : Mrs. Darwin Voth.

ATHS

win S. Eby, Stirling Ave. Church, tchener, Ont., was born Jan. 20, 93, and died Nov. 10, at the age 71. He was a charter member of Stirling Church.

Verman D. Habegger, First Church, rne, Ind., was born on July 1, 1902, d died Nov. 16.

Wilbert E. Lehman, First Church, rne, Ind., was born Aug. 11, 1888, d died Oct. 20. His wife, two sons d three daughters survive.

Celina Sprunger Neuenschwander, st Church, Berne, Ind., was born ay 29, 1884, and died Sept. 16. She survived by three daughters and e son.

Noah Neuenschwander, First urch, Berne, Ind., was born Dec. 1887, and died Oct. 1. He is sur- ed by his widow, three sons and o daughters.

Arminda Hirschy Sprunger, First Church, Berne, Ind., was born Feb. 9, 1901, and died Nov. 20. She is survived by her husband, five sons, and two daughters.

John M. Suderman, Bethel College Church, North Newton, Kan., was born Feb. 19, 1876, in Pastwa, Russia. He died Nov. 9. He was a professor at Bethel College for several years and was a former administrator of Bethel Hospital and first manager of the Mennonite Bookstore, retiring in 1948. He is survived by two sons, three sisters, and one brother.

Mrs. P. K. Wiebe, Walton Church, was born Oct. 18, 1895, at Hillsboro, Kan., and died Oct. 28.

MARRIAGES

M. Steven Alderfer, Grace Church, Lansdale, Pa., and *Gail Springer,* United Church of Christ, on Oct. 31.

Leon Bechtel and *Shirley Godshall,* both of Grace Church, Lansdale, Pa., on Oct. 17.

Charles Berry and *Carolyn Toews,* both of Inman (Kan.) Church, on June 27.

Mac Blattert, Baptist Church, Wichita, Kan., and *Ann Louise Fireoved,* First Church, Berne, Ind.; Nov. 28.

MINISTERS

Herbert A. Peters terminated his work as pastor of the Friedensberg Church of Avon, S. D., on Nov. 15. He has served the church since 1961. Mr. and Mrs. Peters now reside at 1136 Locust, Grand Island, Neb.

WORKERS

Mr. and Mrs. Leon Bechtel, Grace Church, Lansdale, Pa., have started a two-year assignment of 1-W service in the Mary Hitchcock Memorial Hospital, Hanover, New Hampshire.

Norman Bartel, Hammon, Okla., has been re-elected president of the Protestant Indian Council of Oklahoma. The council includes Methodist, Presbyterian, Quaker, Baptist, Mennonite, and Reformed representatives. Bartel is pastor of the Bethel Church at Hammon.

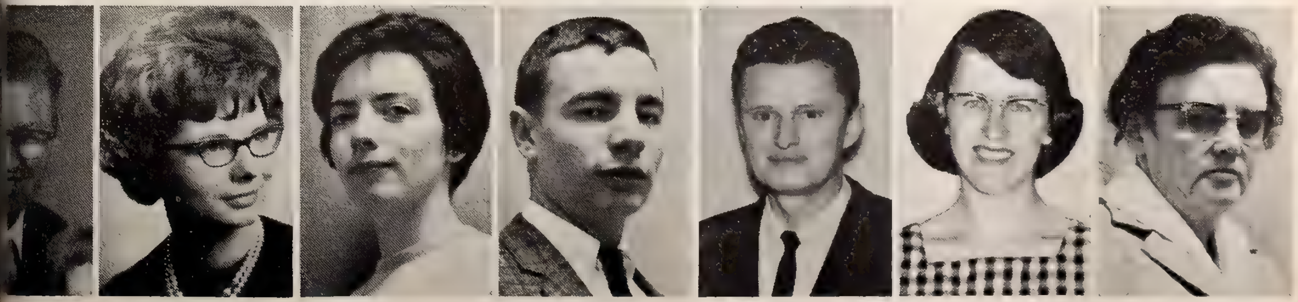
Hilda Boschmann, daughter of Mr. and Mrs. Dietrich Boschmann, Rosemary, Alberta, has begun a one-year voluntary service assignment as a nurse at the 60-bed community hospital in McDowell, Ky. She is a 1959 graduate of Rosemary High School and was a student at Canadian Mennonite Bible College, Winnipeg, Man., for one year. In 1963 she graduated as a registered nurse from the Calgary General Hospital. She is a member of the Rosemary Church.

Myrna L. Dyck, daughter of Mr. and Mrs. Henry Dyck, Jordan River, Sask., has accepted a two-year voluntary service nursing assignment at Hospital Grande Riviere du Nord, Haiti, a twenty-seven bed hospital that sees between 25,000 and 30,000 patients annually in its outpatient clinics. She graduated from Carrot River High School in 1957 and from the Saskatoon City Hospital School of Nursing in 1963. She is a member of the Church at Carrot River, Sask.

Lonnie Goering, son of Mr. and Mrs. Lester H. Goering, Moundridge, Kan., is going to the Republic of Congo for two years as a Paxman. He is a 1962 graduate of Moundridge Rural High School and completed two years at Bethel College. He is a member of the Eden Church, Moundridge.

William Lehman, Geneva, Ind., a member of the First Church of Berne, and *Bernie Tiessen,* Boissevain, Manitoba, a member of the Whitewater Church, are giving several weeks of their time to a voluntary service assignment in Elkhart, Ind. They are assisting in the construction of the chapel at Mennonite Biblical Seminary.

Elmer Neufeld, presently director of the Mennonite Central Committee program in Congo, will join the Bluffton College faculty next fall. He will teach philosophy.



rman Bartel, Hilda Boschman, Myrna Dyck, Lonnie Goering, Elmer Neufeld, Marion Preheim, Esther Ruth (Workers).

Marion Keeney Preheim has been appointed editor of the magazine *Our Family Worships.* She is a graduate of Bluffton College and of Mennonite Biblical Seminary. With her husband, Vern, currently associate executive secretary of the Board of Christian Service, she served with the Mennonite Central Committee in Algeria for two and one-half years. The Preheims have lived in Newton, Kansas, since the fall of 1962. Mrs. Preheim is the mother of three children.

Esther Ruth, daughter of Mrs. Meta
B. Ruth, 111 Cyrier Avenue, Ree
ley, Calif., has begun work as a fi
clerk at the Mennonite Central Con
mittee headquarters at Akron, P
She has worked as a bookkeeper
Reedley Lumber Co. She is a memb
of the First Church at Reedley.

LETTERS

ENCOURAGE YOUNG WRITERS

To the Editor: I have become increasingly impressed with recent articles in *The Mennonite* and the way issues, although controversial, have been dealt with in a very direct manner. More specifically I want to publicly commend the authorship of Clayton Koppes. Although only a sophomore in college his recent contributions have been excellent. His article in the November 24 issue, "Dare We Feed the Communists," is indeed written with style, directness, and certainly with strong Christian conviction. Young writers such as Mr. Koppes are needed in the church and should be encouraged. *Orlyn Zehr, 1217 Grove, Newton, Kan.*

'TIS COME AGAIN—THE GLADSOME DAY!

The following Christmas carol was written by Ralph W. Berky, Bally, Pa.

'Tis come again—the gladsome day,/ The merriest day of all,/ From long ago and far away,/ Where once it lit the stall—/ Where Mary knelt, and joyful wept,/ Because she loved Him so!/ The Son she bore—before her slept—The Christ in manger low!

'Tis come for God our need foreknew/ Of One to take death's sting!/ To die to fructify anew/ To reign our Risen King!/ But One all this could do and be,/ All others are too frail—/ 'Tis Thee, O Lord, in Thee we see/ The power to prevail!

Immortal Love, for this we pray,/ As Thou dost down here tread,/ Let our heart be the Inn today,/ To Thee both board and bed—/ Not crowded and unwanted—no—/ But welcome as can be!/ With shelter warm and comfort so,/ Like Mary gave to Thee!

TRAIN STUDENTS FOR FAMILY

To the Editor: At the Western District Conference, Oct. 16-19, 1964, Sunday evening was youth night. The theme was Christian higher education. In the lecture given and also in the panel discussion many points were presented why such higher education was necessary. We fully agree that such is the case.

But why Christian education? It is harder to obtain and costs more. It can only be obtained in church related colleges. Secular education can be obtained in any government supported college.

As a conference of Christian churches and as members of Christian homes, we naturally would want our young people to follow in our footsteps and become Christian men and women. Not only would we want them to follow our Christian principles and belong to the church. But we will do all in our power to lead them to the
cross of Jesus Christ when they ca
commit their lives to Him. This w
also mean large efforts on our pa
to supply higher education to the
This does mean that extra expens
be made to make it possible for o
church related colleges and seminari
to exist and be operated. Their su
port must come locally.

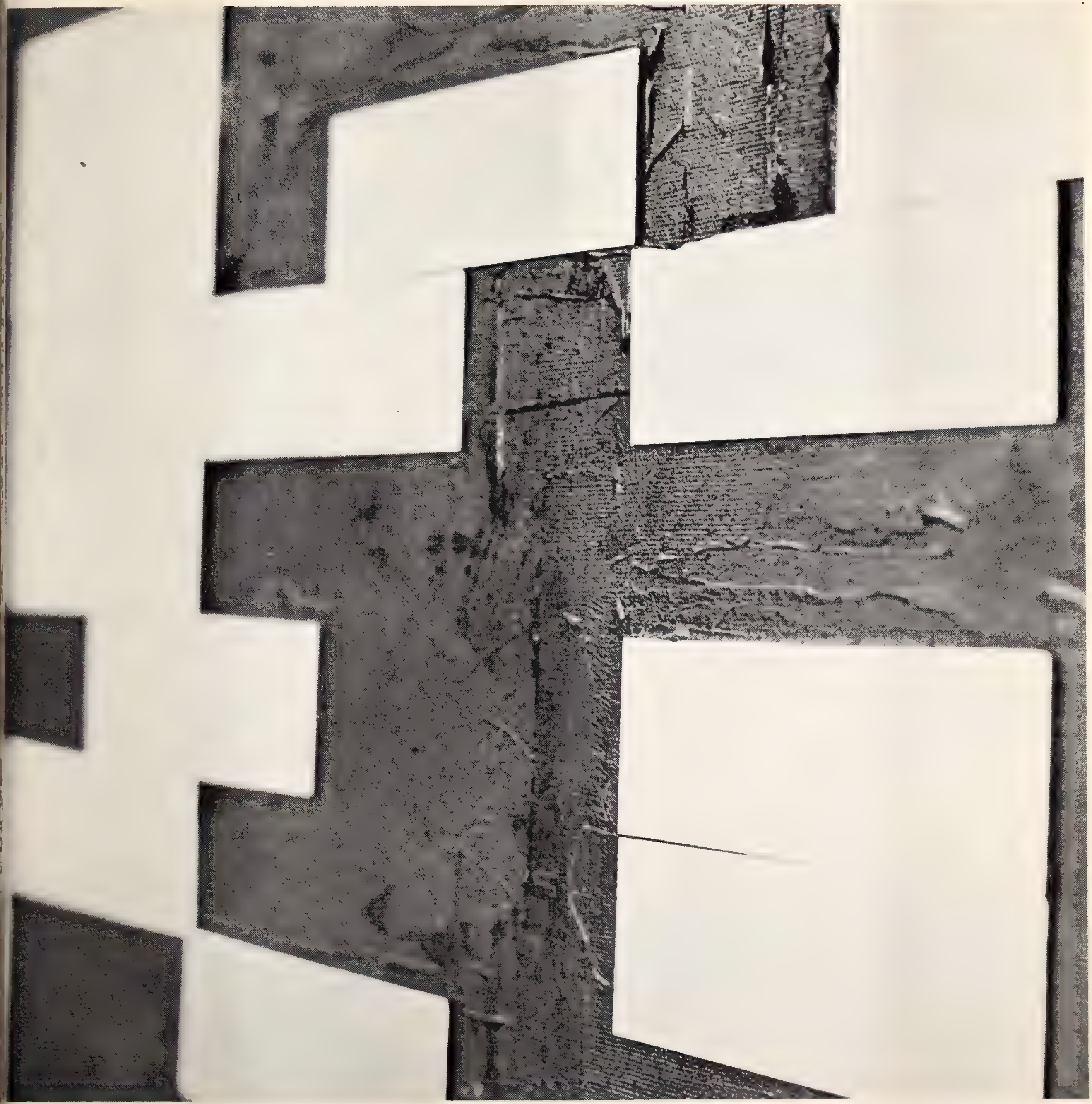
The work of spreading the gosp
into the farthest ends of the earth r
quires devoted Christian trained pe
ple. To go out and preach and teac
the good tidings of the gospel
home and abroad. It also means
have Christian writers to supply th
necessary Christian literature for th
converted Christians to read. Secul
literature, much of it of doubtf
character, is available everywhere.
will also necessitate Christian printi
establishments manned by Christia
people. All these are to come out
our Christian colleges.

When I sat and listened to the le
ture given and the panel discussion
what all is involved in Christian high
education a thought came to me whic
I cannot get rid of. That is to i
clude in Christian education a su
ject that would concern the famil
After all the family is a God give
institution. He created male and f
male and ordered them to fill th
earth and subdue it. The family
still the place where the formulatio
of man's character is laid. To d
this work efficiently and lead th
child to embrace the Christian fait
takes more knowledge and tact tha
any other vocation. Therefore o
young people should have speci
training to fit them for parenthoo
So they can be real fathers and moth
ers, who will take their parental d
ties as the major occupation of the
lives. That careers or making mone
would be secondary. This is a subje
that warrents much meditation an
could lead to a better Christian s
ciety. May we all exert our influen
morally and financially that forwar
steps be taken in this respec
*J. F. Sawatzky, 1617 N. Poplar, Ne
ton, Kan.*

Our Family Worships

OUR FAMILY WORSHIPS

A devotional magazine for families with children. The readings follow the Living Faith Graded Bible Lessons. Published quarterly with articles on family life. 35 cents per copy in bulk subscriptions; $1.60 per year, single subscription. *Order from Faith and Life Press, 720 Main St., Newton, Kansas.*



YOUTH

It Reminds People About Jesus Christ

The Mennonite Exhibit at the World's Fair

Jeri Engh

IF YOU'VE GOT time, and an eye for modern art, you'll find Jesus in the Mennonite Exhibit at the World's Fair. The Mennonite Exhibit stands in the Protestant-Orthodox Center, the largest religious pavilion at the fair.

The fair with all its blatant dedication to making money (a cash register lurks in every pavilion, carousel, and building) gives more attention to religion than any world's fair of the past. The many religious centers hold their own among the vast and glorious pavilions erected to mammon.

This isn't incongruous; today the Word of God is forced to compete for time and space in our gadget-conscious society. It follows that churches in many instances speak to people in language appropriate to such a society. The Protestant-Orthodox Center is a good example.

About 90 percent of the Protestant and Orthodox groups in North America set up exhibits in the Center. Most of them used some kind of space-age gimmick to attract attention. Colored lights blink on and off, sweeping across a panel illustrating a recording. A diorama beckons, enhanced by an accompaniment of hymns. Color and arresting displays are on all sides—films, slides, telephone or earphone talks, art, music, photography, posters, maps, mechanical pushbutton devices, animated scenes.

Where is the Mennonite exhibit in all this cacaphonous sight and sound? That's a good question. Where is it? The simple, black-and-white panels of the Mennonite exhibit are lost among the elaborate, almost giddy displays which surround it. It doesn't help that as you walk toward the Mennonite exhibit, spaces between the panels give a full view of tropical fish from the Sea of Galilee swimming in the tanks at the next display.

A Mennonite family from Illinois walked around the pavilion again and again, looking for the Mennonite display, and couldn't find it. This isn't to say there should be a sign labeling the exhibit. Such a sign would shatter the power that the exhibit does have, once one finds where it is. In fact the absence of a label offers a welcome contrast from the other exhibits, who almost shout who they are, and give the appearance of trying to sell their religion.

The problem lies in the exhibit itself. As John Freed, Mennonite pastor from the Bronx, commented, "Out in a field this could be very impressive; but here, squeezed in betwee all these other things, people thin it's a door, a painting, an exit—bu not an exhibit."

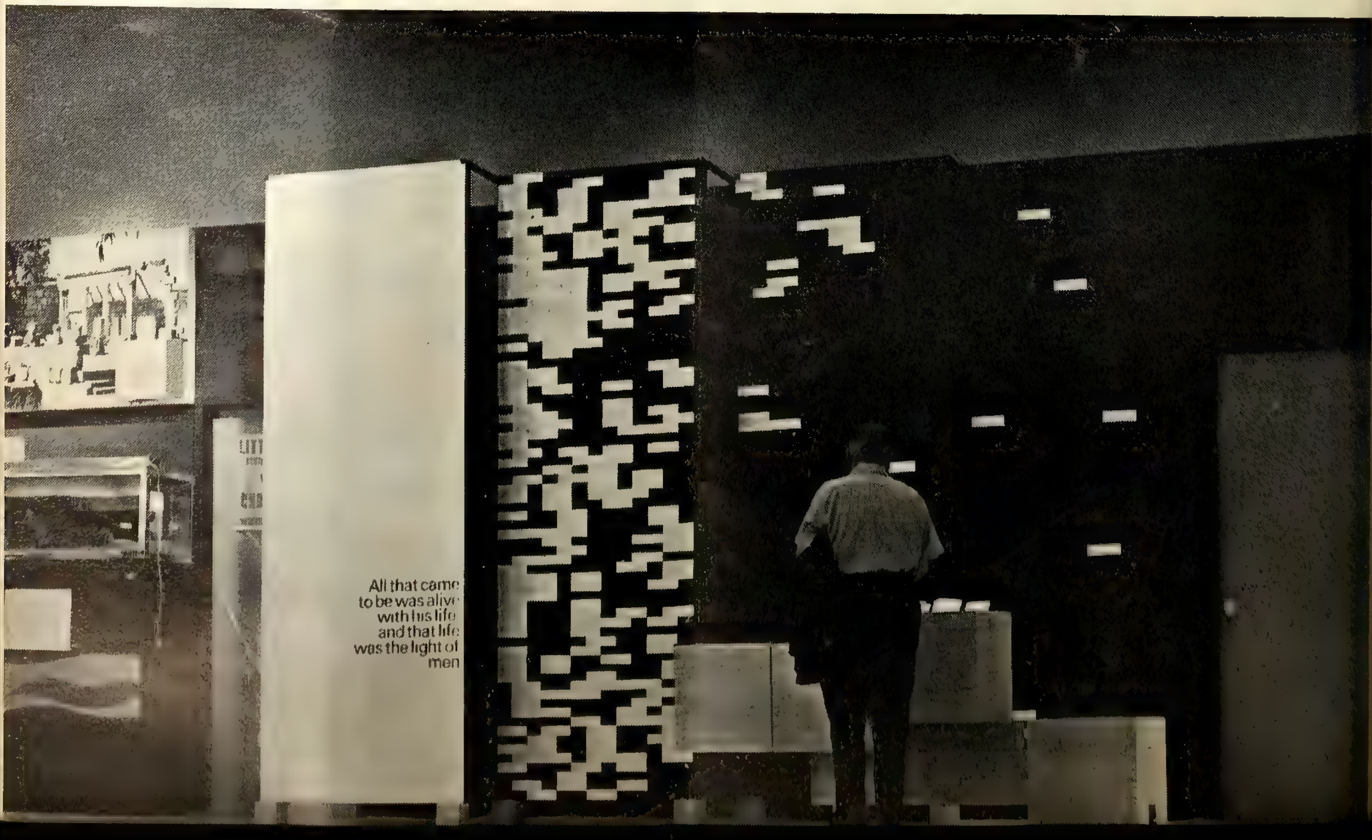
This could have been avoided i the designer had taken full consideration of the surroundings where hi exhibit was to be placed. The visito to the pavilion sees the pavilion a a whole, not as an individual exhibit. The Mennonite exhibit is a bold ide but it misses, because its backgroun is important to the total effect.

The effect the Mennonite exhibit i striving for, is tied to the theme o the pavilion: Jesus Christ the Ligh of the World. As far as I could see the Mennonites are the only ones i the pavilion who are expressing thi theme. The other denomination seem to be using the Fair as an excus to explain and interpret their belief and their activities, which ends u being merely a show of accomplishment.

Pious-looking hosts armed wit folders and literature, buttonhole visitors in the corridors and ask, "Hav you seen our film? It's free," o "Won't you come in and see th second coming of Christ in color? I only takes three minutes."

They thoughtfully show you wher

The simple black and white panels are lost among the giddy displays that surround it.


All that came to be was alive with his life and that life was the light of men

ou can buy offering plates "in four izes and five metals—in memory of our loved one, give your church hese permanent memorials."

In spite of these overly-friendly osts, the atmosphere of the building s as impersonal as the welcome outside the entrance: a tape recorder sitng on a metal folding chair, extolling he features of the pavilion into a microphone.

Straightforward Attempt

At the Mennonite exhibit, on the ther hand, we have a straightforward ttempt to express Jesus Christ as the ight of the World. No pitchman runs ut to sell you on the Mennonites or ave you sign their guest book. A Mennonite pastor is there, unobtruively available for conversation or uestions, and a folder is in sight which mentions on the back that this display is sponsored by the Mennonite church. This subdued, sincere pproach seems the only one in keepng with the kind of spiritual atmosphere the building should have.

But the exhibit isn't as effective as t could be. Melting into the background is part of the problem; people pass it by without realizing what t *is.* Freed noted that only three out of fifty people stopped in the irst hour he hosted the exhibit. Paul Burkholder, also a host, noted hat only four out of seventy-six topped during his first hour.

How meaningful is the display to hose who *do* stop? Most of the comments run to, "To me it doesn't mean a thing. You have to have somebody o explain it to you."

"I've passed by it several times, and 've given up trying to understand it —if I knew the person who created t I'd let him explain it to me."

Burkholder says, "The young people, in general, are the ones who stop and show interest. Some think at first t's something very straight—just a decorative scheme. Others stay long enough to come up with interesting nterpretations."

Freed commented, "The more I ook at it the more I can see."

After being at the exhibit all day, he said, "I'm still not sure I've seen everything in it yet."

It seems that the exhibit would have a more appropriate home in a church hall, where the same people could see it day after day, or come in at their leisure and study it. The Mennonite exhibit is thought-provoking, but does it say anything to the time-conscious fair-goer who has one day to see the Unisphere, the musical lampposts, the *Pietá,* General Motors' Futurama, and Hong Kong's Hu dancers?

Modern and Courageous

The modern approach of the exhibit would seem to be speaking in a modern way to modern people. But does modern art speak to everyone? The exhibit seems designed for a select few: those who are searching for the message the exhibit might contain, who then would take the time the exhibit demands for full appreciation; and those who can relate to modern art sufficiently to interpret the message. Is this valid? It seems to me the very people who need to hear that Jesus Christ is the Light of the World are those people scurrying through the pavilion in time to catch the Hong Kong Hu dancers. Religious experience is the province of everyone, not just those who are consciously searching for it and willing to take the time to strive for it.

In short, the exhibit does seem to communicate, and to be meaningful, it must communicate— not just to some in this case, but to many.

For the few who do find meaning in the exhibit, the various possible interpretations of the exhibit are immaterial. All the interpretations revolve around Jesus Christ—although everyone can see something different in the panels and the unique table design and the accompanying folder. (That the exhibit has the potential for meaning something to everyone is significant.) The important consideration here, is that the interpretive experience is an intellectual exercise. Again, is this valid for such a project? Or is the intellectual experience supposed to transfer over into a more intuitive experience or knowledge of Christ? If so, this doesn't come across. To me, the exhibit is simply something that's fun to contemplate and figure out different meanings for.

Although the exhibit has its shortcomings, it should be praised for its courageousness. The idea and approach are provocative, and the more so for being sponsored by the Mennonites—whom the general public tend to regard as old-fashioned. Most important, the exhibit does something no other exhibit in the pavilion manages so sincerely: it reminds people about Jesus Christ.

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COVER

The theme of the Mennonite exhibit at the World's Fair was: Jesus Christ the Light of the World. The exhibit was designed by Kenneth Hiebert.

CONTRIBUTORS

Frances Coombs Thompson prepared "Nigeria—Background on Africa" for Church World Service and the National Council's Division of Foreign Missions in their Ecumenical Program for Africa.

John Sutherland Bonnell is pastor of the Fifth Avenue Presbyterian Church, New York. His message has been published in a tract by the American Bible Society.

Jeri Engh, Lower Valley Creek Road, Lake Elmo, Minn., is the writer of a writer-photographer team. Her husband is the photographer. Her article is being published simultaneously with the "Youth's Christian Companion." For other comments on the Mennonite World's Fair Exhibit see our issue of Nov. 3, page 685.

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EDITORIAL

I WEPT WHEN I first read the story of the three little pigs. It is after all a rather frightening account. I trembled most of all for the safety of those good little fellows. (I've always seen them as Chester Whites.) I can't remember that I ever felt any hate for the wolf—only fear. The wolf, of course, is the villain of the story. And like all characters of this type suffers profuse scorn. He really has few supporters. Perhaps he represents all those things in our lives that we fear and hate. Every story needs a good bad villain. He does his job well if he makes us shudder and despise him. When the hero finally sends him scampering we are relieved. We feel that we may also have a chance to buck our fears.

Does real life have any villains? The international scene has some candidates, I understand. Some are closer home. We commonly blame most of our problems on them. For many centuries the Jews have been treated as villains. After all, they were the people who crucified Jesus. A quick reading of the Bible seems to show that the Jews were the enemies of Jesus. The Christian church has groaned under the guilt of its persecution of the Jews. It has been worse than most other kinds of racial persecution because it carried with it a religious justification. In not too distant times, the burning of synagogues on Good Friday was a common part of the Holy Week celebrations.

Even though discrimination has grown more polite, Christians have not always been sure how to handle their feelings about the Jews. We have a biblical problem. How do we read and understand the biblical accounts? Not only the crucifixion, but the early church controversies with the Jews are disturbing. It is all too easy to talk about the Pharisees and Judaizers as villains and therefore as our enemies. Perhaps they are more like us than we realize. That may be one of the reasons they bother us.

We also have a mission problem. What is our attitude toward the Jews in our community? They are descendants of people who rejected Christ. In this sense, they have rejected us. As non-Christians, they are our mission field. But how does an evangelist approach his task? Does he emphasize the rejection he feels or the acceptance Christ would express?

The Roman Catholic Church through its Vatican Council has just spoken to some of these problems. It has tried to erase the guilt of Christ's crucifixion from the Jews as a race. It has tried to show a measure of acceptance. This statement has been long overdue. Protestants will find this declaration of more than average interest. It deals with an issue that needs further study.

One word about the word "villain." A villain was once only a farm laborer. How his name became stuck to the bad guy in a drama, I don't know. All of us farm boys will have to protest. But the word carries its own little sermon. Unlike life in a play, the villain isn't just one fellow. He includes most of us.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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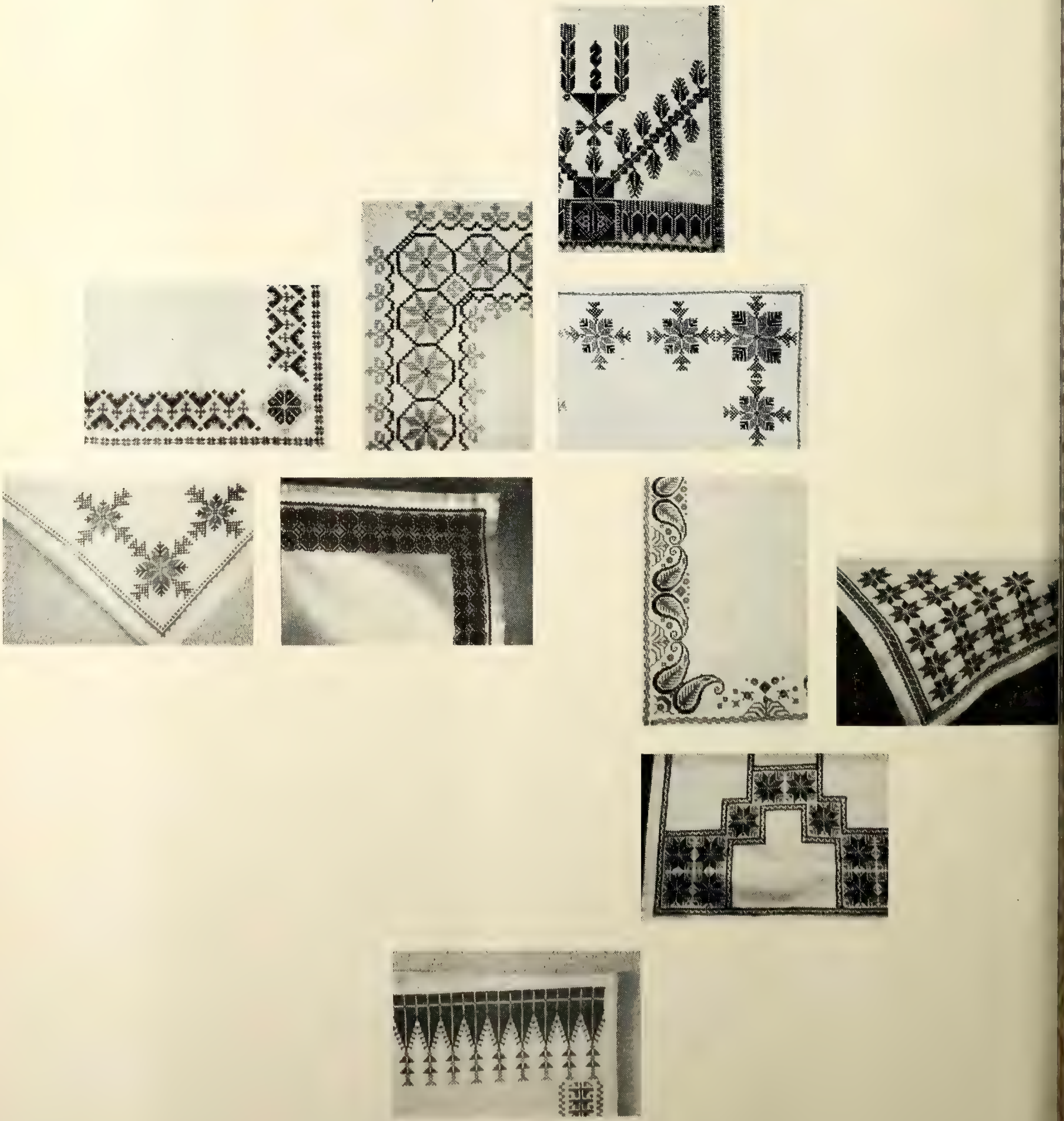
The Needlework Lad

Esther Eby Gla



(A CROWDED rooftop in Hong ng a woman is knitting. Her nder fingers move swiftly and skillly. Her clinking needles knit the 't woolen yarn into a sweater.

As she works she thinks: "Thank d for the woman in America who lered this sweater, although she has ver seen me. Now I can buy a bit food for my hungry children." Her thoughts are repeated by other men in Hong Kong who sew silk d cotton nightgowns, pajamas, and oes, trimming them with applique d fine embroidery. And around the rld the words are echoed in a riety of languages and dialects by ugees in Calcutta, Christian widows Korea, poor women of Vietnam, rmosa, and Jordan, of Haiti, and eece. These women sew and emider household articles and cloth-, knit sweaters, and dress dolls, ke souvenirs of any material at nd, not as hobbies, but as a means earning a little money to provide bare necessities of living. And y depend on Mrs. Edna Ruth ler, Akron, Pennsylvania, to sell ir completed articles for them, t as she has been doing for seven-n years.

'How did you start the needlerk project?" I asked Mrs. Byler, we sat together in the basement reroom, with the wall shelves filled h fascinating objects from farav places. "Did you have some d of vision, and work to bring it fulfillment?"

'It was nothing like that," she anered. "The vision belonged to womworking in foreign relief fields, they trusted the fulfillment to God l me! It began in 1947 when I ompanied my husband to Puerto o, where he had been sent on a nnonite Central Committee assignnt. I assure you that nothing was ther from my mind than starting a dlework project.

'Mrs. Harry Martens and Mrs. Mel-Lauver, wives of relief workers, k me into a locked room and wed me a display of needlework. lovely pieces of fine embroidery l been made in tiny huts on the p mountainsides by the poor men of Puerto Rico."

The two women asked her, "Will ı take samples of this needlework k to America and try to interest women in ordering it?" She took the samples with her, but she had no idea how she could begin publicizing the project.

God had a plan all ready for her. She was invited to speak at the semiannual meeting of the Lancaster County Sewing Circles, to tell about Puerto Rico. She said that she felt no self-confidence. Before the meeting she laid the notes on her bed, knelt, and prayed for guidance. Then, forgetting her notes, she went and made her speech, still trembling, but depending completely on the Holy Spirit.

This meeting marked the beginning of numerous invitations to display the needlework and take orders, both from women's organizations and from individual women who invited in their neighbors. In the six years of this project she has sold $29,000 worth of Puerto Rican needlework.

In 1951 Mrs. Byler went with her husband on another assignment, this time to Hong Kong. She and Mrs. Daniel Stoltzfus taught sewing machine classes for Chinese women who lived in a nearby house crowded with 1,000 refugees. Mrs. Byler had been embroidering a piece of needlepoint for relaxation, when a refugee begged to be allowed to take it home and finish it. She sent one piece of the needlepoint to friends in the United States, who sold it for her, and the Hong Kong needlework project, which continues today, was begun. Among the articles the refugees make are scuffs, belts, beaded pieces, as well as many useful articles of clothing, and sweaters in six different styles and colors.

One blind man embroidered a large needlepoint piece by touch instead of sight. The work was uneven and rough, but Mrs. Fred Augsberger of Youngstown, Ohio, bought it and used it for the top of a hassock. Around this hassock she gathered her children for worship and prayers. You can be sure they did not forget to pray for the blind refugee.

On their return trip from Hong Kong, the Bylers visited India and Jordan. Everywhere they saw heartbreaking want. She is still haunted by the memory of the Indian mothers sleeping on the streets and on railroad station floors with their thin, hungry children.

Edna Byler found a way for other women to feed their children.

In Jordan the miserable refugees were living in tents standing in water. Ruth Lederach (now Mrs. Philip Rittgers), a Mennonite nurse working in Dr. Lambie's clinic, was waiting for Mrs. Byler's visit with a needlework project all ready for her to promote. The work was handwoven, thread-counted, cross-stitched in the primitive designs of the country. Some of these traditional Arab designs are as old as Abraham's time. The original color is bright red, but the women learned to adapt their work to shades of green and blue and brown that blend with American decor. Before the war uprooted these people, each village had its own definite design.

In Korea, widows learn to sew.

Ruth Lederach and Mrs. Byler set up a display of this Jordan needlework at the Mennonite World Conference in Switzerland, and took between $300 and $400 worth of orders from American visitors. Ruth took the orders and the money back to Bethlehem, and another needlework project was begun.

The first group in America who saw and ordered Jordan needlework were the women of the Weavertown Conservative Church, who were working at the Ephrata clothing center when Mrs. Byler visited it one day soon after her return to the United States.

She took orders for Puerto Rico and Jordan for the next two years, selling about $5,000 worth each year. The work brought problems which she calls "growing pains." For instance, the first customs charges were 90 percent. That has now dropped to 50 percent. But through all this inconvenience and added cost people continued to order and reorder. She still finds that on her second visit to a community the orders are larger than on her first visit. The articles do wear well, and women pass the word about the needlework to the other women.

The Puerto Rican project was terminated after six years when the need in this country had been met. But this was not the end of the Caribbean contact. Last year, 1963, Mrs. Byler began receiving articles from Mennonite workers in Haiti to add to their display. Haiti is rated the poorest island in the Caribbean Sea. Embroidery is not the normal handcraft among these people, but they make mahogany articles, such as salad bowls and plates. A mother with six children makes rag dolls, with native dress, that any girl would treasure.

Also in 1963, an appeal came from workers in Calcutta, India, who sponsor a self-selp project among displaced persons. Could Mrs. Byler sell the embroidered scarves, guest towels, and place mats which the women make, they asked. They told of one Indian mother who was deliberately starving three of her five children, so that two might survive. Otherwise she knew they would all die eventually because of their meager diet. Before Mrs. Byler's eyes arose the women with the sad, hungry children she had encountered in India. She would try to sell the needlework. And she added the Indian project.

As a result, the woman who had been starving her children was given some sewing to do, and she could feed all her children something. Two of them died nevertheless. Every piece of this needlework that an American woman buys puts food into a hungry child's stomach, and eases the heartache of a poor mother.

Sometimes, in all of the areas, the woman with greatest need is not the most competent needlewoman. But American women, like Mrs. Augsberger who has already been mentioned, accept the orders with understanding hearts, reaching out to touch the articles they receive as tenderly as though they were touching the hands that made them!

Other Asian voices asked Mrs. Byler for help. She has dolls made b Christian widows in Korea, and dol made in Vietnam. These, with th dolls from Hong Kong, India, Hait Jordan, and Greece form a fine colle tion of authentic, beautifully dresse dolls, which adults as well as childre appreciate owning.

Each year she asks herself: "Whe will the invitations for demonstratio come from this year?" But they kee on coming, spreading from Lancast County into Ohio, Indiana, Illinoi Iowa, and Kansas; south to Mar land, Washington, D.C., and Virgini north to New York, Michigan, an Minnesota; across the continent California, Washington, and Orego In 1962 she took her needlework Kitchener, Ontario, and in 1963 Winnipeg, Manitoba.

When people are eager to see th samples and she is unable to reac them with a personal demonstratio she sends a kit and a catalog. Thes kits have traveled thousands of mile

Mrs. Byler carried on this proje on her own initiative and witho remuneration through the years. Aft the death of her husband, who ha devoted many years of committe work to the Mennonite Central Co mittee program, MCC offered to tak the needlework and its genial guardia under its wing as a part of the foreig relief services department. The proje is expanding as agents are being s up in central areas of the Mennoni constituency: Kitchener, Ontari Winnipeg, Manitoba; Newton, Kansa and Reedey, California. But the nee lework project is still the respons bility of Mrs. Edna Ruth Byler, th MCC needlework lady.

Seventeen years ago she took th vision of two relief workers into he trembling hands, and trusted the Hol Spirit to help her fulfill it. His fait fulness has increased the vision an its fulfillment year by year.

And the woman on the housetop Hong Kong moves her fingers swiftl knitting a sweater, and the widow Korea fashions and dresses a doll, an the thin refugee in India embroide fine stitches into a towel, and Jordan another woman cross-stitch a rose of Sharon on a tablecloth.

And each says in her native tongu "The MCC lady will sell it for m She will find a kind Christian woma to buy my work, and we will have few coins to buy food."

And the lady, with God's hel does not fail them.

A College Called Conrad Grebel

IIS YEAR SAW the birth of a new Mennonite College. ow, Mennonite colleges aren't born every year, but like ennonite families, the group's experience in educational renthood has been prolific. Few small denominations ve been blessed with such a variety of schools.

But most of these schools date back into decades long st. The church has been busy enough supporting these, thout thinking about others. But someone did.

And it happened in Ontario. The school that opened doors last September and was dedicated in October s a new idea. And even to Mennonites fatigued with support of a hungry litter of institutions, the idea tified its own being.

First of all, it was to be an inter-Mennonite college. operation in education had been tried before, particu- ly at Bluffton College, Bluffton, Ohio, in the early part this century. But the time wasn't ripe. Mennonite ups were more eager to go their own ways, dimly lined as they were. But in this decade, Mennonites Ontario were ready, though still not all. While the nnonite Brethren Church is not represented in the cial family of the new group, the United Mennonite Conference (General Conference), the Ontario Mennonite Conference, and a few small groups are. Perhaps Mennonites are still not ready for marriage, but they are now able to go to school together—at least, in Ontario.

The school is also inter-scholastic. This means it is not going down the academic road alone. The new school is a cooperative venture with the University of Waterloo. Most academic instruction will be supplied by the University. It will supply that part of a modern education that it is best equipped to supply. But the church school will supply that spiritual dimension and academic background which it is qualified to provide.

Thus Conrad Grebel College is a part of the University of Waterloo in Waterloo, Ontario. But it is also a school in its own right, providing students with a context in which to learn and grow. The school has a president, J. Winfield Fretz, and a chaplain and professor of Bible, Walter Klaassen. Both men were formerly associated with Bethel College, North Newton, Kansas. They were installed on October 25 at the time that the school building was dedicated. Their statements reflect the vision of a college called Conrad Grebel.

MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom. It is lished weekly except biweekly during July and August at North Newton, Kan., by the Board of Education and Publication of the General Con- nce Mennonite Church. Second class postage paid at North Newton, Kan. Subscriptions, $3.50 per year in the United States and Canada; ign, $4.00. Editorial and business offices: 722 Main St., Box 647, Newton, Kan. Postmaster: Send form 3579 to Box 647, Newton, Kan. 67114

INTERPRET CHRISTIAN FAITH IN THE UNIVERSITY

Following is the statement by J. Winfield Fretz on October 25 following his inauguration as president of Conrad Grebel College.

THE EXPERIENCE of this day, and particularly this hour, is for me, understandably, a high point in my life. Despite my rather extensive academic training, and over twenty years of experience in the realm of higher education in both teaching and administration, and despite many kind expressions of confidence by those who have chosen me for this work, I feel unequal to the task of developing most fully the creative possibilities inherent in this educational situation. I am, of course, greatly strengthened by the numerous evidences that this is not one man's responsibility, but is rather the cause and concern of a large segment of the total Ontario Mennonite brotherhood, plus a host of enthusiastic and generous friends who are not formal members of the Mennonite communion.

My remarks this evening will be few and brief. May I, first of all remind you, that in the social history of the Christian church, and in the development of its basic doctrines, the Mennonites have played a minor part. In its four-and-a-half century history the Mennonite church has not produced a single theologian philosopher of world renown. The church has perhaps been best known for its tradition and achievement as a community builder. Its central idea of the church as a brotherhood has given it a basic character. During the sixteenth, seventeenth, and eighteenth centuries the Anabaptist-Mennonite followers found themselves existing in hostile environments throughout Europe. They were considered by most of their contemporaries as second class citizens, as religious radicals, and as threats to the status quo. In more recent centuries where persecution was no longer their lot, they, nevertheless, continued to live quietly in close-knit communities, mostly in out-of-the-way places, earning their living from the soil. They tended to accept their centuries-old label as second class citizens, and consoled themselves that their earthly existence was but a pilgrimage, and that the only citizenship that mattered was citizenship in heaven.

It is only in the middle twentieth century that Mennonites in North America are experiencing the break-up of their solid rural communities and moving to the cities. They are just now experiencing the pulverizing effect of modern urbanization. The consequences of this revolution for the Mennonite church are not yet apparent.

The above historical note explains in part why Mennonites have been late in arriving on the educational scene. The oldest of the nine Mennonite colleges in the United States, Bethel College in Kansas, last year celebrated its seventy-fifth anniversary. Most of the other colleges were founded in this century. All of them were established in small towns surrounded by an agricutural hinterland.

Conrad Grebel College is the first Mennonite educational endeavor to move at one and the same time into an urban environment and onto a university campus. This makes the establishment of this college a kind of a Mennonite breakthrough. It is in sharp contrast to the long tradition of anti-intellectualism cultivated in close-knit rural communities, socially separated from other aspec of culture, in whatever areas Mennonites happened to living. It is this departure from a traditional role society that makes the prospects of Conrad Grebel C lege both exciting and dangerous. A dangerous situati is one attended by possibilities of harm. That is in sense what is faced here. Not physical danger, not pers cution or social disdain, but rather the threat of extincti by means of the social processes of accommodation a assimilation. This could be either the means of extincti or the means of renewal and survival.

I am reminded at this point of an ancient Chine definition of a crisis as a "dangerous opportunity." T establishment of the College by the Mennonites of O tario is a forthright recognition of a fact. The fact that Mennonites, along with all other rural people, a moving to cities and their young people are seeking creasingly more education. There are between 300 a 400 Mennonite students in various Ontario universit and colleges. The church is to be complimented f being sensitive to what is happening; and it should supported in its efforts to go to the university campus

The opportunity I see for Conrad Grebel College, in general way, is to interpret the ideals of the Christi faith in a meaningful way to the university student co munity. Here are a few questions which the College behalf of the Mennonite church raises and seeks to answ

The Mennonite church has stressed brotherhood as basic ingredient of the true Christian church. *Does t Christian concept of brotherhood have any practical i plications in a residential church college?*

The Mennonite church is known as a peace chur and has stressed biblical nonresistance. *Can the N Testament teachings concerning peace and biblical no resistance be made meaningful to an academic comm nity in a nuclear age?*

The Mennonite church stresses theological orthodo *Can the age-old Christian doctrines of conversion, redem tion, resurrection, and salvation be made to have s nificance for scientifically oriented and skeptically mind university students?*

The Mennonite church has stressed individual and c porate discipline as an aspect of Christian life. *W are the dimensions of Christian obedience and discip ship in the social context of the university's interpretat of freedom and exhaltation of individual rights?*

The Mennonite Church has stressed the doctrine of priesthood of all believers, the equality of clergy and la and the sacredness of vocation. *What is the meaning the holy calling in the thousands of occupations in mechanized culture for which university students preparing?*

If Conrad Grebel can pursue these and related questi intensely and intelligently it may serve its students, constituency, and the university community well. I is so ordered that by a man's footprints you can tell what direction he is heading. The foregoing comme may suggest the general direction of my concerns a therefore, the direction I shall be heading.

Chapel, Conrad Grebel College.

HE BIBLE AND THE CHURCH IN A COLLEGE

ollowing is the statement made by Walter Klaassen on ctober 25 following his inauguration as chaplain.

want to say something to you because you have a ight to hear me, since I have been invested with a speific responsibility in the church of Christ. I hesitate to peak lest it become an occasion for self-congratulation. low do I see my function at Conrad Grebel College?

First of all, I recognize it as my calling to be a disciple f Jesus Christ here. I must learn from Him each day by udy and prayer, and to live in the presence of my fellow embers in the college and in my relations with them in e Spirit of Christ. To live as an obedient disciple is e calling of every Christian and basic to everything he oes. Whatever, therefore, I do will reflect the quality f my discipleship. In the hour of baptism I confessed esus Christ and pledged to be faithful to Him until death all things. Now I must do it in Conrad Grebel College.

The special ministry to which the Mennonite brotherood as the church of Jesus Christ has appointed me is vo-fold and I now specifically refer to these two. I o not view them as essentially separated from each other nd the order in which I speak to them does not indicate at one comes first and the other second. In my day to ay work the two aspects of this ministry are exercised multaneously. Neither is primary; neither is secondary.

First, as to my teaching function. I view the courses biblical knowledge and the history of the Christian hurch as a necessary part of the academic program of the niversity. This means that the Bible is examined and udied as literature. It means that the classroom is not e church, for in the classroom are confessed Christians, nfessed non-Christians, and some who confess to no ith at all. Some regard the Bible as the Word of God, me do not, and to others it makes no difference either ay. The one basis on which all can join in is to aproach the Bible as literature. The lecture period is not evangelistic meeting, and my aim as a teacher cannot to get students to accept the Bible as the Word, but help them know something of its content and to underand why the writers wrote as they did. My aim is to plain, for example, why early Christian writers refer Jesus as the Son of God, not to persuade students that is the Son of God, which I believe. My aim is to help them see the importance of the Bible for an understanding of Western civilization and culture to which students are introduced in the various courses in the university. I tell my students to begin with that I am a Christian and that I cannot disassociate myself from something which gives my whole life its direction. And may I also say, that as one who has found peace, joy, and understanding through faith in Christ, I wish that all whom I teach may also find this faith. But I dare not make the conversion of my students the mark of success in the course. It is quite possible that the confessed non-Christian student will perform better than the professed Christian.

Secondly, my pastoral function. If I had been asked to come to Conrad Grebel College to inject into its life some measure of religiosity, I should have refused to come. And yet the chaplain's function is often conceived of in that way. As a pastor to students in Conrad Grebel College I regard it as my call from God to gather those students who confess that Jesus Christ is their Lord together into the church. That is the reason for the chapel here; not to serve as a costly religious ornament, but so that the church in the college, the company of those who are obedient to Christ, may have a place to assemble for worship, fellowship, and study. I regard it as my duty to help them witness to Christ in college and university so that others now not obedient to Christ may become so. That is where our evangelistic activity finds its rightful place. It is my responsibility to initiate a program for study and fellowship in which we can openly and freely discuss the Christian faith, learn to understand it, and find out its implications for our life in the university. I regard it as my duty to talk to all students who are willing about faith in God, so that they do not live in Conrad Grebel College without becoming aware of the claims of Christ on man. Faith in God, according to the Mennonite understanding, and membership in his church is voluntary; that is, a person must respond freely to the call of God without external compulsion. Those students who do not want to be Christians will not be forced in any way. Those who profess to being Christians will be expected to take their commitment seriously so that it is expressed in action.

Those are my duties. God knows me. The will to be faithful is mine. The outcome is in His hands.

NEWS

Massacre in Stanleyville

The following report was written by Elmer Neufeld, director of Mennonite Central Committee program in Congo.

Mennonite Central Committee Paxmen Jon Snyder, Canby, Ore.; Eugene Bergman, Paso Robles, Calif.; and Congo Inland Missionary Dr. Melvin J. Loewen, his wife, and five children from Steinbach, Man., were all safely evacuated from Stanleyville to Leopoldville by military transport plane on Tuesday, Nov. 24. Loewen and the Paxmen were associated with the new Protestant University of Stanleyville.

Both Paxmen were in the final street massacre of Belgian and American prisoners on Tuesday morning, but miraculously escaped without injury. (Paxmen are conscientious objectors serving in overseas voluntary programs under Pax Services, an alternative program to military service supported by the Mennonite Central Committee.)

Snyder and Bergman had been working with the new Protestant church-related university. They were detained in early August when the rebel forces led by General Olenga captured the city. For about ten days they continued living in the university appartments carrying on a certain amount of university maintenance work. But when the midnight searches of the Simbas (African word meaning lion used by the rebels for themselves) became too frequent the two Paxmen moved in with the Melvin Loewens, missionaries working with the university. A week later they received a report that all the Americans would be killed.

On Oct. 27 the Belgians and Americans were rounded up and held as hostages of war. This, they were told, was because of Belgian and American military intervention and especially American "bombing" in other rebel-held centers. Snyder and Bergman were taken to the central prison where they joined the five-man American consulate staff and missionary Dr. Paul Carlson who had been brought to Stanleyville as prisoner on about Oct. 20. The American prisoners were told to send messages to their government urging a cessation of bombings.

The rebel government announced to the public by radio on Nov. 17 that the Americans would be executed the next day. Wednesday, the next morning, at about 10:00 the eight Americans held at the central prison were taken by jeep to the Lumumba monument, presumably for execution.

A mob estimated at about 5,000 had gathered for the event. For an hour all eight sat waiting in the back of a small jeep, listening to the wild threats of the crowd. At one point they were marched to the monument while the mob screamed for their lives. Finally, however, they were sent away by General Olenga and taken to President Gbeney's house. In the bitter anti-American denunciation that followed, as at other times, "Major" Carlson and his attributed misdeeds were used as a symbol of the hateful foreign anti-revolutionary intervention. After this denunciation the eight Americans were taken back to prison.

On Friday, the eight Americans were moved to Hotel Victoria where many other hostages were being held. The next day, Saturday, the rebels were apparently expecting an imminent attack and told the hostages that they would be taken to Banalia, some ninety miles away. About 150 hostages were taken out by truck and bus. Snyder was left behind because the vehicles got too full. Seven miles out of the city the bus quit running. Much later that day, but before the bus had been repaired, new instructions were received reporting that the order was a mistake and commanding the hostage group back to Stanleyville. Near midnight they were again back at the Victoria Hotel. Then followed two days of calm before the storm.

Tuesday morning, Nov. 24, at 6:0 the hostages heard the approachin planes, saw ten of them circling th airfield, and soon saw some thirt paratroopers jump, while the reb forces fired on the planes.

At 8:00 the hostages were ordere out of the hotel, into the street, an marched two blocks toward the ai port. When approaching gunfire wa heard they were told to sit down i the open street. The Simbas argue over what ultimately to do with thei prey. About twenty-five rebel soldie were finally left guarding the hostage when a heavy burst of machine gu fire was heard nearby. In a last act c desperation and revenge the Simba opened fire upon the defenseless ho tage group indiscriminately shootin men, women, and children.

After the first burst of firing Sny der ran for escape, and with seve others, including a four-year-old chil both of whose parents were shot, wa able to hide in the storeroom of nearby house. A bit later a reb soldier entered the house, but not im mediately finding the hostages left an ran for his own escape.

Bergman remained prostrate in th street and saw some of the final ac of rebel shooting. Dr. Carlson too ha run. He was being pulled over a wa by another missionary when a reb soldier mowed him down with an aut matic weapon. Later Bergman picke up Dr. Carlson's Bible containin some personal notes for return t Mrs. Carlson and family. Miss Phyli Rine of the African Christian Missio was shot in the leg and bled to deat Many others were wounded and som fifteen were killed in this massacr

Commenting in retrospect, Snyd added, "During the time of our d tainment we made many hopeful r tionalizations — how all might sti turn out well—but after Tuesday experience I can only say that Go was at work in the midst of all th and we are here by His grace."

[The Dec. 4 issue of *Life*, pag 32-42B, describes the events that cu minated in the death of missiona Dr. Paul Carlson. Reference is als made to Paxmen Jon Snyder and E gene Bergman on page 37. Snyder pictured on page 38. The Dec. iss of *Time*, pages 28-32, likewise d scribes the Congo massacre and th evacuation of white hostages. O page 29 Paxman Jon Snyder is pi tured between Dr. Paul Carlson an U.S. Consul Hoyt.]

LIGIOUS LIBERTY IN SPAIN PTIMISM PUT TO NEW TESTS

the situation of Protestant Chris- ans improving? It had generally been ought so. Recent developments, how- er, cast grave doubts on the earlier timism

A draft bill concerning religious erty was presented by Fernando ario Castiella, Minister for Foreign ffairs. Even though it was criticized some of the Spanish hierarchy, tably Pildain y Zapiain, Bishop of ıs Palmas (Canary Islands), indica- ons were that many of the bishops ere in favor of it.

Twenty leading Spanish Roman atholics recently issued a note advo- ting religious liberty "in full agree- ent with the spirit manifest by the st majority of the Fathers at the atican Council." They addressed the te to the Spanish bishops attending e Council.

Especially hopeful was the attitude cently shown by the Archbishop of ville, Cardinal Bueno y Monreal. uring the discussions at the Vatican ouncil, Cardinal Bueno had been ry much opposed to it. However, an interview on Spanish television cently the Cardinal made the follow- g remarks:

"Religious liberty is an imperative tcome of the evolution of human ought, which today regards human eedom as essential, especially in the cret, extremely personal, transcen- ntal sanctuary of the individual nscience.

"No human power must intervene, any way whatsoever, in the relation tween man and God.

"Consequently the [Roman Catholic] urch, which asks for itself freedom preach, to worship openly, and actice its own religion, also wants men to be free to confess, prac- e, and witness to their respective igions. The church does this because recognizes human dignity and re- ects the conscience of all men."

These indications of favor on the rt of the hierarchy, particularly rdinal Bueno, president of the Span- Commission at the Council, are ry significant. But recent develop- ents in the actual treatment of Prot- ants by state officials give cause for ncern.

Two pastors have been fined 5,000 *setas* (about $80) each for having stributed some copies of a Protes- t translation of the Gospels in the eets of Cartagena. They are Luis Hombre of the Baptist Church and Joaquin Guerola of the Plymouth Brethren. While the provincial authorities interpreted their act as a form of proselytism, the two pastors have appealed to the Minister of Home Affairs, stating that since the literature was a portion of the New Testament it could not be termed sectarian.

The Ministry of Home Affairs has itself been clamping down on Protestants by suspending permits for new churches and refusing authorization to transfer from old buildings to new ones.

Another difficulty placed in the way of Protestants has been the denial, in Madrid and Barcelona, of their right to contract civil marriages. Applications for marriage licenses have been held up for ten or twelve months.

Worried by this situation, Spanish Protestants have declared December 13 a Day of Prayer for Religious Liberty. Special intercessions will be offered that nothing will prevent the state from premulgating the law on religious liberty.

MENNONITE CHURCHES IN INDIA have taken on the task of caring for refugees from Pakistan. Volunteers come from Janjgir, Champa, Seraipalli, Jagdeeshpur, Dhamtri, and Shantipur to help in the Mana Transit Camp, near Raipur in Madhya Pradesh. During the summer volunteers served over twenty thousand refugees by hauling filtered water to the camp until a well was drilled. Though some of the refugees have left or been resettled, a team of voluteers still distributes milk to school children in the camp.

CONGO RADIO STUDIO DEDICATED

The tape-recording studio in Luluabourg was dedicated on Sunday, Nov. 29. The first radio programs will be taped soon. They are to serve the Tshiluba-speaking area in the Congo.

Charles Sprunger, missionary to the Congo since 1958, is the director of the Congo Inland Mission radio work. It is a cooperative venture, the Congo Inland Mission and other mission groups, including the Presbyterian Church, sharing costs. The radio programming center is known as Centre de Radio Protestant du Kasai, abbreviated as CERPROKA.

CATHOLICS AID CONGO SCHOOL

The Free University at Stanleyville, Congo, has opened its doors for its third academic year—at the Roman Catholic University in Leopoldville.

The offer to use the Roman Catholic institution's facilities was made to the young Protestant university by Catholic officials when it became obvious that rebel activities in the Stanleyville area would make it impossible to open there this year.

Roman Catholic authorities have told the Protestant university leaders they can use the classrooms and offices as long as the situation requires.

On Oct. 27 both universities held a joint opening service attended by Congo President Moise Tshombe.

SOCIAL SECURITY FOR MINISTERS

Public Law number 88-650 was signed by President Lyndon Johnson, opening Social Security to United States clergymen who had missed previous deadlines. Clergymen who have been in the ministry more than two years are eligible.

The new period of grace allows the clergyman until Apr. 15, 1965, to sign the required waiver which makes him a participant in the Social Security program. The clergyman now signing the waiver must pay the Social Security tax on his income for the years

1962 and 1963. Tax for the year 1964 will be due Apr. 15, 1965.

Clergymen interested in joining Social Security should contact their District Director of Internal Revenue immediately and obtain waiver forms and instructions.

ANNUAL HYMN CONTEST

The Mennonite Song Festival Society is sponsoring its seventh annual hymn contest. Anyone interested in writing hymn texts is invited to write to Hymn Contest, North Newton, Kansas, for detailed information. Text and tune contests are held in alternate years. Cash prizes totaling $50 are awarded on the basis of evaluation by the Hymn Society of America. The deadline for entries is Mar. 15, 1965.

STUDENT SEES INSIDE OF RACE

“It was not only that I was able to live and work in a Negro community that was so valuable but also the fact that it was in the South.” This is the reflection of Kenneth Rupp, Mountain Lake, Minn., middler at Mennonite Biblical Seminary at Elkhart, Ind. His past summer was spent in the Student Interracial Ministry at High Point, North Carolina.

By living and working with Negroes, in a Presybterian church, Rupp was able to find out firsthand the problems involved in the racial struggle and to learn to know the people most deeply involved in it. He reported on this phase of his experience: “The St. Paul United Presbyterian Church is an all-Negro church, in which I was the only white person this summer. I had some very good discussions with Rev. Pharr about the nature and work of the church and the church’s relationship to the race problem. Pharr happened to be one of the leaders of the Negroes in High Point in their struggle for freedom.

“High Point is a city of 60,000 population with about 15,000 to 20,000 of these being Negro. . . . Before I got there . . . all the public transportation, eating places, theaters, and hotels, were at least tokenly integrated. That is to say, the Negroes would be served but not saying how. For example, some Negroes tested the civil rights bill and went into a restaurant and ordered something for twenty-five cents. They were served, but when it came to paying the bill, they were charged $2.00.

“Besides this the schools had token integration. That is, a Negro student could apply to the white school. This was achieved last summer through the city courts, in an effort in which Pharr was the chief leader. They have, as a result of this, made it possible for children to go to the school nearest them. Previously some children who lived only a few blocks from a school had to go four or five miles to school.

“But it will take time for the Negro people to want to send their children to the closer white schools. It seems that about ninety-eight percent of the Negro people do not want their children to go to integrated (white) schools. This seems to be characteristic of the Negro people as a whole in High Point. Most of them are not at all interested in fighting for their freedom, but their main interest is to live in peace and harmony with all people.”

Rupp had opportunities to discuss problems freely with white segregationist ministers and to gain understanding in depth of the racial problem and the position the church should take. Lines of communication were opened, and some changes in thinking took place. He expressed his concern further. “The sad thing about the segregationists’ point of view is that it leads a person to think of himself as superior to someone else. It leads to the sin of pride of self at the expense of lowering another.

“The churches in the South have lived in the race problem so long that they are blind to seeing the separation between the world and the church. To the southern white church the answer is ‘What is best for soci is the best for the church.’ There nothing Christian about this answ and yet it is the answer I receiv from a minister in a ‘Christi Church.’ The majority of the wh churches in North Carolina, if th have any concern for the Negro all (and many of them do), see t Negro as brothers in Christ, but o as a source for mission work.”

PER MEMBER CONTRIBUTIONS

Recently we published a report on the stewardship of the Gene Conference Mennonite Church. Among forty-one denominations, ranked fourteenth in per-member contributions for all causes. The p member figure was $122.09. Following is a study prepared by Lester Janzen, conference stewardship secretary, in which the per-member givi is measured not only for the General Conference, but for each of regional bodies over a nine year period.

	General Conference	*Canadian Conference*	*Central District*	*Eastern District*	*Northern District*	*Pacific District*	*West Dist*
1955	$ 67.80*	$46.61	$ 76.60	$ 84.29	$ 96.79	$ 88.06	$ 60.
1956	72.57*	47.23	87.81	91.75	98.40	93.78	67.
1957	85.48*	64.40	104.19	90.45	121.85	102.18	70.
1958	107.97	82.60	144.16	104.04	123.55	112.56	79.
1959	110.26	75.87	138.44	124.77	101.87	118.90	89.
1960	103.71	78.61	109.04	113.45	103.13	119.33	93.
1961	112.84	92.31	130.80	113.89	110.64	102.60	105.
1962	117.42	91.00	116.55	127.64	123.62	109.07	115.
1963	122.09	95.56	100.18	127.99	149.01	120.63	121.

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*According to Handbook of Information

INTERNATIONAL STUDENTS

A survey was recently made of the international students who ha attended Bethel College during last twenty-one years.

Since 1943, a total of three hund and fifty-six students from outside United States have attended Bet College. They came from thirty-th countries.

Canada has supplied the great number of students. One hund eighty-nine Canadians have atten this institution during that time.

Germany is second with thir seven students. Formosa comes n with thirty; and Holland has s twenty-three.

The other twenty-nine countr have been represented by less th ten students at the college during t time. These countries are: Mexi seven; Paraguay, Puerto Rico, In and Korea, five; Greece, It China, Japan, Hong Kong and geria, four; Liberia, Indonesia, maica, three; France, Israel, Eg and Jordan, two; Belgium, Gua mala, Kenya, Samoa, Costa Rica, nd, Uganda, Bolivia, Honduras, outhern Rhodesia, Syria, one.

Many of these students have gone ome to be leaders in various fields f work in their country. Others have ound work in this country.

They have been an asset to Bethel ollege not only in terms of what hey have done since they have left, ut also in terms of the benefit the merican college students have received by being exposed to such a ariety of cultures.

V SUPER-SPECIALS ON UN

eaders in the television industry are onating their time for a series of rograms on the United Nations. he series of six programs are called, ot specials, but super-specials.

They will focus on the less familiar ctivities of the United Nations. erox Corporation is providing the our million dollars necessary for the ix ninety-minute programs. Four of he programs will be aired by the merican Broadcasting Company, and wo by the National Broadcasting Company.

"A Carol for Another Christmas" will be carried by ABC on Mon., Dec. 28, 9:30 p.m., Eastern Standard Time. The script has been written by Rod Serling. Joseph L. Mankiewicz will direct the cast which includes Steve Lawrence, Peter Sellers, Sterling Hayden, and Eva Marie Saint. Telsun Foundations is developing the programs.

The second program will appear on ABC on Feb. 19. "Who Has Seen the Wind?" will deal with a refugee family forced to spend their lives aboard a tramp steamer.

Other programs will deal with international narcotics control and peace keeping activities in Kashmir.

When Xerox company announced several months ago that it would sponsor this series, it became the target of critical letters inspired by "extremist groups." "Essentially this was pre-judgment and pre-censorship," says Leonard J. Kramer, associate director of the National Council of Churches' department of international affairs.

Kramer encourages supporters of the United Nations and others to offer their support. "From those who believe in the United Nations, or at least are open-minded enough to learn about it, a more intellegent, responsible, and effective response is needed."

He suggested that after seeing these programs letters of support be written to the local station, the networks (Leonard Goldenson, president, ABC, 7 West 66th St., N.Y.) and to the sponsor (Joseph C. Wilson, president, Xerox Corporation, Rochester, N. Y.)

The Telsun Foundation praised the support of the Xerox Corporation. They said, "In a unique example of enlightened television sponsorship, Xerox Corporation is providing the $4,000,000 to underwrite the programs, four on ABC and two on NBC. Because of the unprecedented nature of this series, Xerox will dispense with any and all customary product commercials, confining its message to simple and short institutional identification only."

CHURCH RECORD

ALENDAR

onferences

uly 10-17 — General Conference, Estes Park, Colo.

967—Mennonite World Conference, The Netherlands.

estern

ec. 27 — Brudertal Church, Hillsboro, Kan., ninetieth anniversary.

EATHS

enry Ernest Koller, 76, died Nov. 9. He was a member of the Zion hurch, Donnellson, Iowa. His wife nd two children survive.

Mary Maurer (Mrs. S. E.), Carlock Ill.) Church, was born Aug. 20, 878, and died Nov. 18.

D. H. Richert, professor of mathe- atics and astronomy at Bethel Col- ege, Newton, Kan., died Nov. 28. e was 89. "Uncle Davy" was born March 8, 1875, in McPherson County, Kan. Professor of mathematics and astronomy from 1906 to 1946 at Bethel, he continued to teach part time until 1956. Upon his retirement in 1946 he was given the title professor emeritus of mathematics and astronomy. A member of the Bethel College Church, he served as treasurer of the Board of Missions of the General Conference Mennonite Church for several years.

Lizzie (Schneble) Stauffer, Deer Creek (Okla.) Church was born April 15, 1871, and died Nov. 19. She was a charter member of the church.

Terry Wade Balzer, Faith Church, Newton, Kan., was born Nov. 21, 1964, and died Nov. 27. He was the son of Mr. and Mrs. Arnold Balzer.

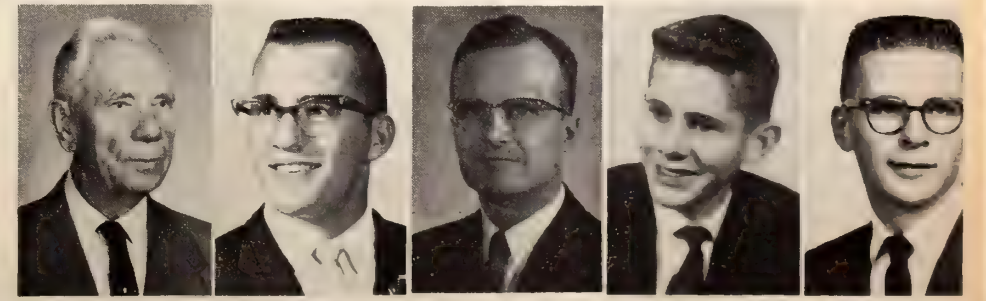
MARRIAGES

Daniel Metzler, First Church, Nappanee, Ind., and *Esther Hoover,* Presbyterian Church.

Larry Wiens, Bethel Church, Inman, Kan., and *Marna Schmitt,* Trinity Lutheran Church, McPherson, Kan., on Nov. 27.

Jerry Brockmueller and *Betty Penner,* both of Salem Church, Freeman, S. D., on Oct. 31.

David Culp, Grace Church, Lans-


D. H. Richert (Deaths); Wallace Friesen, Leland Harder, James Hiebert, Elmer Thieszen (Workers).

dale, Pa., and *Joan Elder*, Presbyterian Church, on Sept. 19.

Gordon Goering, First Church of Christian, Moundridge, Kan., and *Barbara Louthan*, Friends Church, Haviland, Kan., on Nov. 21.

Rufus Von Guten and *Della Sprunger*, both of First Church, Berne, Ind., on Nov. 28.

LaVerne Hochman, Blooming Glen (Pa.) Church, and *Doris Freed*, Grace Church, Lansdale, Pa., on Aug. 29.

Larry Landis, Rockhill Church, and *Carol Stauffer*, Grace Church, Lansdale, Pa., on Nov. 7.

Lawrence Straup, Catholic Church, and *Joyce Hager*, Grace Church, Lansdale, Pa., on Sept. 12.

Terry Styer, Indian Creek Brethren Church, and *Donna Moyer*, Grace Church, Lansdale, Pa., on Oct. 10.

Lee Sprunger, Church of the Nazarene, and *Willa Kay Graber*, First Church, Berne, Ind., on Nov. 28.

Eldon Wiens and *Lila Jean Penner*, both of Inman Church, on Sept. 4.

MINISTERS

Reynold Kipfer, Toronto, Ont., has accepted the pastorate of the Regina Church. He is a member of the (Old) Mennonite Conference in Ontario. He attended the Kitchener-Waterloo Collegiate, the Ontario Bible School and the Toronto Bible College where he majored in theology. From 1956-58 he served in Germany and in Jordan under the MCC-PAX program. During his studies he spent two summers then at the Kitchener church. Most recently he served as assistant pastor of the Danforth Church in Toronto. He succeeds Ramon Jantz who served the Regina church for three years.

NEW ADDRESSES

Key to congregation code numbers in brackets is available on request.

Mrs. Alvin Elliot, 404 W. 59 Terrace,
Kansas City, Mo. 64113 [167]
Mrs. Allen Kliewer, 3305 W. Layton
Ave., Englewood, Col. 80110 [272]

WORKERS

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, Elkhart, Ind. has accepted a six-months position as theologian-in-residence at the Medical College of Virginia, Richmond, Va., during his sabbatical leave scheduled for next spring and summer. He will join a staff of two chaplain supervisors and about fifteen chaplains-in-training in a responsible ministry to patients and staff. He will participate in weekly staff seminars for the purpose of evaluating each chaplain's work and progress. He will lecture during a fourteen week in-service training program for parish pastors who will spend three mornings a week at the medical center in a clinically-oriented program of bedside pastoral care.

John Dueck, a farmer from Lowe Farm, Manitoba, has joined the staff of Canadian Mennonite Bible College as a volunteer maintenance man the winter months. Dueck is no nov at voluntary service, having spent t winters in Ontario at Ailsa Cr Boys Farm and at MCC headquart in Waterloo. Prior to this he was student at Steinbach Bible Institu

Wallace Friesen, Henderson, Ne began a two-year voluntary serv assignment on Nov. 1 at McCro an Boys' Ranch, Sioux Falls, S. He is a member of the Bethes Church. He is the son of Mr. a Mrs. Walter A. Friesen.

James Hiebert, Newport, Was began a two-year voluntary serv assignment on Nov. 15 in the ma tenance department of the State Ho and Training School, Wheat Rid Colo. He is the son of Mr. and M Gus M. Hiebert and a member of t Spring Valley Church, Newport. is a graduate of Newport High Sch and attended Grace Bible Institu Omaha, Neb.

John Suderman, Newton, Ka was reelected to the Bethel Colle Board of Directors. The annual c poration meeting was held on N 27.

Elmer Thieszen, Henderson, Ne began a two-year voluntary servi assignment on Nov. 1 at McCross Boys' Ranch, Sioux Falls, S.D. He the son of Mr. and Mrs. Daniel Thieszen and a member of the E thesda Church. He is a graduate Henderson community school and tended Freeman Junior College.

LETTERS

NOT EQUAL TO POGO

DEAR SIR: It is good to see the sign of a reformation of religious thought on the pages of *The Mennonite*. Since Mennonites are probably human beings, bearing some of the faults peculiar to the species, it may possibly be a good thing to forget a goodly portion of our heritage of four hundred years, and carefully examine our religion as it stands today in an attempt to determine how we may effectively improve our contribution to man in this stage of his evolvement.

It was gratifying to note the involvement in politics which you assumed during the recent campaign. My only criticism is that I thought you could have been more forthright in expressing your convictions.

We are a pretty sick lot, exactly as those in any other denomination. Our heritage cannot save us. We may be shocked and shamed by having our evil (sickness, foolishness) printed on your pages, however, these are the very wishes of our unconscious, and it is imperative that they be exposed so that we may determine reality and truth. The righteousness which we have known must be brought up short.

We have heard too many sermons, and read too many religious editorials which fail to equal the wisdom of Pogo. It is small wonder that adults sleep in church, and that the kids read the comics there. Eager, sharp, minds abound in our youth today. Young people have rebelled, and w continue to rebel against a half-tru philosophy which evades the issu of the day, and which, as any fc can fathom, is a very thin gruel the table of the Great God Almigh

As harsh as it may seem to sor of us old fogies, you have the diffic obligation to continue to turn o wisdom and stark truth as it is vealed to you. The day of the Me nonite Pharisee with his smugne non-involvement, and self-righteo ness has been too intense too lon *Robert F. Weaver, Waldron, Wash.*

ELEVATION

GREETINGS MR. EDITOR: Congratul tions for elevating *The Mennoni* into a stimulating journal. Keep with your good work. *C. T. Habegge 225 Clark St., Berne, Ind.*

From a boy who learned the hard way, as told to Lester David.

My Hotshot Driving Ruined a Girl's Life

CALLED FOR Cathy at a quarter fter eight that Saturday evening in une. Final exams were just over, and ve were going to celebrate. Nothing arge, just a movie and maybe a pizza ater.

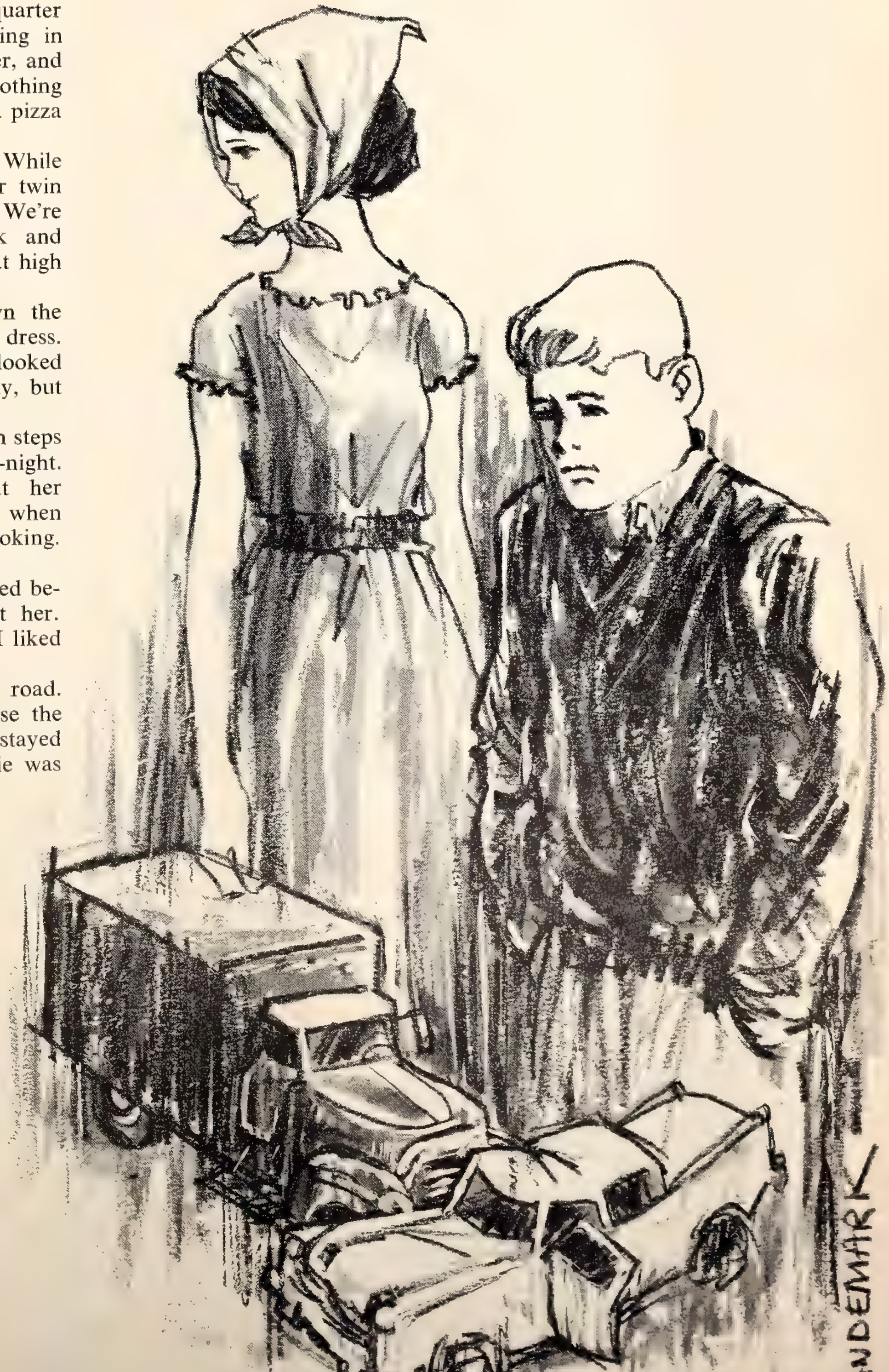
Cathy wasn't ready as usual. While vaiting, I got to talking to her twin rother, Chuck, about scuba. We're oth skin-diving nuts. Chuck and Cathy were in my junior class at high chool.

Pretty soon Cathy ran down the tairs. She was wearing a white dress. She was tanned and all and looked errific. We weren't going steady, but planned to ask her soon.

Cathy skipped down the porch steps fter kissing her folks good-night. They stood there, looking at her roudly, the way parents do when hey think their kids aren't looking. Chuck hollered good-by.

Cathy got into the car. I slipped behind the wheel and grinned at her. She grinned back and winked. I liked Cathy. I liked her a lot.

I drove out onto the main road. Traffic was pretty heavy because the ig shopping center near town stayed pen late that night. The movie was nly three miles away.



Cathy and I talked about the exams, how we'd be seniors next year, and then, for no reason, I began clowning. I used to kid around a lot in the car, pulling all kinds of tricks. I had a whole bagful. I got a kick out of doing them.

This time I made like a jet pilot. I put my hand over my mouth to make my voice sound like it was coming from a two-way radio. "Flight 22, calling the tower. Ready for take-off. Over."

I pretended to listen for instructions, then barked screwball "orders" to the co-pilot, the navigator, and even the stewardess. I was having myself a ball. Cathy was laughing, and that made me invent more wacky things. All the time I was doing forty to forty-five in this traffic.

Finally I decided to "take-off." I leaned all the way back in my seat and pulled at the wheel, like I saw them do in the movies. I got sort of carried away. I was leaning as far back as I could and even had lifted myself up from the seat a few inches to get "airborne."

A light just ahead was turning red. I needed only a split second to stop, but I didn't have it because of my position at the wheel. I couldn't get my foot to the brake, so I ran through the light. The truck whammed me at the intersection. I felt a sharp pain when my head and left shoulder hit the door, then I blacked out.

I heard the siren before I opened my eyes. When I came to, I was lying on the road. I saw a police car race up. Everything was noisy and confused. People were called and horns were blowing.

I looked at my car. The truck had backed off, and the whole side was smashed in where Cathy had been sitting. I saw a bundle of white inside. I tried to lift myself up, saying something about getting her, but a hand held me back.

For some freak reason, all I got was a bump on the head, but for a few weeks we didn't know whether Cathy would live. I called the hospital almost every hour. I went down to see her, but only the family was allowed. I also tried to see Chuck and Cathy's parents at their house—and they were always out. I got the news. Cathy wasn't going to die. As soon as I heard, I ran a mile and a half to Cathy's house, hoping to see Chuck and her folks. I rang the bell, and Chuck opened the door. He looked at me a second, then slammed it in my face. His eyes were all red.

It shook me up. I went back home, and an hour later I found out why from Anne, one of Cathy's girl friends. Cathy would live all right, but she would have to spend the next twelve months in a special hospital, and then maybe another year at home. It might be a long time before she would walk again, if ever, or to go to school. There was something else. She would not look like Cathy anymore.

When I heard all this, everything I had been holding back all that month burst out of me. I took out my car keys and heaved them as far as I could. Then I locked myself in the basement and cried like a kid.

It didn't dawn on me until just that minute that I was entirely to blame for what happened. I guess I had been too shook up to think clearly. But now it hit me like a pile driver. My stupid clowning had wrecked Cathy's life.

The thought was so terrible, I started to shake. I stuck my closed fist over my eyes, like I did when I wa a kid and wanted to hide from something. But I couldn't hide. I only sa the accident more clearly than ever i my mind. I lived through it again an again. I dug my fists deeper into m eyes, but still I saw the car al smashed and the bundle of white i the front seat.

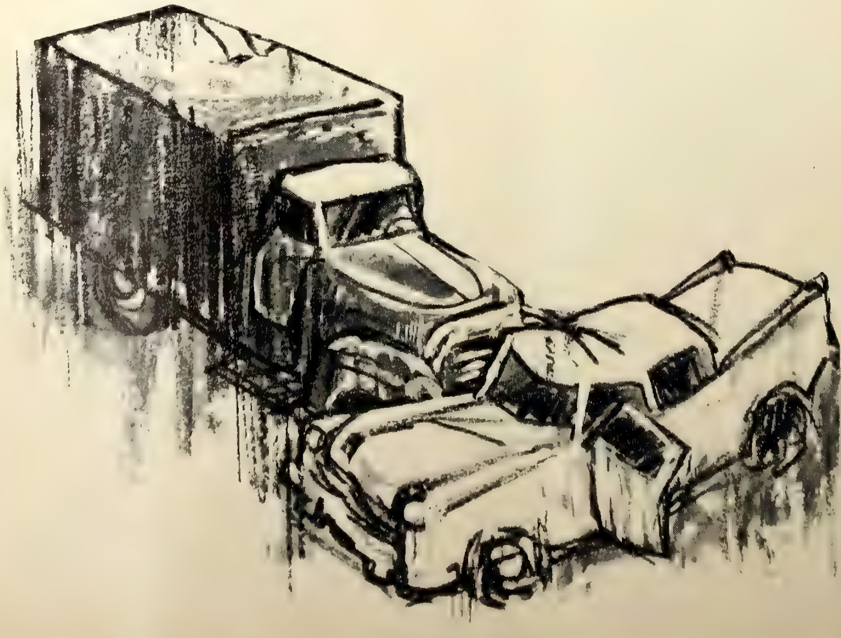
I sat there in the dark until lon past midnight. I thought back on a the other kookie things my friends an I had pulled in our cars, just for kicks Hotshot drivers, we called ourselves

There was one stunt where th driver would stick both hands out o the window or on top of his hea Another fellow was crouched out o sight doing the steering. The idea wa to scare the socks off people. They' think nobody was steering.

Here was one always good for yak. When the car stopped for a ligh one fellow would distract the attention of the driver, then another woul call out, "Go ahead," before the ligh changed. Automatically the drive would step on the gas. The idea was t make him look foolish, but he'd als come near a crack-up.

We'd one-hand all over the place taking curves at high speed, weav like crazy, and pull a hundred stunts We never thought something migh happen.

In a few days a cop came to th house. A criminal charge had bee filed against me for reckless driving Cathy had been questioned at th hospital, and had told the story. hearing was held, and my drivin license was revoked.



Next day, I packed and hitchiked to a resort section where I got job as waiter. I worked harder than nybody there. After Labor Day, I ame back home and started my enior year. Everybody in town knew bout the accident and what hapened. Things like that get around.

The first day in school, the principal ade an announcement in assembly bout driving habits. Heads turned ward me. I stared straight ahead.

I used to be pretty popular, but I oticed that groups began breaking up hen I came around. Guys I knew ept making excuses when I suggested e get together. Funny, because these ere the guys I used to horse around ith in cars. Later, a doctor told me hey shared my guilt in the accident. hey saw themselves in me and hated .

Once I called a girl for a date. She rned me down cold. "I only fly jets with experienced pilots," she id as she hung up.

After the term began, I met Cathy's other in a supermarket. I started ask about Cathy and tell her how felt. She looked at me a second, then apped my face. She broke out cryg and a friend helped her out of the ore. Later, I found out that Cathy's mily had moved away and that she as in a hospital in a far-off state. I ver heard about her again.

Things got worse for me. During scrimmage at football practice, I ok a long pass and started running ith the ball. Behind me, a voice lled: "Look at that boy fly." That ay I quit the team. Little by little I became a real loner at school. I left the math club and the school paper. I couldn't study either. I found my mind fuzzing up when I tried to concentrate. I started losing weight.

Finally I dropped out of school. My father tried to talk me out of it, but I had my mind made up. My mother was dead, and my father worked twelve hours a day at his small hardware supply business. We weren't very close because he was never home.

The next few years I worked for a plant nursery. It was hard work and long hours and I didn't mind. But no matter how hard I worked I could never forget the accident.

This summer I made a big decision. I am going back to school in the fall. It's going to be pretty tough because I'll be three years older than the other seniors. My classmates were in the eighth grade when I was a junior. But I'll stick it out this time. I'll graduate and try to go on to college and make something of myself.

They say plastic surgery can do wonderful things. I pray for Cathy. I pray too for all the other pretty young girls who go out with hotshot drivers.

I know one thing though. The kids in my town learned a lesson they'll never forget. I don't see much clowning around in cars anymore. They all know that one slip, just one, can cause a tragedy.

I'll never forget mine. I dig my fists in my eyes all I want, but I'll still see that smashed car and the bundle of white inside.

TIME FOR COMMITMENT

his year, 1964, is almost a year of the past. It has been a year of rmoil. It has also been a year of challenges and opportunities for itnessing to the saving grace of Him whose birth we will soon again lebrate.

It is my duty to keep you informed as to how, as a Conference, e are meeting our goals in the realm of finances. To some extent is is also a gauge or measure of our commitment to Christian ewardship.

A total of $1,152,583 has been received toward a budget of ,493,205. This is 77.1 percent and means that if we are to meet e budget we will have to receive almost one-fourth of the total in e month of December. This will be possible if all of us place the ght emphasis upon the meaning of His birth. *Wm. L. Friesen, onference Treasurer.*

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COVER

More than 400 refugee women work in their spare time in the nine Arts and Crafts Centers set up by UNRWA in the Gaza Strip.

CONTRIBUTORS

Esther Eby Glass, 315 Pitney Road, Lancaster, Pa., has written books for children, as well as special articles on the work of the Mennonite Central Committee. Recently she wrote on Mennonite Disaster Service, "Mennonites Doing Something" in our July 28 issue.

Lester David, 946 Carol Avenue, Woodmere, N. Y., retells the story of an anonymous boy. Since the accident, Cathy has spent two years in and out of hospitals. Her sight is badly impaired. She has undergone extensive plastic surgery, but doctors say she will bear life-long scars. She hasn't been able to return to school.

CREDITS

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THE MENNONITE

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Other foundation can no man lay than that is laid which is Jesus Christ

November 30, 1964

To the Churches of the General Conference Mennonite Church:

Greetings in the name of Jesus Christ "who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good works" (Titus 2:14).

The purpose of this communication is to inform your congregation that in 1965 we are planning to hold the thirty-seventh session of the General Conference Mennonite Church. The Conference sessions will be held on the campgrounds of the Estes Park Conference YMCA, Association Camp, Colorado. Serving as hosts for this session is the Western District Conference. The program will begin on Saturday evening, July 10, and will close on Friday evening, July 16. Saturday, July 17, will be devoted to tours of the surrounding area. Information on the program as well as on local arrangements for delegates and visitors will be made known in Conference publications.

At this time I wish to alert your congregation to plan ahead for representation at the Conference sessions next July. According to our constitution: "The right to vote is restricted to delegates. Each congregation belonging to the Conference shall be entitled to one vote for every thirty members or fraction thereof. Congregations which for any reason cannot send delegates from their own number are authorized to appoint delegates from other Conference congregations to represent them. However, no delegate shall be allowed to cast more than ten such proxy votes. No delegate shall hold more than twenty-five votes including proxy votes."

Votes shall be determined by the membership of the congregation as of January 1, 1965. It should be understood that the Conference does not assume financial responsibility for the expenses of church delegates or proxies.

Later you will receive delegate certification sheets on which you will list your delegates or proxies and return these for our record. We trust that your congregation may be represented. Our constitution also states: "Congregations, except those outside continental North America, which neglect to have representation at three consecutive regular Conference sessions, giving no valid reason for such neglect, and leaving official inquiries unanswered, shall be regarded as having withdrawn from the Conference; this fact shall be entered on the minutes."

We are looking forward to an inspiring Conference on the theme, "Stand fast... Striving Together...For the Faith" (Phil. 1:27). The prayers of your congregation are invited as the plans for these significant meetings are being finalized.

Sincerely in Christ,

Harris Waltner

Harris Waltner, Secretary

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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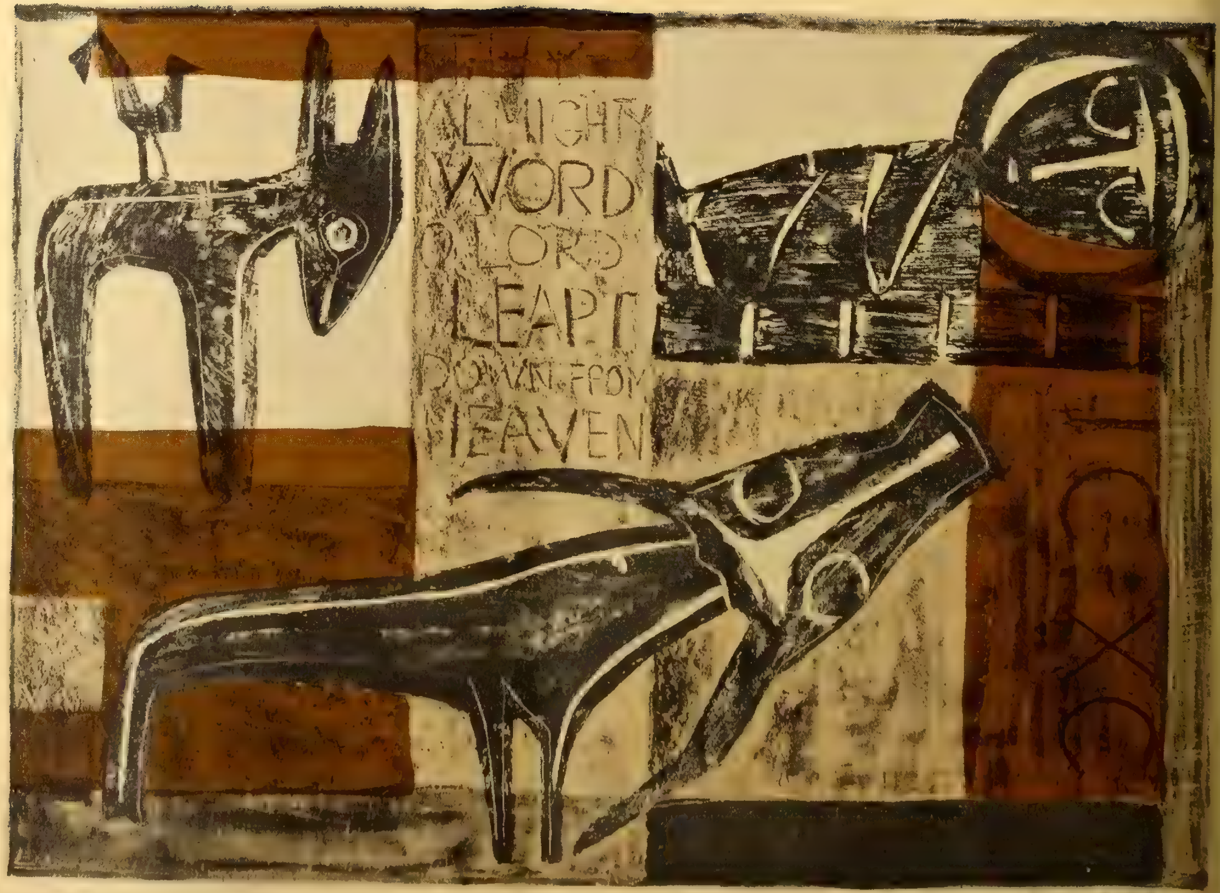
ALMIGHTY
WORD
O LORD
LEAPT
DOWN FROM
HEAVEN

WHEN EVERYTHING WAS READY

While distressed parents sought to guide their children to meaningful life and orphans pled for love, God was not asleep.

While browbeaten multitudes, hungry, cold, and broken in body struggled to live, God looked upon the world and knew that it was in need.

While prisoners languished in chains and hate-filled men fought in fear, God's heart bowed in pain for He loved those who were suffering.

While many grasped for wealth and power, destroying both themselves and others about them, God planned a way to help people to learn to love each other.

While lonely people of every land reached out for friendship and living purpose, God prepared the world to receive the gift that would restore hope.

When everything was ready God sent Jesus that He might live among men, giving himself for them, to provide strength in an hour of weakness, joy in a day of sorrow, light in a time of darkness, and life that will never cease.

And then it was Christmas.

Harold W. Buller

Stanleyville Eyewitnesses

On November 24 the Europeans and Americans held as hostages by the Congo rebel government were airlifted out of Stanleyville. On the following Sunday evening some of the missionaries reported on their experiences and feelings at a meeting in Leopoldville. Below is an abbreviated transcript of a tape recording made at that meeting as supplied by Henry Dirks, a Mennonite missionary serving with LECO, *a cooperative literature program.*

The meeting began with a worship service led by Elmer Neufeld, director of the Congo program of the Mennonite Central Committee and a member of the Board of Missions of the General Conference Mennonite Church. He read from Hebrews 11. Later in the program two songs were sung by a Mrs. McMillan, a Canadian missionary from Alberta, and her six sons and some other children. McMillan was shot outside his home in Stanleyville on the morning of November 24.

Melvin J. Loewen

Loewen, a member of the Evangelical Mennonite Brethren Church serving with the Congo Inland Mission, is Dean of the Protestant University that was to open in Stanleyville this past fall. Loewen is from Winnipeg, his wife is from Mountain Lake, Minnesota.

What is the pattern of things to come? First of all, it's a political question which is in turmoil all around us. We tried to solve this thing in a military way which I think is impossible. We have seen it in the Kwilu now for almost a year and just a few days ago they were just a few miles from Kikwit. I don't think you can solve it on the military level.

Yet we were saved by military intervention. But it's not a long-range solution—this is a temporary thing. We are all deeply appreciative to the government who would risk so many men, so many planes, so much equipment, so much personnel, to save a few of its citizens. The ANC [regular Congolese army] is just about nothing. The ANC stole a lot of cars when they ran. A lot of people are wondering whether the ANC is really any better than the rebels. I would rather live with the ANC but it's not a long-range solution. The ANC does a lot of beating, a lot of arbitrary injustice. I don't think the military can solve the thing even in the northeast [Congo—site of Stanleyville]. It certainly hasn't solved it in Kwilu.

On the political-administrative level, there is a lot of talk of sending in new administrators, getting everything going again, setting up bureaus again, but for now if they do set up any it will be only in the cities. One of the last speeches Gbenye [rebel president] made, he said, "All right, you'll take the cities, but you'll never get us out of the forests."

Which is true. Look at Kwilu, look at Vietnam, look at the northeast. How can—I'm speaking now on the economic-political level — how can businesses go on, say in Stanleyville, when you can't send a truck safely to Kivu or Paulus? You may send a truck, yes, but will it get there? Will it be ambushed on the way?

Lot of talk of pouring in a lot of money to take up the *chaumage* [unemployment], hire a lot of workmen, build buildings, new homes. You can build more buildings, but can you get professional men to go back with their families within the next few years?

This is not the time to go into the details of the proposition given to the university which is most inviting, most encouraging. The site, the location, the utilities offered there, the interests of the community for the university were most inviting. But finally what professional man will go in wit his family under these considerations knowing that the rebels are still i the bush around?

There are a few other factors tha have not been discussed in the papers One of them has been building u for the last few years, and the othe one is very recent.

These two are: first of all, we hav now entered into a phase of th Israeli - Mohammedan conflict between Palestine and Egypt. You wil notice that it is Israel that is trainin the Congolese paratroopers. They now have a contingent again in Palestine The Congo has for the last two year been sending soldiers to Israel to b trained. Israel has connections with Ghana and other countries. They'r trying to encircle southern Africa southern part of Mohammedanism with Israel-trained troops. And if you believe in prophecy we may be par of the total picture of Armageddon

Second factor is, and this is very recent, and this is what caught us al by surprise—till now some of our colleagues were killed in isolated missio stations. We could almost say, "Well it was a mistake, it was something that happens."

Well, it wasn't a general pattern Educators and medical people were not touched. "Missionaries, we wan you, you're all welcome." Generally and sometimes it was almost embarrassing to have a white skin because you were shown privilege. This is now finished. I think it's all right. I don' think we should have privilege because we have a white skin, but they did want—and even colored people who came as educators were respected because they came to help.

But now it's become a racist issue White skin means nothing and be-omes an object of hate. As you istened to [Stanleyville] radio for the ast few months, you became aware of tremendous power of propaganda. Especially the last weeks that it was building up, you listened to Peking short-wave, and you listened to Stan radio and it was almost the same thing. mperialist neo - colonialism, imperialist neo-colonialism, everything, bang, bang, bang. The apartheid issue in South Africa, this injustice of the white man there, will not be forgotten. Here and now it's the white man's urn to be an object of hate.

I think as we analyze and watch developments in the next few months, emember these two other factors: he Arab world conflict with Pales-ine, and the race issue.

Some of us may go back again to he centers in the next months, year, we don't know. But the church is here, and I'd like to end with the words that Elmer read in the beginning. Numbered as the sands of the ea, they're there. They'll continue to witness. Behold this cloud of witnesses.

MR. DAVIS

Davis is a missionary for the Heart of Africa Mission. He was apparently among those evacuated from Paulus.

My wife and I were at a little mission tation called Nala [phonetic] just ourteen kilometers from the station where Mrs. Tucker was working. We were in constant touch with Mrs. Tucker and the ladies of the Assembly of God mission and the Buckleys.

In our mission I think there may e twenty missionaries still unaccount-d for and six children. But God is ble to keep whom He wants to keep.

We were just fourteen kilometers rom the trouble spot, and just along side road of two kilometers, where he Lions [rebel soldiers who call hemselves, *Simba,* Swahili for lion] were constantly passing and they got nto the coffee plantation a mile up the oad and had taken the white man way and beaten him up very badly. And we were constantly wondering what was going to happen to us.

Just on the main road outside us, housands of people were killed. In ne house just off the corner, there were eighteen dead bodies one night. One of the chiefs was taken and his arm was flayed. The Simbas ate the skin whilst the man was still suffering. They beat the man to death cruelly. And so on. We were in the midst of all this and untouched. After something like four months, we never saw more than one Simba.

Our peculiar danger was this. The Simbas were selling their party cards, and if you didn't have a party card you must have a *lassiez passey.* Also the Europeans were all to be registered and of course all the cards were taken up, and then on top of all that, we had disobeyed in taking in the wife and children of one of the state commissars when they were running away. Then we had no *lassiez passey* [permit to pass], no card, we'd not been registered, and our car was still in the garage, and of course we had hidden this person. And the Simbas were passing along the top road just 200 kilometers [meters?] from us several times a day, and yet they never came inside.

Then the morning the Belgian paratroops came in we heard the planes go over and we wondered what was going to happen, and we packed our bags. Apparently the troops were to take the Europeans out from the center of the town, and we were fourteen kilometers out. But thanks to the missionaries in the town they persuaded them to come out for us. And then they went out in all directions, twenty-three kilometers to bring the two ladies who are in the back there too. The paratroops fought their way out to us. We heard their machine guns roaring. They picked us up and we fought our way back.

But what we are thinking of particularly is this. When the Belgian paratroops came down on the airstrip of Paulus, three of them were shot. They died on the plane. And now we were living because they died for us. And we feel the responsibility of that. Now we can no longer live to ourselves. God has given us a new lease on life and we owe it to Him.

EUGENE BERGMAN

Bergman is serving with Pax Services, a Mennonite Central Committee voluntary service project for conscientious objectors as an alternative to military service. He is from Paso Robles, California.

The actual attack on Stan was begun on the fourth of August. Actually we had rumors before that the rebels were coming. We felt that Stan was such a big city that it wouldn't fall. The American Consulate warned us the morning of that day that they were evacuating their women and children and that we should do the same, but we did not feel that Stan could fall and we were left there.

Also during this time, we got the feeling from our workmen that the rebels were coming near because they were quite frightened. The shooting began on that afternoon, and by Thursday the rebels had already taken control of Stan.

At about 3:30 in the morning of Friday, August 7, the Simbas came to the outside of one of our apartment buildings where a professor's family was staying, and began shooting through the windows with tear gas and also rifles. The professor went down to the door and let them in before they would break their way in.

We were taken to the military camp along with four of our workmen who did not have their cards along with them. We were put in a building and told right then that we would all be killed. But fortunately one of the leaders begged to his higher officer that we were with the university and that we should not be killed. Fortunately, he was able to phone another higher official and we were spared.

Then we left the camp, and we still had four of our workmen there. Later Mel Loewen and I went back with the car and got them also. I imagine that if we had not taken them out they would have been killed too.

During this time—the next few weeks—we kept getting night searches. They were looking for ANC or arms and this was—and we were also spread out so the professor decided to move into Ben Ogden's [?] house, and we moved in with the Loewens. These houses were right together and we felt that we would be safer living close together, and this would also give us a little more security.

These large apartments that Irvin Goossen, the other Pax fellow who left

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the first of August, and I had been repairing were taken for offices by the new government. So I imagine a lot of that work has been in vain. But fortunately we were able to get the mattresses, some stoves, and some friges out, and put them in *magazine* [storehouse].

During this time we were able to work limited, very limited, because we did not want to spend too much money, the supplies were becoming hard to find. Mel Loewen had us fellows doing what I call psychotherapy work every afternoon, like cutting lawn, and painting around the house —it's kind of good to get your mind off of the surroundings once in a while. After we lost the apartment building, we wanted to fire several of the workers. We had a bit of trouble because it's a people's government and you cannot fire people. You're supposed to hire more in fact, I imagine. So we were able to get them into two *equippes* [teams] and this helped cut down our spending—but that was after a lot of rough palavers.

On the twenty-ninth of October Jon Snyder, the other Pax fellow, and I were put in prison where Dr. Carlson and the other five American consulate staff were. We slept on planks and we were very fortunate that we had a blanket apiece.

Here I would like to express my thanks to the LECO people who were right across the street, and they fed us during this time. We fared very well. The prison life in general was as good as could be expected under those conditions. The mosquitoes weren't too bad, fortunately.

One time an officer who had, I guess, heard a lot of the "Hate America, Hate . . ."—I imagine, he hated whites in general — came in and slapped us all.

On the seventeenth of November the radio announced that the population was supposed to come to Lumumba monument for the execution of eight Americans. Fortunately, we did not hear about this and this was supposed to be the next day. I imagine we wouldn't have slept that night.

The next morning about ten o'clock they came and got us. They said, "Americans."

We asked if they wanted missionaries also. They said, "Yes, all Americans."

As soon as we were taken to the bureau, we signed our names, and as soon as we stepped out of the door we saw the crowd. And the first thought that went through my mind was, "This is it."

Four of them were put in the back of the jeep and the other four were put in the back of a Volkswagen and we were taken two blocks to the monument. There all eight of us were put in the back of a small jeep. There we stayed for about forty-five minutes in the hot sun.

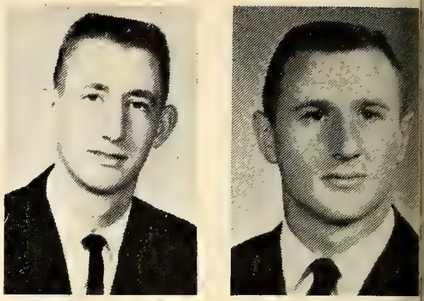
They were taunting us the whole time telling us how they would kill us, and the crowd fully expected that—that we would die. After the forty-five minutes we were all told to get out of the jeep and we were marched up close to the front of the monument and a rebel officer came and dismissed us.

This whole time I had been praying that if it was God's will I would not die—that He would spare me. And it was just like immediately-answered prayer. After that the chauffeur of the jeep did not show up and we were pushed slowly through the crowd, which was yelling for our blood, back to the prison.

There we were not allowed to go out, and he finally showed up and told us that we were to go out to the president's mansion. We expected possibly to have a talk with the president, the American consulate was there, but after a wild ride, when we got out there, there was another crowd and during his speech, he made it in front of us, the photographers took pictures of us, and he denounced America for killing all of their women and children and helpless people that we were bombing and because of Joma Kenyatta's appeal for our lives that we would be spared until Monday. And then we were whisked off before the crowd could get out of control and were taken to the prison.

Later that night he came back and told us that we would be put in the Hotel Victoria with the rest of the Belgian prisoners. Well, we waited two days for this and then we were finally moved. But I wished we could go back to prison. It was not as nice as we thought it would be. That night they were expecting an attack. We all stayed on the floor of the lobby of the hotel. So I guess in an attack they would have started shooting then. But in the morning there was no attack and we were allowed to go to our rooms.

That afternoon at three o'clock, I guess they were expecting another attack, they put us all on busses and trucks. There wasn't room for everyone, and Jon was just a few behind me in the crowded bus and they told him to get off and I stayed on. So we went out about twelve kilometers and the bus broke down. Very fortunately. We were supposed to go to Binallia [phonetic] to be held as hostages there, but we stayed in a hut overnight—we were figuring we would stay in a hut overnight—but then at about ten o'clock a car came out and told us there was a misinterpretation or mistake in orders and that we hadn't been ordered to leave yet. So we all went back by truck.


Eugene Bergman and Jon Snyder.

Sunday and Monday of this last week were relatively calm. We were able to gather with the U.S. missionaries who were there. Dr. Carlson and Jon and myself were at prayer meetings, also the Schrags were there. During this time Dr. Carlson was able to administer to the sick and he gave a very good testimony to those with whom he came into contact.

Then November 24, at six o'clock [a.m.] we saw the airplanes flying over and nothing happened actually until eight o'clock when we noticed some whites were leaving the hotel and then pretty soon they came for us too.

They took everybody out of the hotel and into the streets and walked us toward the airport several blocks and meanwhile we heard the firing of the paratroopers drawing closer and the colonel who had taken us out gave a short speech that he was no longer responsible for us, that he had saved our lives all the time. And then we were told to sit on the street. Then there was an exceptionally heavy burst of machine gun fire and it scared those who were around us, panicked us and they began firing into the crowd that was lying on the street.

After the first burst some missionaries, Jon, and Dr. Carlson ran into a house that was across the street—broke down the door. Meanwhile I vas lying on the street. I do not know vhy I stayed there, but while Dr. Carlson was crawling over a wall, a ebel came around the corner and hot him. Also Miss Ryne was tryng to flee and she was shot. I was xpecting a bullet to find me any ime, but God's protection was there he whole time.

Then the paratroopers came shortly hereafter and because I was not vounded I was able to help with hose who were wounded and got them ff to the airport.

In one of our prayer meetings Dr. Carlson called our attention to the erses of 2 Timothy 4:16-18: "At ny first answer no man stood with me, ut all men forsook me: I pray God hat it may not be laid to their charge. Notwithstanding the Lord stood by ne, and strengthened me; that by me he preaching might be fully known, nd that all Gentiles might hear: nd I was delivered out of the mouth f the lion. And the Lord shall deliver ne from every evil work, and will reserve me unto his heavenly kinglom, to whom be glory for ever and ver. Amen."

This experience has given me a errific faith in God and has made me ealize fully that we are always in His hand. Without His protecting are over us, we could never have nade it. Let us remember that God loes not forsake us if we do not forake Him ourselves.

AL LARSON

Larson is the field secretary of the Unevangelized Field Mission.

We were seventy-two missionaries nd children during these past months. God called two of them and said, Your work is finished. Come unto ne."

Forty-seven of us have been told o continue on in service to Him. And we look to the day perhaps we ven can return to our own area vhere God has used us during these ast years—to continue to witness nd to work for the church of Jesus Christ in that area of His vineyard. Seventeen men and women and six hildren remain in our mission behind ebel lines this day. We know not their ondition, we thank God that they are n His hands. We thank God that ou too are praying for them.

But let's think of these past few nonths in another light. While we vere set aside we had a group of men with us who did not know Christ. They were a captive audience. But they also became a willing audience, and we daily met with them in prayer and Bible reading. We believe three of these men know the Lord.

This was a time of witness also for LECO, to the literature ministry. They passed Bibles to us. These men requested them. They were glad to have them. And they read them.

But there was another witness also. That was the witness of the church. In those early days of August, days of terror, when so many hundreds of Congolese were shot or killed by other means—and I'm not ashamed to tell you that I was scared stiff. Two Congolese school directors came and stayed with us, not for their protection, but to see if they could help us—to protect us. When they came and fired in our front yard, they came marching up to face them in our behalf. Not because they only loved us, but because they knew Jesus as their own, and it meant something to them—even if it meant giving their own lives if necessary.

Then there was another, one of our schoolteachers, who was beaten in those early days. Of the eight men in that room, four were beaten to death and killed; four were left alive, he was one of them. Two days later he was at our house, having walked a long distance to find out if we were all right.

What a testimony. One of our missionaries is still missing today, two of them that are missing and held as far as we know. The pastor of the church walked down with them the twenty kilometers to be put under arrest, and insisted that they be cared for properly, and because he stayed with them was beaten severely. And the last we knew he was in prison too.

Another one of our pastors and one of those school directors who was with us in those early days is also in prison today; at least the last we knew. These are Congolese that are living for their Savior. And they desperately need our prayers.

MRS. TUCKER

Mrs. Tucker is a missionary of the Assemblies of God from Jackson, Miss. Her husband was beaten to death by the rebels.

When we returned from furlough we felt that we must stay on. We got back to Paulus. We had our car for a few days, and we could have left, but we felt the restraining hand of God, we felt we must stay. We had evacuated for a little while in '60 for two weeks, and then again in '61 for a little while, and come back, and God had seen us through, and we felt that God wanted us to stay on.

Last Tuesday night at 8:30 the sister from out at the Catholic mission where the Europeans of Paulus were being detained phoned and wanted to know how we were at home because we had had some very difficult experiences in our home too with the Simbas. I asked her how my husband was, she said, "They're all just fine, everything is very peaceful and quiet." And she said, "I know he will be happy to hear that you and the children are all right too." I hung up and went to bed and the Lord watched over us through the night.

At 8:30 the next morning I phoned to find out how they were because the Stan news was coming through, and I said "How are things?" She said, "*Assez bien* [pretty good]."

I said "How is my husband?" She said, "*Il est au ciel* [He is in heaven]."

Although it didn't come as a complete surprise yet I know you can understand with me what a shock it was. And I cried out and said, "Oh, Lord, what shall I do?"

I feel that he has given his life for the Congo he loved with all his heart and where he has labored happily and optimistically for twenty-five years, more than half of his life, for he was only 49. I feel that he did not die a victim of the rebels, but as a victor for the Lord Jesus Christ.

And I feel that it is my duty—in the natural I'd like to go home and hide away with my children and try to raise them—but I feel before God I have a duty to continue to represent the Congo to the people of our churches—to keep them praying that all of these who have given their lives shall not have died in vain. And though for our church the days look very dark, we do not know, we are fearful, that since the Simbas can no longer take—reach out their vengeance upon us whites—that they may turn upon our native Christians. But those of us whom God has spared, it is our duty to go home and keep the Christians of America praying that the church shall rise out of the ashes of persecution, pure, more holy, and more victorious than ever before.

NEWS

Mothers Seek to Disarm Toy Chests

RUSSIA HAS JUST announced a cut in defense spending. The United States will probably soon follow suit. It is good news for a war weary world. World disarmament may be on the way.

But while nations haggle about nuclear weapons, mothers are concerned about toy weapons. While Tshombe in the Congo is concerned about machine guns being airlifted from Algeria to his rebels, parents are worried about the arms build-up masterminded by that midnight rider, Santa Claus, for the Christmas tree on Friday morning. Military toys are again high on the shopping lists. Rifles, bazookas, mortars, grenades, tanks and bombs will burst forth this weekend in new profusion.

"Let's disarm the nursery" was the cry of mothers who picketed the American Toy Fair in New York last spring. They were members of a group called, "Parents Against the Encouragement of Violence."

War toys, said one mother, "encourage a child to grow up accepting the idea of toy weapons in extended form—the real purpose for which the real things were planned, war and murder and violence."

In Minnesota this season, several agencies sponsored a display to emphasize the positive. A "Christmas Toys for Peace" exhibit has been circulating in a number of churches in the Minneapolis area. The display calls attention to the many alternatives to war toys.

The Minnesota project is sponsored by the Women's International League for Peace and Freedom and the Minnesota Council of Churches. Mrs. John Esau, wife of the pastor of the Faith Mennonite Church, has been in charge of the display.

Another concerned mother has been Mrs. Carl Andreas, Detroit, Mich. With her husband and two sons, she has recently returned from a five-year stay in South Asia.

Upon her return she was dismayed at the use of war toys. She discovered "that the children of our immediate neighborhood seemed to have little on their minds but play-acting with guns and helmets and every other imaginable kind of military toys."

In such a situation it is hard to avoid involvement. "Our boys were immediately supplied by generous neighbors with enough military paraphernalia to make them socially acceptable," she said. "From then on through the next four months, we seldom saw them play outdoors with their friends in any other activities."

Christmas Toys For Peace
BOBO
MAILBAG

An exhibit in Minnesota promoted nonviolent toys.

Mrs. Andreas and her husband did not know how to combat such combative sports. Too much resistance to the desires of their sons, ages six and seven, might invest the toys with an extra attractiveness. But they began by drawing at least one line. "We did tell them," Mrs. Andreas reported, "we could not buy them any military toys because we did not like the idea of playing at killing as if it were a sport."

Mrs. Andreas finds that war-oriented play is an American phenomenon. "We never saw children of other countries playing military games," she said, "unless they had had a heavy dose of American influence. In most other countries where wars have been experienced first-hand on native soil, providing children with realistic toy weapons would be unthinkable.

"In countries, such as the Soviet Union, where production is under government control, war toys are not even manufactured."

Why are war toys popular? Mrs. Andreas discovered some answers to this question as she took steps to remedy the problem. She circulated a petition to her neighbors. "I join in urging that war toys be replaced by toys which may inspire children to nobler causes," said the plea to toy stores and manufacturers. Only two out of the first 115 families contacted declined to sign.

Parents said they kept their children supplied with miniature arsenals in response to their children's demands, apparently inspired by television. They didn't want their children to be "different."

Toy buyers in department stores gave much the same answer. Their general response was, "We want to have what the customers demand. We will be happy to change our buying policy if there is sufficient justification. We agree with you that military toys are over-emphasized and of doubtful value."

A feature article in the Detroit *Free Press* in July gave prominent coverage to Mrs. Andreas' concern. Following this public discussion, the largest department store in the city ook its military toys off of promnent display. New games and equipnent appeared in some of the playrounds. "Parents encouraged their hildren, and in many cases taught hem, to play such unheard of games s marbles and hopscotch, dodgeball, nd jump rope. Groups of children tarted making puppets to dramatize lassic stories. Younger children ragged out camping equipment and entured forth to explore unknown rontiers. The local stores reported ncreased sales of shovels, buckets, alls, jacks, and firemen hats. Garden ools and building materials were in reat demand."

Toys of sham violence are not the nly troublemakers in children's lives. he anxieties of international life also ress down on them. In a speech to he Child Study Association last pring, child specialist Benjamin pock said that cold war tensions re hurting children.

Recent studies show that among chool children between 25 to 50 perent believe there will be a nuclear ttack. "Young children worry most bout being separated from their parnts in a disaster and about the death r maiming of their parents or themelves," said Spock. "Adolescents peak with bitterness about the possiility of no future or of giving birth o deformed children."

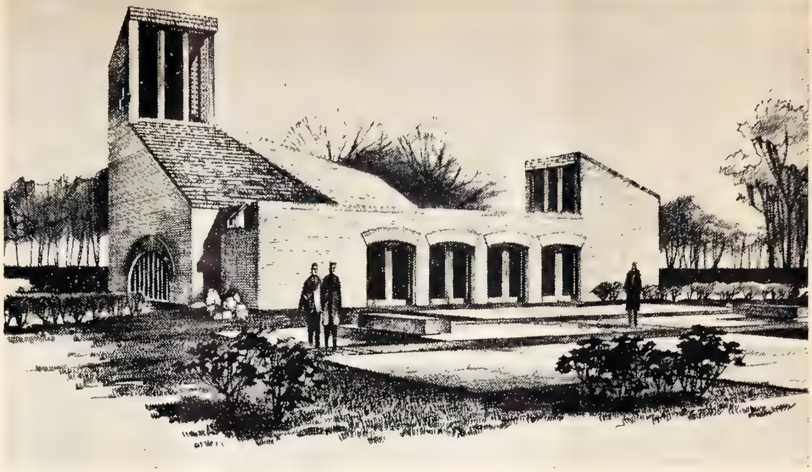
Spock further suggested that parnts help their children by teaching hem about the peaceful forces in the vorld. He mentioned the United Naons. He also encouraged membership n peace groups and peace marches. fforts to disarm the Christmas tree night also be a legitimate project.

RIESLAND SCHOOL GRADUATION

he Friesland, Paraguay, secondary chool with grades seven to ten (Zenralschule) had its graduation cerenonies on Nov. 12. The six tenthrade students completed their exams atisfactorily. A total of thirty-two tudents attended during the year.

All of the graduates plan to connue their studies in Asuncion or ernheim. About one-third of the stuents who finish the Friesland secondry school become teachers. In spite f this record there is a shortage of ublic school teachers.

Frank Dyck from Manitoba, workng under the General Conference oard of Missions, completed a term f service as teacher in the school. le plans a furlough in Canada.



THE CHAPEL OF THE SERMON ON THE MOUNT is the name of Mennonite Biblical Seminary's newest building, currently under construction. Men from many parts of the United States and Canada are participating in the building program.

VIETNAM GETS 3,000 BLANKETS MCC SOLE PROTESTANT AGENCY

In early November typhoons Iris and Joan staged an off-season attack on the exposed coastline of central South Vietnam reaping a grim harvest of 7,000 deaths and 700,000 homeless in six provinces.

Affected by the disaster are 3,091,335 people in a region with an annual crop production of 370,000 tons. Food is scarce now. The 700,000 hardest hit will require at least four months' assistance with food, clothing, and blankets.

Churches in the United States through Church World Service and churches in Germany through the World Council of Churches immediately made available money, food and clothing, and medical supplies to be channelled through the Mennonite Central Committee, sole Protestant relief agency in Vietnam. MCC Vietnam director Paul Longacre with headquarters in Saigon, is currently giving the emergency program his full-time attention.

Eighteen thousand dollars in disaster funds—$13,000 from the German churches and $5,000 from Church World Service—were allocated to the Mennonite Central Committee. Half of this amount will be used to purchase food, clothing, household utensils, and materials for the reconstruction of homes. The other half will be used to cover transportation costs to move the supplies into the interior.

All relief agencies in Hong Kong were requested to release foodstuffs from their surplus food programs against a guaranteed replacement in sixty days. Thus 500 tons of food were secured from CARE, Church World Service, Catholic Relief Services, Lutheran World Service, and the Mennonite Central Committee. All of it was immediately moved by U.S. Government shipping facilities.

Soon after the tropical storms subsided, American and Vietnamese Government representatives succeeded in stockpiling a two-week supply of food in each provincial capital. But the big need is bedding, clothing, and yard goods.

In response to Longacre's first cable from Vietnam received in Akron on Nov. 14, the Mennonite Central Committee has initiated two shipments totalling twenty-four tons containing 3,243 blankets.

Shipment one left Philadelphia on Nov. 25 carrying eleven tons of canned beef, 2,376 blankets, and almost five tons of lightweight clothing.

Shipment two was to leave from the West Coast in mid-December. On board will be supplies from the Yarrow Clothing Center (British Columbia), namely, 867 lightweight blankets, over three tons of lightweight clothing, and some yard goods.

The MCC team in Vietnam will also undertake a large distribution of Christmas bundles in the flooded area.

MCC has been giving about half of its aid through the Government Relief Committee and the othter half through the churches.

Longacre says of the national church: "I feel the Vietnamese church has responded remarkably well to this disaster. They have made appeals for funds and clothing from all their members."

In the first two weeks following the floods, they collected about $1,000 and roughly 700 lbs. of clothing.

Longacre also organized three relief committees comprised of church members and missionaries located in the flooded areas of Quang Ngai, Qui Nhon, and Da Nang, all north of Saigon.

The chief problem facing the relief effort is transportation. "Transportation to the affected areas is most difficult to obtain," said Longacre. "Rail and many roads are impassable. Large transport planes are only able to land at Da Nang as other airports are too soft. Much of the supplies have to be hauled by little rented boats and three-wheel scooters running shuttle service across flooded areas."

Typhoons are spawned over the Pacific in the Far East every year usually between May and October. Comprised of strong winds and heavy rains, their awesome power strikes fear into the hearts of millions living in the regions bounded by the South China and the East China Seas.

Typhoons Iris and Joan created raging floodwaters, described as the most disastrous in a century, that damaged crops and killed large numbers of livestock. In full head, most of the winter rice was buried under a mat of mud three to four inches deep.

The greatest ruin was inflicted by an eight-foot-high tidal wave 300-400 miles north of Saigon. Several small villages were entirely obliterated.

Longacre was surprised to discover the great resiliency of the Vietnamese, their ability to rebound from the hard knocks dealt them by the elements. "While it was still raining and confusion abounded all around I observed many families out salvaging their personal effects, washing their beds and straw mats in the subsiding waters, shoveling out the mud that had settled in their houses. Recurring disasters do not seem to daunt them even though it will take a long struggle to regain three pigs, a water buffalo, and one-quarter acre of rice paddy."

Some Vietnamese reacted to the severity of the disaster with almost a blithe attitude. Helicopter rescue units flying marooned villagers to higher ground in certain instances thought they were beginning to see double. The reason—some of the farmers enjoyed their ride so much they managed to get marooned a second time.

Vatican Draws Mixed Praise

The following summary report on the Vatican Council was prepared by Ecumenical Press Service.

The third session of the Vatican Council ended on Saturday, Nov. 21. During its last meetings it adopted a series of texts (schema) which were solemnly proclaimed by the Pope. The most important of these were those on the church (especially for its definition of the collegiality of the bishops), ecumenism, and the Eastern Catholic churches.

Many commentators have stressed the importance of the schema or ecumenism. The New York *Herald Tribune,* recalling that "Christian unity was one of the great dreams of Pope John XXIII," drew attention to the fact that "this is the first time that the council devoted a whole decree to this subject." It added that it is significant that the schema recognizes "the responsibility [for the divisions] must often be laid to the charge of men on both sides."

The council approved a statement on relations with non-Christians, which includes a chapter on the Jewish people. It absolves the Jews of the charge of deicide in the crucifixion and condemns anti-semitism. A final vote on this statement will be taken at the fourth session.

Most of the commentators agreed that this chapter is a considerable improvement upon the previous text, but expressed regret that it was included in a statement which also deals with relations with Hinduism, Buddhism, and Islam. The discussion on this text evoked heated discussion, and the council vote adopting the statement aroused immediate negative reactions in the Arab world.

Reforme, the French Protestant churches' journal, warned against the possible interpretation that "Christianity is simply the best of all human religions." It cited a volume on syncretism titled, *No Other Name* by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, as "the most effective antidote" to the Vatican document.

In Israel, Zerah Wahraftig, minister for religion, said "the decision would be important if it were confirmed by the next session of the council." But, he added that it shows "a certain degree of remorse for persecutions" of the past, and "appeals to Christians to beware of stirring up hatred of the Jews in future."

Cyril II, Patriarch of the Coptic Orthodox Church, strongly criticized the text and stated that he hoped a council of Coptic Orthodox bishops would be held in order to study it.

However, some reactions were considerably more reserved with regard to certain events which marked the final sessions of the council. The point which aroused the most controversy within the council itself was the decision taken by the twelve-man presidium, and supported by the Pope, to postpone until the fourth session the vote on the new text of a statement on religious liberty. In spite of lively protests, notably a petition signed by some 850 bishops, the presidium refused to alter its decision.

A leader of the Dutch Reformed Church expressed "tremendous regret" because the third session closed with a postponement of the religious liberty statement. He said it is now feared that "the maneuvers which have gone on at the council" may prove unpropitious for eventual passage of the statement. "Tremendous hopes had been raised. Now the postponement of the schema threatens them with extinction," he said.

The Paris daily *Le Monde* said that although the decision of the presidium was administratively correct, its psychological effect was "deplorable . . . . It is most regrettable that some compromise was not found in order to permit the gathering to vote, and thus to show clearly that the Second Vatican Council regards religious liberty as an infinitely precious possession," it said. "The presitige of the Pope has suffered somewhat as a result. In his desire to gain the support of the minority, Paul VI has ended by offending the majority. In this light [this development], however painful, may have salutary results [if it helps] o show the Pope the real psychology of the College of Bishops; and if [the bishops] stimulate him to take he necessary steps to renew the atmosphere at the Vatican."

The World Council of Churches has published the following statement concerning the postponement of the vote on the new version of the statement on religious liberty: "World Council eaders point out that they had very often expressed the hope that the Roman Catholic church would, at the earliest possible moment make a clear and positive statement about religious liberty. When a large majority of the council expressed itself in favor of religious liberty, it was therefore thought that the time had now come when one of the most difficult problems of relationship between the Roman Catholic church and other churches could be solved. It is therefore a very real disappointment to find that the present session of the council is ending without a vote on the subject and that there remains, at least for the time being, a great uncertainty as to the official position of the Roman Catholic church in this matter."

A second point about which misgivings are expressed was the introduction "by the higher authority" of nineteen amendments to the schema on ecumenism which had already been discussed and voted on in detail. Although most of these modifications are minor, some of them have evoked criticism. For instance many Protestant commentators considered t in bad taste to alter one of the phrases in the schema which declared: 'Protestants find God who speaks to them in the Bible" to "Protestants seek God as if He spoke to them in the Bible."

The Christian Century criticized the Pope's handling of the last sessions of the Council as "high-handed control" and said that "three times he gave the back of his hand" to the principle of collegiality. "The Pope's actions left no doubt in the minds of Protestant observers that he has said a powerful and crushing NO to a meaningful collegiality," it said. It cited as the three examples of "backhanding" the refusal to permit the vote on religious liberty, last minute amendments to the schema on ecumenism, and the proclamation of Mary as "The Mother of the Church."

"The monarchical and hierarchial structure of the Roman Catholic Church and the absolute supremacy of the Roman pontiff remain unchanged and undiminished," it commented. "We have a council, but it is purely advisory."

Sonntagsblatt, the German church weekly edited by Bishop Hanns Lilje, said the Pope's actions served as "a drastic reminder to the council of the limits of its own powers." On the four major questions facing this session—collegiality, ecumenism, the role of Mary in the church, and religious liberty— it said, "The wish expressed by a strong majority of the Council was weakened, ignored, or overridden by the direct or indirect intervention of the Pope." All this, it stated, gives "grave cause for misgivings. It is not only likely to have a bad influence on the ecumenical climate; it may also have a prejudicial and dangerous influence on the Council's future freedom of decision."

A third action which has been widely criticized was the Pope's decision to proclaim Mary as the "Mother of the Church," whereas *Le Monde* commented, the council "had carefully avoided this expression in the chapter on the Virgin." It said it regarded this action by the Pope as an indication that he wants "to show his independence of the council."

Christ und Welt, the independent German weekly published in Stuttgart, speaking of the Pope's proclamation of Mary as the "Mother of the Church" said the action had destroyed the effects of all those Council Fathers who . . . were trying with energy and decision to avoid as far as possible statements which might support a further extension of the dogma concerning Mary . . . and would [thus] shock Protestants."

But the publication, if critical of specific actions, generally commended the session as a whole. It revealed, it said, "the astonishing vitality of the Catholic bishops. For the first time . . . in the Catholic Church different

A CHURCH IN LAPLAND was dedicated in August to the memory of Dag Hammarskjold, the former secretary-general of the United Nations, who was killed in 1961. The memorial was the inspiration of Andreas Labba, the guide who accompanied Hammarskjold on his long walks in this isolated part of the world. The small church in the triangular form of a Lapp hut will seldom be filled since the nearby village has ony 100 inhabitants. The great internationalist found spiritual reinforcement for his task in periods of meditation spent on the wild and forlorn countryside that the church now adorns.

opinions about doctrine were expressed. . . . New horizons have certainly opened up for Catholic theologians."

Fourthly, Orthodox commentators, among others, have expressed dissatisfaction with the schema on the Eastern Catholic churches. This deals with relations with the Orthodox world within the framework of the relations between Rome and the Uniate churches, whose existence has for a long time constituted one of the main sources of tension between the Roman Catholic church and Orthodoxy.

But the commentators have not been entirely critical. An extremely warm welcome has been given to the report of Monsignor de Smedt, Bishop of Bruges, on the statement concerning religious liberty. Special significance is attached to his affirmation that: "No one can be the object of coercion by other men. . . . Religious liberty is a requirement imposed by human dignity itself. Religion lies beyond the sphere of authority of the state. The state must recognize and defend the freedom of all its citizens to practice their religion freely. The state has neither to direct the course of religion, nor to prevent it." He continued: "Religious liberty is excluded where, even if a religion enjoys certain privileges, a citizen is not free to practice the religion of his choice. Whether the church is a minority or a majority church, it demands the same thing."

Lastly, the fact is stressed that, contrary to the rules of the council, de Smedt's speech was applauded several times, especially when he stated: "Confidence in the church of Christ must never depend on a secular power. In its difficulties the church must not be forced to seek refuge in the arms of the public authorities. The best testimony the church can bear to the truth of the gospel is to show itself so confident in the power of truth that it does not rely on the public powers."

Commentators have also stressed the significance of the vote concerning the sacrament of marriage, and especially that section dealing with mixed marriages. The text, which will be voted upon at a following session, includes the passages:

"In all mixed marriages, in order to apply for special dispensation, the Catholic partner must be seriously obliged, and must sincerely promise, to have all the children baptized and brought up in the Catholic faith, to the utmost of his or her ability." This last sentence would be a considerable modification of the present practice, because it removes the unconditional obligation to bring up the children in the Catholic faith.

In addition it states that "the non-Catholic partner must be informed in due time" of the promise made by the Catholic partner, and it should be "verified that [this promise] is not repugnant to him." Similarly, "the non-Catholic partner must be informed of the ends and character of marriage which must not be rejected by either one of the partners.

"Mixed marriages must be contracted in accordance with the form laid down in the canon. But if serious difficulties prevent this, in order to ensure the validity of marriages contracted through genuine consent, the local bishop shall be given authority to grant dispensation from the canonic form." Here again, this text would be a substantial modification of the present state. It would allow the possibility that a bishop could authorize mixed marriages to be blessed by a Protestant pastor or by an Orthodox priest, and still regard them as valid. "This abrogates the excommunication decreed by the present canon law against those who have contracted a marriage before a non-Catholic minister."

Another noteworthy point is that in his closing address Pope Paul VI gave an assurance that he would ask the bishops for their cooperation not only on the commission after the council is concluded, but also in the central government of the church. "That will also be useful" said the Pope, "in view of the fact that the renewal of the Roman Curia" is under examination at the present time.

Ave Maria, a Roman Catholic weekly published by the Holy Fathers at Notre Dame University, said the cause of Christian unity had been harmed by the Council session. "We know how important the symbolic gesture and act, appropriate words and appropriate timing are in advancing [reunion of understanding]" it said. "It is the lack of these things . . . that has bruised the sensitivity of those with whom we must move together toward Christ. . . . We think the wonderful impact of the good things accomplished in the Council has been dulled by moves which were actually little more than procedural in nature."

A CABLE CAR carries visitors to Estes Park, Colorado, to the peak of Mount Prospect. The trip provides a view of the mountain village and nearby Rocky Mountain National Park where the General Conference will meet in July. Tentative registrations for this Conference should be in by Jan. 15. If you have not received a folder describing the conference facilities, fill in the coupon below.

REQUEST FOR INFORMATION

We would like to attend the General Conference sessions in Colorado, July 10-17. Please send us more information and registration blank.

Name..

Address..

Mail to: Wm. L. Friesen, Conference Registrar, Box 647, Newton, Kansas

CHURCH IN JAPAN DOUBLES

A recent article in the Japan *Times* by William P. Woodward reports on the Protestant church. Membership in Japan since World War II has grown by as much as 11,000 a year. Compared with an estimated 200,000 Protestant Christians in Japan at the end of the war, he notes that the figure for "traditional Protestant churches" in 1963 was about 400,000. "In other words, Protestant church membership has doubled itself in eighteen years," he writes.

In addition, says the report, are memberships of the Church of Jesus Christ of Latter-Day Saints (Mormons) with 2,278; Jehovah's Witnesses with an estimated 5,000; the Non-Church Movement with 10,000; the Original Gospel Movement with 10,000; and the Holy Spirit Association for the Unification of World Christianity with 5,000. Total memberships for Christian churches other than the Roman Catholic and Eastern Orthodox are given at approximately 430,000.

Of the "traditional churches," the article lists memberships in the Anglican Episcopal Church with 45,175, doubled in the post-war period; Baptist Churches, represented in Japan by eight denominations with 21,248, a six-fold increase; Lutheran churches, represented by five denominations, with 17,250, a trebled membership; and the United Church of Christ in Japan, which has nearly doubled its membership in 193,435.

In the Evangelical Church Federation, with nine affiliated denominations, the report shows 40,000 members, and the National Christian Council, composed of six denominations, reports 267,000.

ALGERIANS LEARN TOOL SKILLS

When Manfred Horsch, from Ingolstadt, Germany, and Melvin Flaming, from Newton, Kan., opened their farm mechanics' school at Henchir, Toumghani, Algeria, in Oct. 1963, they had no teaching experience, no curriculum, and the tools they needed had not arrived. But they had thirty-two teenagers eagerly awaiting instruction.

The equipment, however, soon turned up and presently in Horsch's motor mechanics classes the boys were learning to identify tools, to dismantle, and to reassemble engine parts. Then they went on to do complete repair jobs on an engine that did not function and have it humming when they finished.

Flaming's general mechanics class acquainted the students with files to make keyways, and tap-and-die sets to make threads. Having learned to sharpen twist drills and cold chisels, the boys advanced to drill presses, grinders, hand tools, and to tool conditioning.

Other subjects taught at the school, which is run by the Mennonite Central Committee in cooperation with the Christian Committee for Service in Algeria, include science, mathematics, and physical education.

VOLUNTEER FOR RESEARCH

Wondering what to do during the winter months? Why not volunteer for medical research if you have anywhere from three to six months available?

Men and women with healthy bodies are needed in the research programs of the National Institute of Health and the Massachusetts Institute of Technology to help scientists and doctors discover the unknown.

Years ago, before leaving on an Antarctic exploration trip, Sir Ernest Shackleton printed this ad in a London newspaper: "Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success."

The ad encouraged brave men to undertake an exploratory expedition. On one trip, the ship and most of the supplies were lost. For twenty-three months the men camped on drifting ice or struggled back in three tiny boats. And they won. All returned to civilization alive.

In the same way breakthroughs in medical science usually come only after long hours of exhaustive research and diligent effort. Volunteers for eleven years have served in this capacity. In each case normal control patients were released after it was ascertained that their health was as good or better as when they began the tests.

Tests are undertaken for the good of society and if they will not cause physical and mental suffering or injury to the volunteer. The volunteer is permitted to end the test at any time if he feels incapable of going on.

As a result of the tests come better drugs, improved methods of treatment, and occasionally even cures.

Dr. Gray of the Massachusetts Institute of Technology describes one of the more complex tests performed by normal control patients:

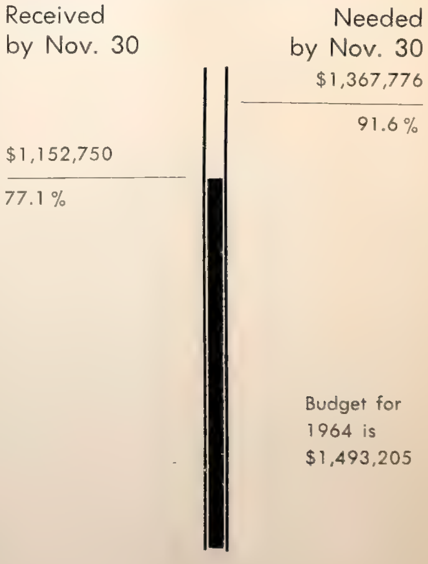
"We plan to study the ability of the human to absorb certain food substances. The subject will be placed on various diets for different periods of time and urine collections will be made. Blood tests will also be necessary. The subject will then swallow a very small plastic tube and different food substances (amino acids, sugars, fats) will be passed through the tube. This procedure causes no symptoms whatever. The subject usually sleeps through the procedure, or may read a book, etc., during the test which usually lasts about four hours. The remainder of the time the subject may be up and about, may participate in laboratory and other activities, according to his interest. He is not restricted to his room and all we need are his urine samples and maintenance on a predetermined diet. We would like to have each subject remain for a period of four to six months."

Write to the Mennonite Central Committee for information.

WORDS AND DEEDS

Camille Borry was one of the few Belgians from the left bank of the Congo River in Stanleyville who escaped, according to the New York *Times* of Nov. 28. "We were the only ones to get out alive," he said at the Leopoldville airport. "We paid for our lives with money and beer

CONFERENCE STEWARDSHIP



but the priests and nuns had nothing to give."

The Church of the Brethren has an agriculture exchange project with Poland. Now in its eighth year the program has brought 139 Polish agriculturists, mostly graduate students, to United States university. It has in return sent twenty-nine volunteers to Poland. A similar program is being planned with Hungary.

Mexico City may be the scene of a federated theological seminary for Baptists, Congregational, Disciples, Lutheran, and Methodist churches. The Theological Education Fund, a service agency of the World Council of Churches, has just awarded a large grant for this purpose. Besides aiding seminaries in Africa, Asia, and Latin America in a textbook program, the fund has made awards for a union school in Chile to be supported by ten Protestant denominations, including five Pentecostal groups.

THE NINETIETH AND LAST ANNIVERSARY of the Bruderthal Mennonite Church, Hillsboro, Kan., in its present location, will be observed on Dec. 27. The building stands on the edge of the proposed Marion Reservoir, currently under construction. The church was organized on Dec. 26, 1874, under Wilhelm Ewert.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

Western

Dec. 27—Bruderthal Church, Hillsboro, Kan., ninetieth anniversary.

DEATHS

Anna Dick (Mrs. J. B.), Gospel Church, Mt. Lake, Minn., was born Feb. 9, 1879, and died Nov. 27.

Jacob Ewert, Johannestal Church, Hillsboro, Kan., was born Jan. 4, 1870 in Poland, and died Dec. 4, at the age of 94.

William Hoffman, West Swamp Church, Quakertown, Pa., was born March 18, 1883, and died Nov. 27.

Herman P. Jantzen, Bethel College Church, North Newton, Kan., was born Nov. 1, 1882 in Hillsboro, Kan., and died Dec. 3. He and his wife had been living at Pleasant View Home in Inman, Kan., He is survived by his wife, one daughter, two sons, and seven grandchildren.

Joseph T. Stucky, Eden Church, Moundridge, Kan., was born Feb. 21, 1884, and died Nov. 26. He was a resident of the Pleasant View Home in Inman, Kan., for several years.

Lena Stucky (Mrs. Peter R.), Eden Church, Moundridge, Kan., was born Sept. 26, 1893, and died Nov. 23.

Menno Stucky, First Church, Pretty Prairie, Kan., was born July 9, 1911, and died Dec. 2.

MARRIAGES

Robert Keith Stucky, Eden Church, Moundridge, Kan., and *Donna Marie Jantz,* Emmanuel Church, on Nov. 7.

MINISTERS

Wilmer S. Shelly, Bluffton, Ohio, will serve as interim pastor of the Bethel Church, Lancaster, Pa., for three months beginning Jan. 1.

PUBLISHED

Educational News Bulletin, published by the Board of Education and Publication, was recently distributed to church leaders. The November issue contains an article, "Trends in Christian Education"; a booklist of books and pamphlets published by Faith and Life Press, giving the price of each; articles on new books and courses in leadership education and stewardship education; and various other educational news items.

WORKERS

Doyle Buller, Calvary Church, Liberal, Kan., has entered 1-W service at General Rose Hospital, Denver, Colo.

David L. Habegger, pastor of First Church, Upland, Calif., wrote the lesson helps for the *Adult Bible Study Guide* for the first quarter 1965 Sunday school quarterly lessons. The theme is Matthew, Gospel of the Kingdom.

Steven Krehbiel, Eden Church, Moundridge, Kan., entered 1-W service in Denver, Colo.

Irvin Kroeker, Bethel Church, Inman, Kan., is doing 1-W service in a hospital in Indianapolis, Ind.

Carl M. Lehman, business manager and treasurer of Bluffton College, wrote the lesson helps for the

David L. Habegger, Carl M. Lehman (Workers).

Youth Bible Study Guide for the first quarter 1965 Sunday school quarterly essons. They have as their theme Matthew, Gospel of the Kingdom.

Mrs. Arnold Regier, Newton, Kan., has been appointed as supervisor of he North Newton cutting room. She began work on Dec. 1. She has served a term in Europe under MCC. She ucceeds Mrs. Perry Burke who has erved in this capacity for nine years. The cutting room is a project of the Kansas All Mennonite Women's Committee.

VISUAL AIDS

Glory in the Highest is the title of a new thirty-minute film which presents the Christmas story with impact. The portrayal is in full biblical costumes and settings. The new motion picture is created to make the events of the first Christmas realistic and memorable. Rental fee is $25.

Other Christmas films available are *The Greatest Gift,* thirty minutes; *Brightest Night,* fifteen minutes; and *To Each a Gift,* thirty minutes.

Brightest Night presents the Christmas story for small children in a setting of the home. Mother and Father decorate the family Christmas tree as they tell their children about the birth of Jesus and the visit of the Wise Men. Rental fee is $10.

To Each a Gift tells the heartwarming story of how love and understanding bring Christmas to a family of Swedish immigrants. Rental fee is $22.50.

These films may be secured from the General Conference Audio Visual Library, Box 647, Newton, Ks. 67114

LETTERS

THE CULTURAL WALL

Dear Mr. Shelly: Recent articles in this paper have once gain started me thinking about my Mennonite philosophy. As a college student in a "Mennonite" town, I have found my philosophy in need of deep reasoning. One thing will never change: I am proud of my Mennonite heritage; I find it easy to tell people about our hurch and beliefs. That is, I find it easy until someone sks me why we don't have Negroes or other members of minority groups in our church. On more than one occasion a fellow student has told me, not realizing that am a Mennonite, that he wouldn't be associated with he Mennonite church because the people are prejudiced gainst anyone who doesn't meet a preset standard. Too many times I have had to agree with this.

About five years ago we reached a milestone in our hurch; we baptized a Japanese boy . . . we can still point with pride to our church book because we have non-Germanic name on our roll. Maybe it is only the German people in our town who need evangelism, but doubt it. I feel that we as Mennonites must come out of our protected world and realize that other people have a chance and a need for heaven. Saint Peter's last name isn't Miller, Gering, Penner, etc., and he doesn't ust speak Plattdeutsch. It seems to me that our Mennonite church has become culturally instead of religiously orientated which is probably one of our problems in getting new members. *Carol Harder, 123 Palm Ave., Reedley, Calif.*

HE STAR OF JOY

WHEN JESUS WAS born in Bethlehem nearly 2000 years go, we read that some of the wise men came seeking Him. They had come to Jerusalem and consulted with King Herod and with many of the chief priests and cribes as to the place where Christ was to be born. Through the prophesies of old, they discovered that the place was to be Bethlehem. Then as they left Jerusalem hey once again saw the star which went before them o guide them. In Matthew 2:10 we note that "When they aw the Star, they rejoiced with exceeding great JOY."

The coming of Christ set all the bells of earth and heaven ringing, but only those who were in tune with God heard them. Among those who heard the bells of JOY were the angels in heaven, the lowly shepherds of the fields, and the wise men from the east. All these echoed their JOY to each other. On the other hand King Herod, the chief priests and the scribes were all conspicuous by their absence.

The blessedness of true-hearted devotion to God, and the contrasting emptiness of mere cold unrewarding religion is still present today. If your religion is not warm and personal, get rid of it. Jesus comes into the stable of your heart by the new birth, and He will light your life with His love. Then you too will experience the bells of JOY as they echo back from the portals of heaven during this Christmas season.

The wise men of old came seeking Christ and they left with the thrill of their new discovery. So, too, today in 1964, and in particular during this Christmas season true seekers find Him. This is truly one of the true meanings of Christmas. *Walter H. Regier, 1017 Wilson Ave., Clinton, Okla.*

MAKE ROOM FOR CHRIST

The following Christmas greeting comes from Helen A. Penner, 406½ S. 6 St., Lamar, Colo.

As you plan for Christmas
may the
love of God
joy of the messengers
unrestrained seeking of the shepherds
thankfulness of humble, devoted people
wisdom, generosity, adoration of the Magi
peacemaking spirit, thoughtful consideration,
the helping hand
of good will
to all mankind
be yours
as you make room for the Christ
in your heart and home
and joyfully plan
a new year lived for God, for others;
less for outer self, more for inner man!

A Christian in Politics

This article was written by Malcolm Wenger of Lame Deer, Mont. Wenger is serving under the mission board of the General Conference.

"If you elect my opponent, Senator Reeves, you will have a wonderful senator. I have full confidence in Mr. Reeves. If you choose to elect me I have only one promise to make and that is to do the very best I know how in representing the people of the thirty- fourth district."

The speaker, Maurice A. Kremer, member of the Pleasant View Church of Aurora, Nebraska, was campaigning for a second two-year term as senator in Nebraska's unicameral legislature.

In a campaign often sullied by vicious attacks on candidates and dubious promises calculated to entice votes, Mr. Kremer was determined to apply Christian ethics.

Forced to run against an incumbent senator by a reapportionment of the Nebraska legislature, the Aurora besinessman kept his speeches on a high level. His opponent returned the favor by speaking well of him. Reporters sensed something unusual and came to investigate.

"We should have more campaigns like this," one said.

Kremer was re-elected.

Three years ago Kremer had no intention of entering politics. He was born in Milford, Nebraska, where his parents attended East Fairview Church. Later his parents moved to Aurora and there at the age of twelve during evangelistic meetings in the Pleasant View Church he gave his life to Christ. He is now a successfull partner in Farmade Company, Inc., a firm dealing in farm implements, buildings, and equipment.

In 1950 he joined other Christian business and professional men in the Gideon organization and became an enthusiastic supporter of its objective to win men and women to the Lord Jesus Christ through personal witnessing and through distribution of Bibles or portions thereof to people in the streams of life.

The Gidions have *camps* in sixty-five countries of the world, the most recent being the one organized in Rome, Italy. Mr. Kremer was elected international chaplain and member of the international cabinet of the group. He traveled widely during the three years he served in this capacity. He is now trustee of one of the ten *zones* in the Gidion organization in the United States.

Mr. Kremer is excited about the life-changing power of the Word of God. He tells of the Kansas hotel manager who had received a Bible for his desk when his hotel was furnished with Gidion Bibles. Returning from one of his many nights on the town he narrowly missed death when his new car was demolished in a collision. Returning shaken from this experience he saw the tear dampened pillow which evidenced the deep concern of his praying wife. He picked up the Bible that had lain unopened on the desk. Today salesmen stopping at this hotel may be invited to a prayer meeting with the manager instead of to the bar for a drink. In fact the bar is gone. Every menu in the cafe carries a scripture verse. The Word has borne fruit.

A little over two years ago Mr. Kremer was invited to a businessmen's dinner in Aurora. He was amazed to discover that the purpose of the dinner was to persuade him to run for the state legislature. His townsmen were dissatisfied with the representation they had and were impressed with his record as a Gideon.

His response was a firm "no." He had no interest in politics. In a final plea after the dinner one of the businessmen asked, "Will you pray about it?"

Yes, that he would do. "I really 'put out the fleece,' " he said. "There were three definite conditions I wanted met before I would accept this challenge as God's will for me." The conditions were met. This and his subsequent election convinced him that God had guided.

Applying the Christian faith to the work of a senator is not easy. There are pressures from every side. "What do you do if the people of your district ask you to support some cause with which you do not agree?" people ask.

"I try to represent the wishes of the majority of the people in my district unless a moral issue is involved. Then I take a stand regardless of how the people feel," he replies.

"How about the lobbyists with their steak dinners and 'social hours' where liquor is served?"

"I try to be friendly to all who approach me. I listen to their concerns, but I take a clear stand against liquor and this stand is respected."

Recently after one of the social affairs where drinks were served two of the senators approached Mr. Kremer and said, "This has gone too far. We will join you in refusing liquor."

"Does your party pressure you to vote according to its desires?" others ask.

"In Nebraska senators are elected on a nonpartisan basis. I do not make commitments to any party."

"Are you asked to vote for measures other senators support in order to get their votes for your measures?"

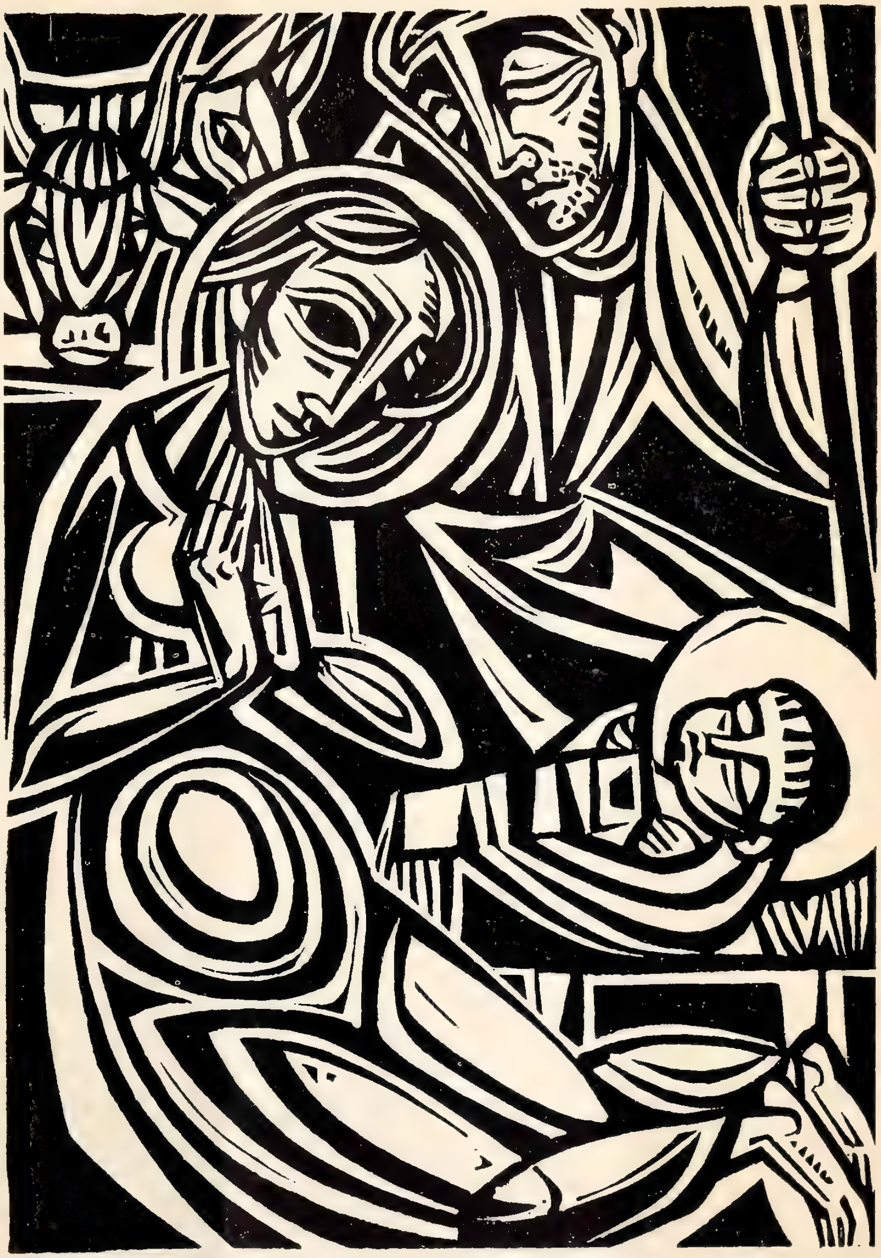
"I do not trade votes."

Mr. Kremer definitely feels that Christians ought to consider making themselves available for positions in government and public life. He says that there is real concern by men in responsible positions over trends in the world today and that Christian influence is definitely needed.

"If America ever falls the Bible holds the key to her fall; as it has held the key to her present greatness," he warns.

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.



Woodcut — Werner Juza

Born of the Virgin Mary

Elmer Ost

At each communion service I say, "I believe . . . in Jesus Christ . . . who was conceived by the Holy Spirit, born of the Virgin Mary. . . ." What does this mean to me?

In the first place, it means that I pledge allegiance to Jesus Christ. This is the core of my confession as I affirm the creed before God with my fellow Christians. Christ has called me; and I have responded. I often choke up here as I recall what this loyalty pledge has meant to Christians who have made it in the teeth of certain persecution. I cringe, yet this is the company I want to keep. Though my guts fail me, I say I will obey Him. I believe in Jesus Christ.

Further, I believe that this Jesus was born to a woman named Mary who did not have sexual intercourse prior to His birth. I believe that God fertilized her womb directly. I believe this to be a mystery for which there is no human or scientific or rational explanation. Here "I believe" has quite a different thrust from the pledge connotations. It means that I assent to the descriptive phrases "conceived by the Holy Spirit, born of the Virgin Mary" as a literal fact.

I have been trained to respond to facts as pieces of a larger mosaic, even though I don't always comprehend the whole picture. For me the fact of the virgin birth sharpens my understanding of the man who was also God, a person unique in history.

I have been trained to respond to facts with discrimination. Stripped of its King James aura, the account of Mary's conception sounds uncomfortable like a fugitive interlude from pagan mythology. And there are scholarly critics that are convinced that this is precisely the case. Chapter five of a recent book entitled *The Virgin Birth* by Thomas Boslooper includes a collection of traditions or myths which are often mentioned as the source of our biblical narratives. This is an excellent shortcut for the person who would like to compare pagan and New Testament accounts for himself. Boslooper cites Walter E. Bundy who says, "The idea of a supernatural or virgin birth is pagan, and it must have found its way into the story of Jesus through Gentile-Christian channels." Of this interpretation Boslooper says bluntly: "It is difficult to find a statement in all the literature of historical criticism which is more misleading."

Boslooper then attempts to un-mislead us. He says: "The story of the virgin birth represents in mythical form two of Christendom's principal logical propositions: that God acted in history and that monogamous marriage is civilization's most important social institution."

A conviction that God has acted in history is vital if one is to put any stock in Christianity at all. Boslooper holds the currently not uncommon theological view that part of God's action was in the minds of the gospel authors. He rooted there ideas of himself which flowered into winsome "historical novel" types of literature, known to us as the Gospels. Since great ideas will not be denied this literature has become effective propaganda for God. Given the fact that nothing else like the Gospels has ever been written, (the non-canonical gospels cannot be considered separate in context) this is a possible position. It is also a relatively recent one in terms of the time that has elapsed since Christ lived. I find it unnecessarily sophisticated.

With all due respect for Boslooper's intensive study, I find the second proposition he pulls from the virgin birth downright confusing—not in itself, of course, but as corollary of the virgin birth "idea." So do I find others of his conclusions. It sends me back to the simply-stated mystery of Matthew and Luke. Not simple, mind you. Simply stated.

It is clear that I see the Bible as having facts in it, facts of history, facts *outside* the authors on which they reported. From these facts we can discover who God is and what He has done. I see ideas in the Bible, too, but the ideas are the means of insight into the facts of historical experience rather than the basis of myth used to illuminate God. For me revelation is basically historical.

If you ask a doctor what polio is, he is not apt to recite the experiences of various polio patients, letting you sort out truth about the disease from emotional reactions of ill persons as best you can. Quite likely he will give you a more exact name and a careful definition which he may illustrate with selected descriptions of patients. He will also tell you about polio vaccine, an idea which has become fact and makes a difference. This is the way I feel about my understanding of revelation.

This is what makes the Bible news, good news. Man was a sinner without hope. There is your disease. Something happened at a particuler time and in a particuler place, and life hasn't been the same since. Since the discovery of polio vaccine, life hasn't been the same. We have a choice now. We don't have to risk crippling disease. So God entered the world in Christ to act out in comprehensible human terms a choice for sinners.

The reality of this choice would be no greater if God were to take human form in each generation. Time cannot dull reality. We can know this. Here my training in psychology helps me, for I assume that we know first of all by experience. In other words, we actually generate knowledge. We experience Christ, and thus we *know* Him. "I know whom I have believed . . . ."

I see the virgin birth as part o the news about God's entrance into the world as Christ. The theologica word for this is *Incarnation,* literally "enfleshment." The birth of Christ to a virgin woman as a fact which fits into a larger picture, that is the Incarnation, helps establish Christ as unique. He is a human person, yes but unlike other human persons, He is also God. He does not simply rise to the top as the cream of mankind; He is more than mankind. He pre-exists. How could he be born precisely as any other man?

Although I say this is clear to me again I say it is not simple. I am comforted to be able to cite scholarship from which I draw support. I is not currently "popular." It was written in 1920 and 1930 as opposed to Boslooper's 1962 date, and I am obviously aware that our educational system tends to favor recent scholarship as the most reliable. But I am also aware that scholarship, even theological scholarship, is not immune to fads. These sources are worthy pieces of work, written since the questioning of the Bible as history developed some steam heat.

The nugget of scholarly argument for me is mined by Vincent Taylor. From within the central Christian tradition, that is the body of beliefs held by the majority of Christians since Christ's time, Taylor wrote *The Historical Evidence for the Virgin Birth.* He traces the earliest Christian tradition on the virgin birth. He observes: "On the positive side our most important result is that we can prove from the New Testament itself that belief in the Virgin Birth existed in influential Christian communities at the time when the First and Third Gospels were written. We have no further need, therefore, to consider theories which assign the belief to a later age, and which . . . deprive the doctrine of New Testament support."

He is referring here to the New Testament letter writers who refer to the circumstances of Christ's conception. The fact of the early church's literal acceptance of the gospel record I find weighty.

Taylor believes that it is unfair and unwise to say that the virgin birth is historical because alternative theories are mutually destructive. He pre-rs to say that the virgin birth nartive can be vindicated positively as ı integral part of the Incarnation. I ‹e this balanced kind of presentation. have followed his lead in my writg here, but I have done it in a pernal witness kind of way, and he kes the scholarship route.

J. Gresham Machen's *The Virgin rth of Christ* is the classic conservve scholarship on the subject. It of interest to note that Taylor, Maen, and Boslooper have written the ıly major works on this aspect of ırist since 1900.

Machen writes: "According to a ıiversal belief of the historic Chrisn Church, Jesus of Nazareth was rn without a human father, being nceived by the Holy Ghost and rn of the virgin Mary. It is the purse of the following discussion to vestigate the origin of this belief. hatever may be thought of the virgin ·th itself, the belief of the Church the virgin birth is a fact of history ıich no one denies. How is that fact be explained?

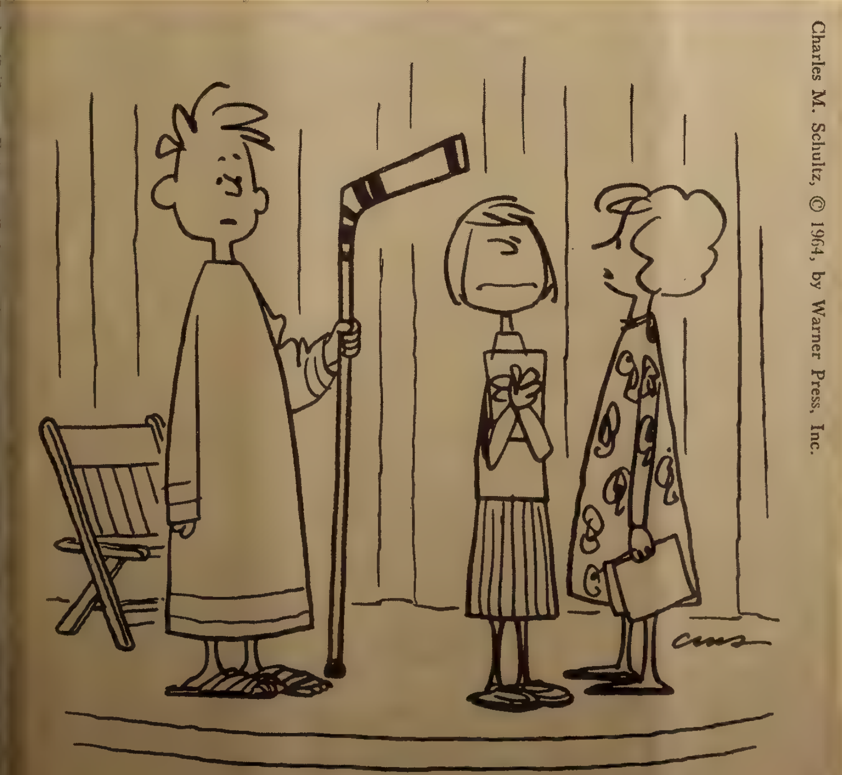
"Two explanations are possible.

"In the first place, it may be held that the church came to believe in the virgin birth for the simple reason that the virgin birth was a fact, . . .

"In the second place, it may be held that the virgin birth was not a fact but that the Church came to accept it as a fact through some sort of error."

Machen then proceeds to devote eleven chapters to the fact theory and three to the error theory, giving special attention to theories of Jewish and pagan derivation. Like Taylor, Machen holds that taken in the context of the Incarnation, the virgin birth can fairly be accepted.

When I see Christ entering human life in this unique way, I see man confronted by God, like it or not. In a way that I find hard to explain or even think satisfyingly about, I understand that He is independent of man, that He comes to us in His own way, on His own terms. But He comes. I am glad He comes in love or there would be no standing this.


Charles M. Schultz, © 1964, by Warner Press, Inc.

"I couldn't find a real shepherd's staff. Will this do?"

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COVER

"The Nativity" by Michel Ciry, a French artist, is an etching made in 1952. Frank Kacmarcik is the American artist of the color lithograph on the inside front cover, "Thy Almighty Work Leapt Down From Heaven." Both pieces are from the Mr. and Mrs. Ross W. Sloniker Collection of Twentieth Century Biblical and Religious Prints in the Cincinnati Art Museum.

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Just suppose that was the new king who was born the other night. Doesn't it seem odd? First of all, why Bethlehem? It wouldn't be on the map except for the reputation David gave it. Now I grant you that a king can be born almost anywhere. David was born around Bethlehem too. But, well, you know, it isn't that kind of a world anymore. Planning and showmanship are the things that count. You remember those astrologers who just came through here, don't you? They've studied the stars. They're the top men in their field. And they understand how things are organized. Their studies showed that a new king was going to be born. We really aren't too hard up for kings these days. Old Herod just left us, and it will really be rather hard to top him. But, of course, if a king is going to be born, you would naturally expect it to happen in Jerusalem. That's what the astrologers took for granted, and that's why they came here to check it out. And why not? This place is on the rise. Fellow came through here the other day who has traveled around the world a couple of times. I heard him talking in the market. He said that outside of Rome, no place in the world is better than Jerusalem.

Of course, we owe it all to Herod. When he came to this pile of bricks forty years ago, no self-respecting bat would have wanted to admit he came from here. Look at it now! And that's just it. It would take you a whole week to see all the sights. Herod gave us a gymnasium and theater. This town is a cultural capital now. Everybody knows about the fort of Antonia out here on the north side. We always have a legion posted there the year round. You know what a military base does to improve business. And how about Herod's palace? I doubt that Caesar has a villa more plush. Most palaces can only afford one tower, but Herod has three. That gives you some idea of the quality of our government.

But the temple is the thing that helped us lift our heads. When Herod rebuilt it, he doubled its size. Yeah, I know, some folks can't get done talking about Solomon's temple. But you know what I think? The Assyrians did us a real favor when they burnt it down. Why? Besides being small, it was built in a mode that just isn't being used. Herod has given us a touch of Rome, and that impresses people. You see how they keep coming. The place is busy even between festivals. The priests always put on a good show. They're professionals. I don't usually brag, but we Levites do a good job with our songs and chants. Music really adds to any ceremony. Without it, it's flat. We give a lot of attention to costuming and to our instruments. You've probably noticed me in the band. I play the big lute. Some folks come to the temple every day just to hear the music. But would you go to Bethlehem to hear a shepherd croak on a goat's horn?

I don't have to draw you a picture, do I? Imagine the Nativity here in the court of the temple. I can see the scene now. The child lies in a golden cradle. In the background the priests prepare a solemn sacrifice of thanksgiving. As the mother beams from a golden throne, the Levite chorus appears for its greatest concert. The golden walls and ceilings reflect the lights of a thousand torches as the halls echo with a sound that can only be described as heavenly. It would have been most spectacular. We have all the facilities. I can't see why we were overlooked.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

79: 48 DECEMBER 29 1964

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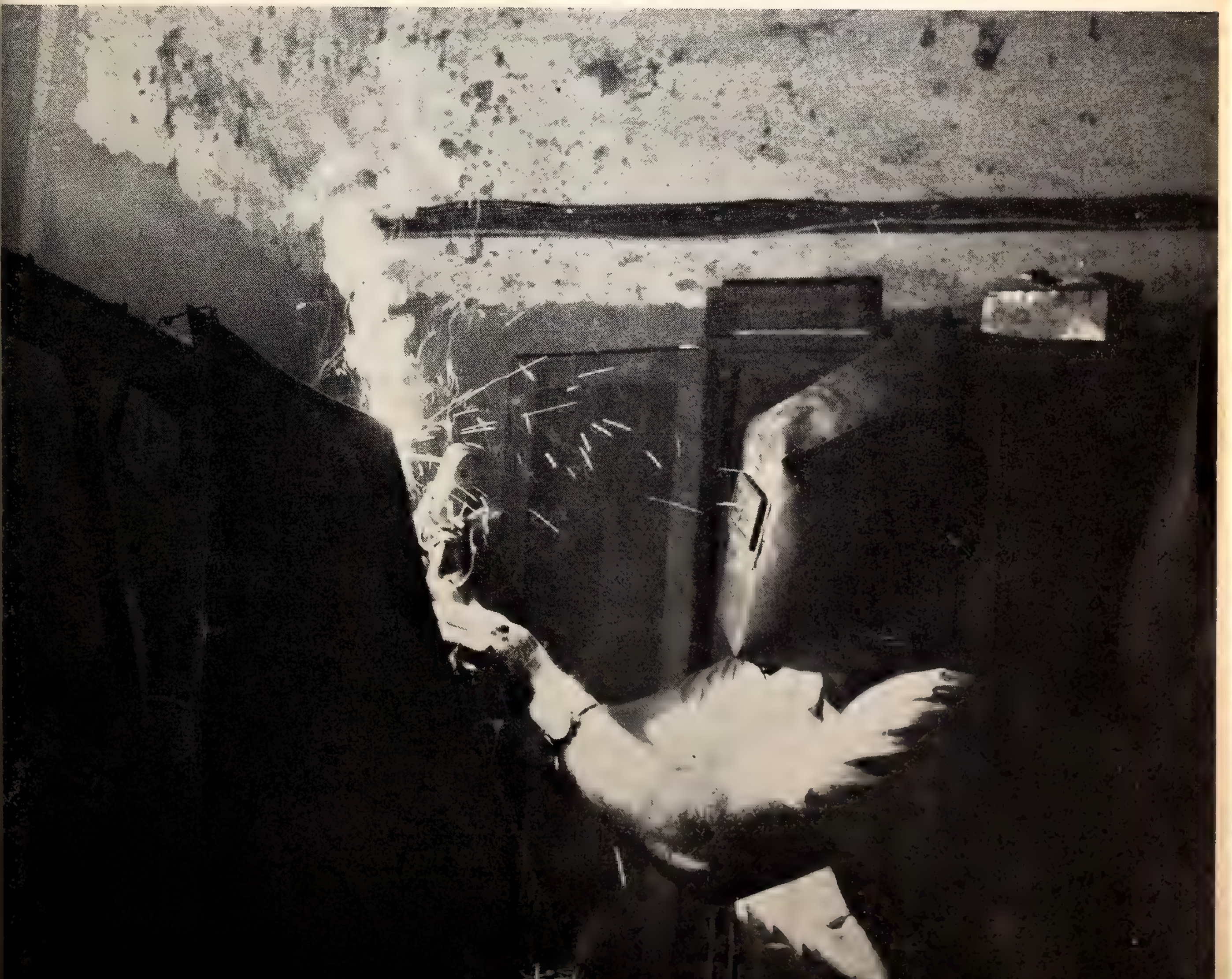

Peace Returns With the Gospe

Jean Kott

Our church decided to launch at the risk of our lives, a large scale evangelistic campaign.

THE FIRST MISSIONARIES in our country began their work on the coast. In those early days the inland areas were almost impossible to reach. Only in 1908 did workers from the Basel Missionary Society penetrate Bamileke, on an island plateau. Their work had hardly begun when World War I interrupted it. It was resumed much later by the missionaries of the Paris Missionary Society, together with three local Cameroun pastors.

Bamileke numbers between 500,000 and 600,000 people. In 1959 this included 23,000 communicant Christians and 13,500 catechumens in our Evangelical Church. Roman Catholics had about the same number.

Since 1959 our country has suffered one of the worst periods of its history. A reign of terror, slaughter, and cruelty swept the land, sparing none. Bamileke particularly has been a prey to regular outbreaks of murder and pillage. Homes, hospitals, schools, and churches have been set on fire. More than 200 of our churches and chapels have been destroyed. Pastors, evangelists, and teachers have been killed. Our 1961 returns showed only 13,000 members and no catechumens.

The Evangelistic Answer

What caused these disasters? An answer can be found only in the sinfulness of those who do not know Jesus Christ—a population of more than 500,000 heathen in revolt!

Convinced that the cause of the rebellion lay first and foremost in the fact that this tribe had not heard the gospel, our church decided to launch at the risk of our lives, a large-scale evangelistic campaign. It was truly an act of faith, which surpasse human capacity and goodwill. W mobilized the whole church settin forth in the service of its Lord.

With the decision made, we appeale to Europe for the help of missio aries specialized in evangelism. commission organized the campaig Cards, with subjects for daily praye and involving the holder in regul prayer, were distributed amon church members and outside.

The general theme of the messag was "Jesus Christ, the Light of th World." This was our message at pub lic meetings: Every man is a sinne The wages of sin is death, as yo can see for yourselves! Jesus Chri accepted condemnation on the cro in our stead. Jesus Christ by H resurrection calls us to new life— happier life in this world and a life peace, pardon, and reconciliation

We pressed for decision. "Here stand at the door and knock "I present to you life and deat choose!" "Today, if you will he my voice, harden not your hearts

The whole church became awa of its responsibility to convert th rebel tribe. In every parish they orga ized prayer meetings, special service and devotional retreats. The chur became impatient, finding these pre artions too long. But this fervor ha to be restrained to make way fo the influence and wisdom of th Holy Spirit.

After all these preparations, th campaign began in a certain are The long-awaited moment had arrive at last. All the leaders of the chur were present, as well as the theolog school with its students, and the pa tors and elders who had come fro other parts. In teams they went from village to village spending a week in each. The teams had no guns, nor military escort. They went everywhere —into the resettlement camps and into open country. No hut was overlooked, no social class left out. They even went into the chief's quarters, the real village strongholds.

"We were like hunting dogs," wrote one pastor. "We covered miles on foot, but we did not feel tired. We were not very hungry. We forgot ourselves and pursued folk even into the fields! Everywhere we were awaited and received with respect, as messengers of the Lord. Everyone listened to us with joy, showing in this way their acceptance of the gospel of Jesus Christ, the Light of the World. What are we to do with all these pagans who are coming to us and putting their names down to be catechumens? We haven't any teachers."

No Rest at Noon

Each day started early in the morning with a brief time of meditation and recollection. Then off we went in teams to reassemble, in principle, at noon for food and rest. But It never happened this way. You cannot make a timetable for people moved by the Holy Spirit nor for those who are touched by the gospel.

We started again at the beginning of the afternoon and came together again at four o'clock in the public square. Wonders! Thousands, tens of housands, attended. We had to use oudspeakers to make ourselves heard. Public testimonies were delivered. Bibles and Bible portions were sold o those who could read. People sang and danced for the joy of the sinner who had found peace once more. "The people that walked in darkness have seen a great light."

We received calls from every vilage, asking for the teams to visit hem. Calls even came from those illages which were isolated because of terriorist hostilities. We heard not just from a dozen villages, but from hundreds of them. We shall need at least two years to reach them all.

In July 1962 one worker wrote: "How can words or figures express the extent and power of the Holy Spirit at work in the hearts of all who have heard the gospel message? It must be told, however, that about 8,000 people have given their names, wanting to follow the way of God."

New Unity in Church and Country

Many areas, which were closed before, have opened to the gospel. Many government authorities have paid tribute to the positive influence of the evangelistic campaign in restoring peace. If Bamileke is now enjoying a time of peace, pardon, reconciliation, and hope, it is largely due to the message of salvation carried there by this evangelistic campaign.

Difficulties? These have not been lacking. One has to expect them. But they have been trivial ones. One chief refused us admission into his domain in spite of the wishes of his people. In certain parts, some Jehovah's Witnesses have spread counter-propaganda trying to oppose us, without success, however. The Roman Catholics distrusted us at first, fearing that we might draw away their followers, but finally came to understand our aim. And in certain places they have even joined in. One cannot really talk about difficulties.

Pagan resistance to the message of salvation, however violent at the start of the discussion, would finally give way before our conviction in our message. These are not people who refuse the gospel and cast it aside; rather it is the church, with its obstinate fundamentalism and pharisaic evasiveness which closes the door on them.

What are we to do with these thousands of pagans who have decided to follow Jesus? The existing and newly-built annexes are full of catechumens. Elderly people and the sick cannot get themselves to church three times a week for three years before baptism. The evangelists on the spot are overworked and others are necessary. And this three-year catechumenate is obviously a long time for those of declining years and even for the young ones who run the risk of getting tired and giving up. We are trying to solve these problems.

This evangelistic campaign has breathed a new spirit into the heart of the church. In almost every district revival movements are at the flood and are bringing back many to the fold—lapsed Christians, non-Christians (more than 600 new members in one parish alone!) In addition this campaign has forged the unity of the church in a country where tribalism makes for division. Lastly, pastors from other churches have come to cooperate with us for the very first time in this evangelism and we have learned to know one another.

We should generalize a little too much if we were to speak of an overall enthusiasm. Some hearts have faltered. Others counted the enormous expenditure which this campaign would entail for the church with impoverished resources. Others were concerned about their safety and would not take any risks. They excused themselves with all they had to do in their own parishes. They claimed that evangelism was the task of the western missions who should be called in.

What are you doing about evangelizing your country? What are you doing, each of you, as a Christian, that is to say, as a bearer of the good news? Our thankful cry goes up to the Lord, and we beseech God to grant us His wisdom and the power of the Holy Spirit to nourish and establish the faith of these thousands of men and women who have responded to His call.

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TWO LETTERS

Both Were the Answer to One Prayer

Matilda K. Voth

As he drove the last nail into a packing box my husband looked up, and, with a chuckle, said, "One more box packed and we still don't know whether we're even going."

It was a depression year. Our mission board had asked us to return to China that fall and we felt the call of God. We had pulled up stakes in West Texas where we lived on a farm while my husband was regaining his health. However, arriving in our home town of Newton, Kansas, we were told the mission treasury had no money for our return.

One day in our morning devotions my husband, his mother, and I prayed definitely for an open door to China. Arising from prayer we each had the assurance that God would answer. We began moving ahead in earnest with preparations and packing.

At treasurer Regier's office a travel agent spread out his shipping company's maps. My husband selected the cabin in which our family, including our three small children, were to travel. The agent graciously postponed the down payment until a certain date in the next month.

That date had now arrived. Mother and I smiled at my husband's remark. The situation had indeed become grim or ridiculous, depending on our attitude. Just then the telephone rang. It was the mission treasurer. He asked my husband to come to the office.

"Do you know what date this is?" he asked at the office.

"Yes I do," my husband assured him.

"Do you think you still could get ready?" he wondered.

"We're all packed up," William replied evenly.

"What! Did you know about this letter?" he asked, astonished.

"What letter?"

"Well, we just got a letter with a check for your passage to China."

That was good news indeed. My husband quickly went to the courthouse to apply for a passport and attended to other details.

Because of the brevity of the time the passport was to be sent to my husband's brother in Escondido, California. Some time later we spent two days with the brother and his family. But the passport did not arrive.

On the last morning Brother Henry, a city mail carrier, said, "The mail comes in at eight o'clock, we have time to just stop at the post office for a quick check."

"We drove to the post office, my husband went in while my brother turned the car around and kept it running. When the postmaster saw my husband he said, "I know what you want." He took the first mail sack at hand, unlocked it, and poured out the mail. Right on top of the pil was the letter from the State Department!

"Here it is, take it and run," urged the postmaster. "I won't eve stamp it."

"Thank you," he said to him an to the Lord. He ran to the car an we were on our way.

Only on our arrival in China di we learn whom the Lord had use to answer our prayer. An elderly an saintly couple who had for years supported the work, not only wit prayers and gifts, but had given tw daughters to the China mission wer reminded, during prayer, that we wer to return to China. They had jus seen a notice in the church pape that the treasury was empty. Puttin two and two together they had dec ded that they must send, out of thei savings, the needed amount.

Faith tested and faith victoriou worked hand in hand on God's timepiece.

Yorifumi Yaguchi

A Shadow

A shadow
Of someone
Standing
On the other side
Of the horizon
Is now
Almost
Touching my feet.

YOUTH

Which Way Shall I Go?

Victor Stoltzfus

AND JOE MILLER looked out of the window of his bedroom and saw the heifers in the lot, the tractor on the barn bridge, and the crib full of last year's corn.

And he thought and thought;
with his head cupped in his hands, he thought.

Twenty years old now—a curious time of life, no longer a teen-ager, but neither am I twenty-one.

It's been a good life—I've enjoyed nature, home, friends, and even at times something of God himself.

I only have a small gripe up to this point. It's as if someone was always peeking around the corner. Society is a big pair of eyes.

But now the teen phase is over. The twenties bring responsibility.
A job,
a wife,
a home for the wife,
a garage for the home,
tools for the garage;
A garbage can, a mailbox with my own name on it, a car with only one exhaust pipe, debts, time payments.

If that's not enough it brings a world torn in two with two power blocs both mad at and scared of each other at the same time.

It brings the threat of being out of work in a world where men must serve machines.

It brings competition that only the strong, rough, go-getters survive.
Blessed are the pushers, for they shall inherit the earth.

Now which way shall I go?
I can bury the dreams of amounting to anything in the world. There's an awful lot of world and beyond that there's space. I'll shrink down my aims—they don't come sanforized anyway—forget the world's

screwy problems, and concentrate on personal success.

Even if I don't achieve success, I won't be too shook if I can at least get by.

I'll shrink my aims and shrink my world until it includes just me, a little house on the edge of town, a modest, respectable enjoyment of food, marriage, sunlight, and a collie dog with papers.

For spice I'll add climbing roses for the wife, and rides at the county fair for the kids in August.

The other way is to reach for the stars. I can hope to leave a mark on history. I can expand my world, expand my aim in life.

I can live as a citizen of the world and not turn the page quickly when I see the staring eyes of refugees on the pages of the missions report.

My life may never be recorded in a book, but yet persons who know me will be different because in a faltering way they felt in my personality the power of God.

God, who lifts man's eyes to the mountains and gives them strength. God, whose heart aches when children are born in India on cow dung floors.

God, who needs me as a servant to show them a better way.

God, whose eyes are looking right now at Bombay, India; Nairobi, Kenya; Caracas, Venezuela; Singapore, Leningrad, Peking, and Buenos Aires.

God, who has a cause for my life bigger than my own stomach, my own pocketbook, a little house on the edge of town, and rides at the fair for my kids in August.

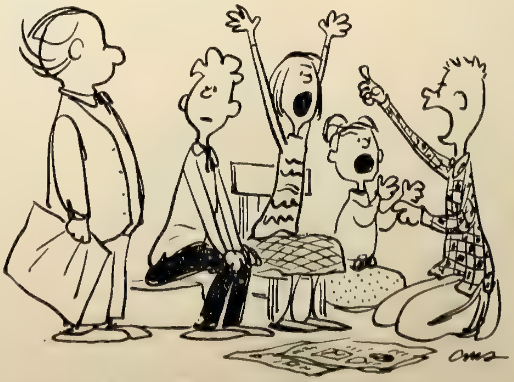
God, who gave the fantastic order to the first man, "Subdue the earth."

God, who lighted a Roman prison cell with joy as His servant the Apostle Paul said, "I have fought a good fight."

God, who gave Matrin Luther a steel post for a spine when he said, at the age of thirty, "Here I stand."

And Joe Miller looked out of the window of his bedroom and saw past the heifers in the lot, saw past the tractor on the barn bridge, and the crib full of last year's corn.

Then closing his eyes and clenching his fist, he prayed to his God, "Dear Lord, let's do a little trading. I'll give you my overstuffed cushion; give me a sword."



This is a desperate theological question, Dad, centering around the question, "Is it all right to watch on TV the movies you were forbidden to watch in theaters?"

Charles M. Schultz, © 1964, by Warner Press, Inc.

NEWS

Retarded Children Belong to God

The following report was written by the editor.

After working late one summer evening, I left our main street office to find an out of state car parked on the nearly deserted street. The family in the car looked puzzled so I offered my help. They said they were looking for the Red Cross office. A clerk in a drugstore had told them that it was near our address. But the office had been moved to a side street several months before. After I gave them the information, the mother wanted to explain their mission. They had heard that our city had a program for retarded children. They wanted to find out more about it for their own community. She said they had two retarded children. I noticed a boy and a girl sitting quietly on the back seat of the car.

Parents have long carried the heavy problems of their mentally retarded children. The child who fails to mature, to learn, and to adjust socially has a severe handicap. But, says John J. Noone, Jr., chief of the mental retardation section of the National Institute of Mental Health, "the implications of the problem lie not alone with the person himself, but with the trauma of the families."

Noone estimates that at least one out of twelve persons is involved with the mental retardation of a close relative or family member. Costs for care and treatment alone are staggering, especially if the child needs to be placed in an institution.

But most such children are not in institutions. They live alone in a no-man's land since most schools are not prepared to train them. And without preparation, how can they live as adults?

It was in 1950 that parents banded together to act. They formed the National Association of Retarded Children. The group spread quickly across the country. It now has 80,000 members and 1,000 chapters.

Parents were not happy with the state institutional care. Of course, most of them preferred to keep their children at home. Yet they found few community-based programs to meet the needs of their sons and daughters. The growing education program for retarded children by both public and private agencies has started with the heavy spur of the National Association of Retarded Children. Says Noone, "They have done a tremendous job."

But parents have felt alone in this struggle. They have turned to the churches, as they have turned to schools and government, and have asked, "Aren't you concerned?"

It was this jolting question that came to a meeting of Mennonite church leaders in November. Yes, they were concerned. But what could they do?

More specifically, the question came to the Mennonite Mental Health Service. This inter-Mennonite agency, related to the Mennonite Central Committee, operates mental hospitals in California, Kansas, Indiana, and Maryland. It seemed a natural group to approach.

So the subject was studied by the agency and about two dozen interested leaders in a Workshop on the Retarded held at Newton, Kan., on November 19.

After twelve hours of close attention to the problem, the group decided that the church should get involved. But how, was not clear. Service to the retarded had more angles than anyone had imagined.

Points of agreement are many. "Retarded children are God's children" has often been said. Christianity has a tradition of advocating a concern for the mentally retarded. Boston's Cardinal Cushing has given a singular demonstration of his personal concern by asking that he be buried among the retarded at St. Coletta School, Hanover, Mass.

Many Protestant churches have sponsored programs for the retarded. The Lutherans have prepared curriculum guides for their Sunday school classes. Other churches have provided volunteers to serve in institutions. A few pastoral training programs have prepared ministers for helping the retarded and their families.

But any approach to the problem asks for definitions. Mental retardation covers most of the ideas once referred to as feeblemindedness, idiocy, imbecility, deficiency, and moronity. It refers to a person who has difficulty in learning. And when he does learn something, he has an even harder time applying his lessons to the problems of ordinary living. He usually has some difficulty in communication. He may also be partially disabled physically.

Of course these problems appear in varying degrees. The American Association on Mental Deficiency divides the retarded into three classes —severe, moderate, mild.

The severely retarded are handicapped physically and/or mentally. They are almost totally dependent. They need constant nursing care. They have a mental age of three, and an I.Q. below twenty-five.

The moderately retarded can find a limited social life. They can be trained and become partly independent. Their mental age is between three and seven years with an I.Q. of twenty-five to fifty. Training is geared to developing good attitudes toward himself and his friends.

The mildly retarded can function fairly well in a controlled situation. They need some support and guidance. With a mental age of eight to twelve years and an I.Q. between fifty and seventy-five, they respond most readily to special education.

Many of the mildly retarded may be accepted into the general population as adults. Thus the line between retardation and normalcy tends to be blurred in later life. Seen against this background, the problems of the retarded are related to the general problems of life.

In making this observation, one medical specialist at the Newton workshop said, "In helping the mentally retarded we may well be helping ourselves. After all, aren't most of our problems, problems of learning, of communication, of socialization. Perhaps we might all in some way be classified as retarded."

While about one hundred causes for mental retardation have been identified, these really only account for one-fourth of all known cases. Causes for the rest are a mystery.

Almost anything that hinders or interferes with development before birth, during birth, or in early childhood is a cause. German measles during a mother's pregnancy is a leading prenatal cause. Lead poisoning in early childhood is a known cause. Hereditary abnormalities play a part. Mongolism has a hereditary cause and appears in one out of every 600 babies born. Brain injury is also a factor.

But causes for retardation go deeper than the physical. Some causes can be found in the social, economic, and cultural environments. Some of these press down on the physical causes. For example, many of the identified reasons for retardation are related to the kind of prenatal treatment a mother receives. And inadequate maternal care is more common among underprivileged groups.

So more understanding is needed on a broad front. A study committee headed by John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va., felt that Mennonite people could help in research on retardation.

Areas that need study include theology of care, methods of treatment, learning processes, living problems, and prevention. The committee even encouraged "research in the field of genetics and . . . the nature of brain injury. There are a number of students in science and particularly in medicine who might be challenged with the study of genetics as it relates to the total population of retarded children."

"Mennonites have a capacity for nurturing people." This was one of the premises of the committee. Many of the ideas put forth suggested providing a community of concern. One of these suggestions included a summer camp for retarded children with college students as counselors.

The group saw such a program serving three purposes. "First, it would provide experience for college students who might be potential workers in this area. It would be a kind of orientation for them in direct contact with retarded children.

"Second, it would provide vacation release for parents to have their children in camp.

"And third, we would hope there might be some contribution such a camp experience would be to the retarded children themselves."

Reports from several Mennonite communities indicate that individuals and groups have already been involved in programs for the retarded. Paul Glanzer, Harrisonburg, Va., reported on a number of sheltered workshops that provide employment in light industry.

Another program proposed by the study committee and also by Dr. Charles E. Goshen, a psychiatrist serving Brook Lane Farm Hospital, is a sheltered community. This approach provides for a sheltered workshop plus a controlled community in which retarded children would receive some of the benefits ordinarily available in institutions.

In evaluating this program and other institutional approaches, Dr. Otto Klassen, Oaklawn Center medical director said, "We are not interested in a bricks approach."

Klassen, while not rejecting an institutionalized program, said he felt that the church was not ready for such a venture. "I don't see the resources of the church as being as much bricks as persons," he said.

At the end of their study, the Newton group agreed that if they represented the church, they did not know enough to begin a new program for the retarded. They agreed that the good work that others had started needed their encouragement.

Said Delmar Stahly, Akron, Pa., Director of Mennonite Mental Health Services, "We see our job as largely an educational one, giving our support to local programs as they may develop."

The parents of retarded children and many communities across the nation have felt a need. As the Mumaw study committee said, "It appears, however, the church should develop its own conscience on this matter."

DISENGAGEMENT IN VIETNAM PLEA FROM NEW ZEALAND

To say that the government of North Vietnam is communist and should be eliminated and that South Vietnam is on the side of democracy and should be protected is a false assumption, according to the New Zealand Commission of Churches on International Affairs.

The commission issued a statement on the Vietnam struggle for the guidance of the National Council of Churches (of New Zealand.) It sought to answer these questions: "Should New Zealand involve itself in military action in South Vietnam? Should it confine itself to cooperative aid?"

It noted that New Zealand sent army engineers to South Vietnam in September because of the "influence" of the United States.

It said the churches should oppose New Zealand's involvement in direct military action in South Vietnam. Most decidedly New Zealand should give humanitarian civilian aid, but always on a noncombatant basis.

The commission said it sees no likelihood that the war will lead to peace and orderly government until there is disengagement by other nations and some form of neutralization takes place under United Nations supervision. "In the long run, the strong desire for national self-determination and Asian solidarity would prove to be decisive," it declared.

RECOURSE FROM RADIO ATTACKS

Organizations and individuals attacked on radio and television broadcasts by spokesmen of the radical right or any others have the right to free station time for rebuttal. Details of the "Fairness Doctrine" of the Federal Communications Commission are being made available to concerned church people by many church groups.

Says the Department of Radio-Television of the Northern California-Nevada Council: "If broadcast attacks are a matter of concern in your community, there are definite actions which may be taken." It suggests contacting the licensee or station manager with a specific complaint and, when necessary, sending a copy to the FCC. It "will evaluate such letters when the station's license comes up for renewal," as broadcasting stations are responsible for the content of their programs.

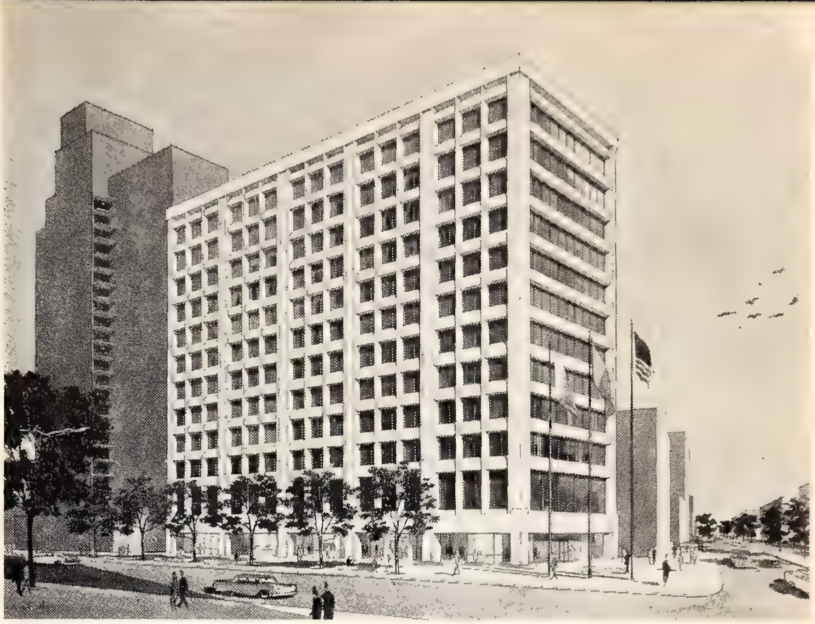
The FCC "doctrine" provides: "When a controversial program involves a personal attack on an individual or organization, the licensee must transmit the text of the broadcast to the person or group attacked, wherever located, either prior to or at the time of the broadcast, with specific offer of his station's facilities for an adequate response."

The council's radio-TV department cautions, however, that the spokesmen of the "religious" broadcasting radical right usually avoid personal attacks on their targets, attacking instead the views or actions of an individual or group. "The distinction," says the department, "may be subtle, but it avoids the provisions of the Fairness Doctrine."

Cited is a typical broadcast statement: "I am sure that the Rev. Dr. Doe is not a communist. However, I cannot help but feel that the position he has taken on this will bring great joy to the godless, atheistic communist conspirators."

"If that type of comment sounds at all familiar," says the notice, "you have probably listened to one of the 'religious' broadcasting voices of the radical right."

The council's notice concludes: 'The overwhelming majority of broadcasters are responsible businessmen serving their communities in many ways, and those few programs which specialize in attacks on religious leaders or groups are a distinct disservice to the interests of any community."



THE AMERICAN BIBLE SOCIETY is building a Bible House in New York at the Lincoln Center for the Performing Arts. The twelve-story building will become the headquarters of this Bible distribution agency for fifty-five denominations (including the General Conference Mennonite Church) in 1966. An exhibit hall, library, and auditorium will dominate the first two floors. Special funds are being solicited for the building which will make architectural history. It will be the first major building in New York to be constructed of structural pre-cast sections. A thirty-foot sculpture is being commissionsd to stand in an outdoor plaza.

THREE SCHOOLS GRADUATE 27

The Colegio Americano in Cachipay, the Coligio Menno in La Mesa, and the Normal School in Ibague had commencement exercises in November which completed another school term.

Fifteen students graduated from Colegio Americano in Cachipay on Nov. 18. In his valedictory address Carlos Colmenares said, "Our future is in part determined by our past. During our five years of primary school in Cachipay we have been taught to love and to serve the Lord. May God help all of us to continue with the same desires in the future."

The school was directed by Gerald and Mary Hope Stucky, now home on furlough, the first part of the term and by Glendon and Reitha Klaassen the rest of the term.

Colegio Menno in La Mesa celebrated its first commencement with two graduates on Nov. 22. Vernelle Yoder, the director, was able to secure an official license for the La Mesa school from the Colombia Department of Education. This license permits primary schools to function officially and is one step away from final approval.

The Normal School in Ibague graduated ten students on Nov. 22. Dr. Jose Fijardo was the commencement speaker. He challenged the graduates to serve the Lord faithfully as Christian teachers in Colombian schools. Among the graduates were Egda Chuquin and Zordaida Pinzon, members of the mission churches in Cachipay and Anolima. They will teach in the Cachipay primary school the next school term.

Glendon and Reitha Klaassen taught at the Normal School during their last term of service, and will continue as teachers after the Gerald Stuckys again take over the leadership at Cachipay in January.

SPRING TOUR TO HOLY LAND

Roy S. Koch, moderator of the Mennonite General Conference, pastor and bishop of the South Union Mennonite Church, West Liberty, Ohio, will be the tour leader for the Menno Travel Service Spring Europe and Holy Land Tour. The group will leave New York, March 28 and return May 5.

Good Friday and Easter will be spent in the Jerusalem area. Countries to be visited in the Holy Lands part of the tour are Egypt, Lebanon, Syria, Jordan, Israel, and Greece. The other half of the tour will be devoted to Europe: Italy, Switzerland, Germany, Holland, and England.

Of particular interest in the Bible Lands will be visits to Damascus, Jericho, Qumrun (site of the Dead Sea Scrolls), Jerusalem, Bethlehem, and Nazareth. There will also be visits to Cairo, Athens, and Corinth.

In the European section of the tour time will be spent in Rome, Assisi (the home of St. Francis), Florence, Milan, Zurich, Interlaken, and Basel. Places that have been of historic interest to the Mennonites in Germany and Holland will be highlighted.

Koch has visited the Holy Land as a tourist and has knowledge of the Middle East as a student of the Bible. He is a graduate of the Goshen College Biblical Seminary.

Contact Menno Travel Service office if interested in obtaining further information on this tour.

WORDS AND DEEDS

Eugene L. Smith says, "We who are white again and again reveal all unconsciously that to us the life of a white person is somehow more precious than the life of a colored person, whether he be an African, Asian, or American Negro." He was commenting on the fact that thousands of Congolese as well as whites have been victims of the Stanleyville atrocities but have been virtually ignored in news reports. Smith is executive secretary of the United States Conference of the World Council of Churches.

In Montreal, Hanukah, the Jewish festival of lights, was marked at St. Kevin's Roman Catholic Church with the lighting of one candle each night throughout the festival. Father McEntee, rector of the parish, said the church's observance was "our attempt to show that Christmas and Hanukah are in harmony and in doing so we hope both Christians and Jews will understand each other better."

Pope Paul VI spoke to a group of Protestant, Anglican, and Orthodox leaders in India on his visit in December. He said he rejoiced that "so many initiatives have been taken to repair the divisions" of Christendom which is also the aim of the Catholic Church. "It is our hope that our efforts can accompany yours, can mingle with yours, so that, together in humility and charity and mutual understanding, we can seek out ways by which Christ's will that all may be one can one day be fully realized." He also spoke to a group of Hindu, Moslem, Jain, Parsee, Sikh, and Jewish representatives, telling them that "We must meet not merely as tourists, but as pilgrims who set out to find God—not in buildings of stone, but in human hearts. Man must meet man, nation must meet nation as brothers and sisters. In the mutual understanding and friendship, in this sacred communion, we must also begin to work together to build up the common future of the human race. We must find the concrete and practical way of organization and cooperation so that all resources can be pooled and all efforts united toward achieving a true communion of all mankind."

Several Bluffton College students go each Monday and Wednesday evening to Lima, Ohio, to help school children with their homework. The program at the Mizpah Community Center is for students in grades four to twelve. It is hoped that personal assistance will encourage the potential dropout to finish high school.

J. Harold Sherk, executive for the National Service Board for Religious Objectors notes that for every man drafted for military service, two enlist voluntarily. In August the normal draft call was reduced from 12,000 to 3,000. When this call is divided among about 4,000 draft boards across the nation, Sherk said, one understands why some quarters are seriously questioning the wisdom of keeping the draft if so few are brought in by it. In fact, this past April President Johnson ordered the Pentagon to study this question. One study group is exploring the possibility of using only volunteers to supply the needs of the forces. Sherk doubts that the draft will be dropped completely for several years. A possibility might be that the draft be limited to a narrow age-span.

Goshen College, Goshen, Ind., will spend three and one-half million dollars in the next five years to enlarge its campus. A million dollar library, and two residence halls will be built. Other buildings will be enlarged and renovated. Other funds will be used for research, scholarships, faculty salaries, and retirement funds. With a current enrollment of 910, the school projects an enrollment of 1,370 by 1973.

Camp leaders will meet in a Christian camp and leaders conference at Green Lake, Wis., March 30 to Apr. 2. An attendance of 800 is expected at the sessions which will cover eighty camping topics. Paul Nyberg, Box 81, Wheaton, Ill., is coordinator.

CHURCH RECORD

CALENDAR

Conferences

July 10-17 — General Conference, Estes Park, Colo.

1967 — Mennonite World Conference, The Netherlands.

BAPTISMS

Faith Memorial, Filer, Idaho, on Nov. 29: Jeffrey Shetler, Michael Shetler.

DEATHS

Dee Lane Flaming, Alexanderwohl Church, Goessel, Kan., daughter of Mr. and Mrs. Ted Flaming, Hillsboro, Kan., was born Oct. 30, and died Nov. 22.

MARRIAGES

Jerry Brockmueller, Salem Church, Freeman, S. D., and *Diane McMahon,* on Oct. 31.

Daniel Lee Ely, West Liberty Church, and *Jolene Ann Regehr,* Inman (Kan.) Church, on Dec. 12.

Don Klassen, Tabor Church, Newton, Kan., and *Ruth Reimer,* Goessel (Kan.) Church on Dec. 4.

Richard L. Poppinga and *Betty Penner,* Salem Church, Freeman, S. D., on Oct. 2.

Eldon LeRoy Schmidt, Alexanderwohl Church, Goessel, Kan., and *Sandra Kroeker,* Eden Church, Inola, Okla., on Dec. 19.

James Zeiset, Grace, Lansdale, Pa., and *Elizabeth Schmidt,* Alexanderwohl, Goessel, Kan., on Dec. 19.

Correcton: The marriages of Jerry Brockmueller and Betty Penner were incorrectly reported in our Dec. 15 issue. Betty Penner was married to Richard L. Poppinga, and Jerry Brockmueller to Diane McMahon, as correctly reported above.

MINISTERS

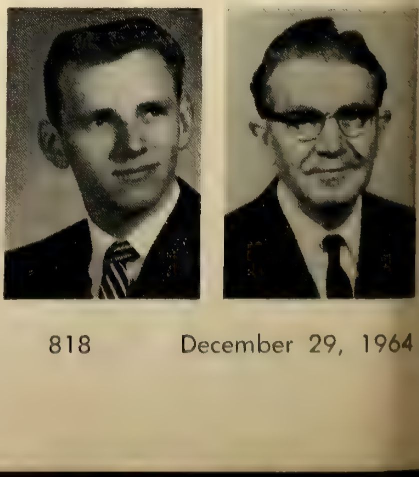
John Harder, Thompson, Man., was ordained on Nov. 6. A 1963 graduate of Mennonite Seminary, he has served the United Mennonite Church of Thompson since August.

WORKERS

Doyle Prehem, Marion, S. D., who is presently completing his master's degree in choral music at the University of Southern California, Berkeley, will be interim instructor in music at Bethel College during the leave of absence of David H. Suderman. Preheim received his B.A. degree in music from Bethel College in 1963.

David H. Suderman, professor of music at Bethel College, has been invited and accepted a Fullbright assignment in Colombia as national director of the choirs of the student association from Feb. 1 to Dec. 1. Colombia has twenty-two universities. But none

John Harder (Ministers); David Suderman, (Workers).



f them have any music instruction or
usic activities as a part of the cur-
iculum. Suderman will fly from cam-
us to campus on a regular schedule,
erving as consultant and helping the
en's clubs in their rehearsals. He will
ive more attention to the ladies' glee
ubs which are not as developed as
e men's glee clubs.

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brackets is available on request.
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LETTERS

CALL TO INCOME TAX PROTEST

he following document was prepared
y four members of the Church of
he Brethren, and submitted by Don
. Kaufman, Djl. Pendjawl 48, Pati,
ava, Indonesia.

he per capita military expenditure
f the United States rose from less
an $8 in 1938 to $268 in 1958.
he Government has been spending
ss than one million dollars yearly
n the problems of disarmament, in
ontrast to $47 *billion* on arms, a
atio of one to forty-seven thousand.
. P. Snow, the eminent British
hysicist and novelist, has indicated
hat by 1966 some twelve countries,
cluding China, might have nuclear
eapons at their disposal. He warns
hat, unless much progress is made
oward disarmament, "within ten years
rom now some of those bombs are
oing off. We know, with the cer-
ainty of statistical proof, that if
nough of these weapons are made
y enough different states, some of
hem are going to blow up—through
ccident, or folly, or madness."

This letter, primarily to members
nd friends of the Church of the
rethren, is an appeal that we con-
ider anew as Christians whether we can without protest go on handing over our income tax money when 75 percent of it is used in a way that makes more likely a general destruction of human life on the earth.

Hans de Boer has written, "He who sees a wrong and does not raise an outcry makes himself guilty of the wrong." We may feel uneasy about that word *outcry*. The effectiveness of protests does not necessarily increase with their loudness. But to the essential meaning we can perhaps agree: When we see wrong, we should give a strong *No*. Our lives should be an agape *Yes* to God and men and a radical *No* to evil. Jesus Christ is God's Yes to us and His No to sin; and we are called in Him to embody that *Yes* and *No*.

American Christianity no longer tends to be a chain of narrow negativisms, but rather a blur of cushiony positives. This shift has affected American pacifism. The lament is still often heard that *pacifism* is understood too negatively. We might do better to regret that pacifism has become so mildly and acceptably positive. Alternative service is a highly significant long-range witness. Its sorry failing is that in America it has so little potency any more as a *No*. Draft refusal in France is a jabbing barb in the national conscience. But America is quite content and even in a way reassured about its moral idealism to have handfuls of 1-W's working here and there.

With every lost year thrusting us much closer to the point of no possible disarmament return in the nuclear race it is imperative that we give a far more drastic *No* to nuclear madness than we have been giving by alternative service. From Nazareth's synagogue through the last week in Jerusalem Jesus proclaimed and lived a jolting emphatic *No* to the folly of His countrymen. When a building filled with people has caught fire, drastic measures are in order.

Refusal to pay federal income tax for war (matched by a self-imposed alternative tax for peacemaking) has a potency for jarring the public conscience which draft refusal has lost. For ICBM's our money is far more necessary than our manpower. Subservient brainpower is always there. Along with it the government needs more and more money and can get along with fewer yielded bodies. When we deprive the government of our tax dollars (even though the amounts and numbers invoved be small), we prick the central vital nerve of the military Leviathan, because money—not manpower — is the crucial basis of its present spread.

In earlier periods the draft refusal *No* of the historic peace churches had considerable impact. But we in these churches have been slow to see that this *No* does not at present any more than begin to express the intensity of the *No* we should be declaring against nuclear war. It is past time for us to turn from our suburban coziness and discover together new *Golden Rules* to set forth in. We should be engaging in more than tax protest but in the deepening crisis, tax protest would seem clearly to join draft refusal as part of the Christian's minimal *No* to mass annihilation.

Considerations. 1. George Macleod of the Iona Community has pointed out, "This is the first age in all Christian history where the majority of Christians have no conscience at all, no principle, nothing to go on, except fear and political consideration." And we who can lay claim to having some conscience, haven't we become pretty insensitive? Remember the horror you felt in those early August days of 1945. There is little of it left. Years of living with the ghastly prospects and the all-pervasive deceit of the mass media have lulled us. The Church of Christ desperately needs horror at what the ultimate nuclear act would mean for man, at what it would be under God.

2. If we continue right on complacently paying federal income tax, with seventy-five cents out of every dollar going for the Pentagon "answer," aren't we lacking in horror, in conscience?

3. In colonial times and during the Revolutionary War there was much tax refusal by Quakers, Mennonites, and Brethren. An irate critic of the Church of the Brethren charged, "They not only refused to take up arms to repel the savage marauders and prevent the inhuman slaughter of women and children, but they refused in the most positive manner to pay a dollar to support those who were willing to take up arms to defend their home and their firesides, until wrung from them by the stern mandates of the law. They did the same when the Revolution broke out. They might at least have furnished money. But no; not a dollar!" It is not certain whether this writer referred to taxes or only

to the substitutionary sum paid in lieu of the militia draft. In either case the Brethren then had an alert ethical sensitivity about turning over their money for war.

4. "But the New Testament says we should pay taxes." It does indeed, state. But if we hold that there are times when we must obey God rather than the state, may there not be times just as it says that we are to obey the when, lest we go against God, we must not give to Caesar? Is the exhortation to pay taxes any more an absolute rule than the exhortation to obey the state? Was it right in the Civil War when conscientious objectors paid the sum the Government demanded of them for the outfitting of substitutes? Was Thoreau wrong in refusing to pay the special tax levied for fighting the Mexican War? May there not be at least some situations where tax refusal is justified, and if some, then isn't the present surely one?

5. It is true that a portion of national taxes has always gone for war. Taxes have been a part of the Christian's involvement in the good and evil of society. Christians are not to flee from taxes or tainting involvement. But when the $8 has jumped to $268 and the ratio for arms and for disarmament is forty-seven thousand to one, when preparation for colossal evil has become the central endeavor and expenditure of the state, pressing us further and further along a course leading to the extermination of mankind, isn't there then for the Christian a freedom and an imperative to say *No* with all that he is and has?

6. "But what else can you do?" say most pacifists. "The Government will get your money anyway." That attitude seems suspiciously similar to the one the big majority of people hold about the draft. Even those whose taxes are withheld can still protest. No one need be complacent. To take a stand, in the monetary context, against the nuclear blasphemy is a possibility for us all. And even if the Government prosecutes (which it usually does not) and takes the tax objector's money (if he has any), the crucial thing is that the lulled masses hear an incisive Christian *No*.

7. "But tax refusal is too extreme. People just won't understand." Most won't maybe; but instances of tax refusal will hardly make them blinder about war than they already are. The prospects are dim for enough people coming to enough common sense to prevent World War III. Yet it is heartening to see how in England the Campaign for Nuclear Disarmament has been rapidly gaining wide popular and political support. A great many formerly indifferent people are getting their eyes opened. This can happen in America too, especially if we reach the phase when the arms race begins to force severe alterations in our opulent pattern of living. If we can find ways of bringing to people's attention that the nuclear race is a ghastly dead end, there are many who will listen. If we bob right along in the whole affluent military-geared rush of society, income taxes and all, can we be expressing a *No* that will really be noticed?

8. And if you say for yourself, "Tax refusal is too extreme,"—why? Are you doing more than indicating an emotional disinclination? What reasoned Christian case can you make for paying federal income tax in present circumstances?

Possibilites for protest. A. Some have changed work so as to get out of the withholding tax setup. This is nearly out of the question for most in the setup. Clearly, tax protest is not to be the axis of our lives—nor is peacemaking. But Jesus Christ, our axis and our peace, can guide us into more forceful witness to His *Yes* and His *No*.

B. Persons of a given area whose taxes are withheld could go together to hand in their returns and protest against the use of their money. Where such group action is not feasible, the individual can send a letter of protest along with the return and give his protest circulation otherwise. A person in religious or service work whose tax is being withheld could discuss with his organization what might be done.

C. Many pacifists keep (or find) their income at a level where they do not need to pay income tax. This tax avoidance is good in respect to not supporting war; but it usually has little effectiveness as a clear protest.

D. If a person's taxes are not automatically withheld (in full), then, whether income be taxable or not, the most forceful stand lies in not filing a return and in making this refusal a focus of one's broader public *No* against nuclear war.

E. Most tax objectors figure that through various indirect taxes they pay their share toward the constructive fraction of governmental activity. If one pays a fourth of the income tax stipulated, 75 percent of that fourth goes for war.

F. As a symbol of the *Yes* that overarches this urgent *No* the tax objector will certainly want to give a corresponding voluntary payment, plus no less, say than 20 percent, to some peacemaking program, preferably nonsectarian, like a phase of UN activity or the work of the Fellowship of Reconciliation. This emphasis on giving for peace rather than for war can be crucial in enabling others to see what really is at stake. The Brethren Service Commission and representatives of the Mennonites and Quakers have begun working for federal legislation allowing an alternative tax. A Quaker group has drafted "A Proposed Bill" under which it would "be national policy in working for enduring peace, and in recognizing freedom of conscience, to provide a proper means by which Federal income taxes of individuals having sincere convictions against military preparations may be designated for the United National International Children's Emergency Fund (UNICEF). (Single copies available free from Peace Committee, Pacific Yearly Meeting of Friends, Box 61, Claremont, California.) Such legislation will almost certainly not be passed unless there are far more objectors than now. The present anti-permissive atmosphere does in fact afford better acoustics for the imperative *No*.

G. It could be asked, If such a bill becomes law, would you definitely feel that you should take advantage of it and pay the alternative tax? If so, on what basis can you now decline to take the stand which many must take for such legislation to come?

H. Isolated tax objectors have at times made a notable witness. But so much more can be done by groups of Christians acting in concert. If we are called to act, we are called to act together. Consider what an impact there might be if twenty—or fifty—Brethren ministers and many others would join in a declaration on why they believe they must refuse to hand over their money for nuclear war and are giving it for peacemaking. Might not such a declaration prove to be the most resounding Brethren word against war in a long time? *Dale Aukerman, John Forbes, Merle Crouse, and Jerry Royer.*

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*Supplemental reading for Sunday school leson of January 3.

COVER

John Pauls working in the shop at Jaddeeshpur, India, as part of his Missions-Pax assignment.

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WEATHER IN KANSAS fascinates me. Now, I know you think nothing good can be said for the Kansas climate. I disagree. I've soaked up its sunshine and breezes for almost a decade. I must marvel at the liberal quantities you get here free of charge. Many people pay dearly for these things by visiting resorts and traveling to shores and mountains. Here we take these things almost for granted.

Yes, I know, you want to start telling me about the extremes. On a few days in midsummer the sunshine does seem a bit strong. And once in a while a stiff strong breeze turns up to topple a barn or chicken coop. These things do happen. But they make a climate that could be dull, because it is so good, more interesting.

Today, for example, in mid-December is almost as balmy as spring. Tonight, the man who should know says, the temperature will drop to zero. Now, offhand that seems a little excessive. Change is fine, but isn't that overdoing it a bit?

But change, I think, is more important for a good climate than even sunshine and breeze. Dull climates breed dull people. The weather cycle spurs us on in our work. The fable of the grasshopper and the ant is a part of our folklore. Its basic lesson is that we need to prepare for a change in the weather. The sun doesn't always shine, even in Kansas. And we must prepare for that change.

Mark Twain seems to be the source for the classic statement, "Everyone talks about the weather, but no one does anything about it." Of course, that isn't true. Even in Kansas we do a lot about the weather—central heating, air conditioners, and lawn sprinklers, to name only three.

We've learned to adapt to changes in the weather—at least, most folks have. I'm surprised sometimes that we find it so hard to prepare for changes in other parts of our lives. The truth is, of course, that getting ready for winter is still hard for most of us. But getting ready for the things that are going to happen in 1965 is also hard.

We need an ant to tell the rest of us grasshoppers about the changes in store for us. The sunny summer of our rural life will not last much longer. We don't have to go to the city to discover another way of life; the city has already come to us. We've enjoyed the luxury of individualism during these warm days, but the new hardships of tomorrow's hungry world may put a dent in our habit patterns. Mennonites have relished the balmy intoxication of the blessed life on a gently swaying blade of grass. We've exuded many brown streaks of wisdom about the value of our freedom and pleasant environment. And in our context it has all been true. But the signs of the times aren't promising. We may yet have to slug it out with the ants. The ants are, of course, the worst kind of socialists. They may not have all the answers. But the grasshopper begins to make some progress only after he discovers that the bread of life is not in his tobacco juice.

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